

## Chapter 8

### The Builders

The “builders” are the workers who construct the Temple. These workers are usually presumed to be human beings, either Judeans or citizens of Tyre. However, if the Temple constructed “without the sound of tools” is the House of the Soul, then the builders cannot be human.

As explained above, building a form on any of the planes involves gathering and shaping the substance of that plane. In order to gather and shape the substance of a plane, one needs a body made of the material of that plane. An incarnate human being is a Soul that has and is dwelling in a persona (consisting of mental, emotional, physical-etheric, and physical-dense bodies). Gathering and shaping the substance of those bodies is not the task of either the Soul (which acts as the supervisor of the work) or of the Spirit (the architect who provides the plan for the work).

If the builders are neither Soul nor Spirit, but must have bodies of substance, what is left? At this point we return to the simple analogy of the bar magnet. If the Spirit is the positive pole, and the Soul is the magnetic field, what is left is the negative pole or Substance itself. Thus, the builders are intelligent beings *of* substance.

But what are these beings of substance?

They appear in a variety of spiritual traditions under a number different terms, including: cherubim, devas (a Sanskrit term meaning “being of light”), angels, and builders. These various traditions examine these beings from different perspectives.

- Cherubim were guardian spirits, throughout ancient Canaan and Mesopotamia. Depicted as winged sphinxes, they kept watch over city gates as well as sacred sites. In the Temple, they were the cloud that carried YHWH, the creatures who drew his chariot, or the glory through which he appeared.
- Devas are (in popular modern terminology) intelligent beings of physical-etheric, astral/emotional, or mental substance.
- Angels are intermediaries or messengers between YHWH and man.
- Builders are intelligent non-human workers who, in response to the plan of the Master Mason, create the form and structure of the Temple.

While all of the above are correct, none of them are a complete description of these beings of substance. Having already examined the nature of the Temple, we can discover a great deal about the builders by looking at the characteristics necessary to those beings that build those structures. The first such characteristic is the division of the workers into builders of impermanent and permanent structures.

#### Builders of Impermanent Forms

The Temporary House of the Soul or Tabernacle is the Temple in which the Soul or self resides during incarnation in the three lower worlds. The builders of the Tabernacle construct the “impermanent” forms of the mental, astral, physical-etheric, and physical-dense bodies. These builders are symbolically portrayed in the legend by workers in impermanent materials, including:

- The Herdsmen: These workers nurture and gather the substance from which the fabric of the Tabernacle is built.

- The Weavers: These craftswomen clean, card, spin, dye, and weave the gathered substance into the fabric of the Tabernacle.
- The Woodsmen: These workers nurture and gather the substance from which the supporting frame of the Tabernacle is built.
- The Carpenters: These craftsmen hew, join, and finish the supporting frame and wooden furnishings of the Tabernacle.

Thus, the builders of the Tabernacle can be divided into those who:

- Gather the substance
- Shape the substance

of the structure and form of the temporary house or three-fold persona.

#### Builders of Permanent Forms

The Temple of Solomon is the Permanent House of the Soul in which the Soul or self resides. The builders of the Temple construct the “permanent” forms (ideas or archetypes) of the Buddhistic Plane. These builders are symbolically portrayed in the legend by workers in permanent materials, including:

- The Quarrymen: These relatively unskilled workers gather the substance from which the fabric of the Temple is built.
- The Stone Masons: These skilled craftsmen shape and smooth the gathered substance, and place it into the fabric of the Temple.
- The Miners: These workers gather the substance from which the tools of the work are built.
- The Smiths: These skilled craftsmen fire, cast, and pound the gathered sub-

stance into the tools of the Great Work.

Thus, the builders of the Temple can also be divided into those who:

- Gather the substance
- Shape the substance

of the structure and form of the permanent house or light body of the Soul.

Gathering and shaping the substance of the temples is the task of those intelligent beings of substance who, in their myriads, constitute the body of the Great Mother, the Queen of Heaven.

These beings of substance respond to the intent conveyed to them by the supervisor by gathering and shaping substance into forms. Each works in its own place, on its own plane, in accordance with their position and function in the greater life of which they are a part.

Together they constitute the Hosts of Heaven. However, while those Hosts have been generically referred to as “angels” that is not really a proper term in this case. In the Bible, the word “angel” refers to those beings of substance who act as intermediaries between God and humanity. In modern mythology, these messengers are often portrayed as deceased humans, but this is not correct.

These beings of pure substance are not and never were human. Where a human being is an evolving consciousness, the devas or builders are a parallel evolution of substance. Unlike saints, they do not *have* halos. They *are* the halo or body of light. These bodies of light do not have edges or surfaces, and thus have no humanoid or other shape. There are a number of levels to this evolution, and a variety of types or

functions within it. They may be thought of as cells in the body of the Great Mother, each having its place in the whole and together constituting the substance of the One Life.

Those commonly called angels are messengers between the Divine and humanity, and might be thought of as the nervous system of the Divine Mother.

Those portrayed as “builders” are the creative intelligences who construct the shape and form of everything that exists.

The building process generally proceeds as follows:

- The Architect presents the Plan to the Supervisor of the Work.
- The Supervisor of the Work conveys that Plan to the appropriate Builders of Permanent Structures.
- The Builders of Permanent Structures gather the appropriate buddhic substance, and shape it into an idea or archetype.
- The Supervisor or Soul then conveys the idea to the appropriate builders of the mental plane.
- The builders of the mental plane gather the appropriate mental substance, shape it into a thought-form, and organize that thought-form into a plan of action.
- The Supervisor then instructs the builders of the astral plane to gather the appropriate astral/emotional energy, and hold it in readiness.
- The Supervisor conveys the plan of action to the appropriate builders of the physical-etheric plane.

- The builders of the physical-etheric plane gather the appropriate physical-etheric substance and shape it into a physical-etheric form.
- The Supervisor then focuses the astral/emotional energy on the physical-etheric form, and releases it. The resulting torrent of force drives the physical-etheric form downward into appearance in the physical-dense world of affairs.

This is a basic outline of the process by which all forms are created. At each step: the Architect provides the plan, the Supervisor conveys the plan to the builders, and the builders give shape and form to the plan.

Thus, the builders are the substance which, by its intelligent activity, creates all form.

In the next chapter we will explore some of the consequences when the consciousness or Soul incarnates in and identifies with that form.

As already discussed, King Hiram provided both the greater builders (the workers in stone or permanent materials) and the lesser builders (the foresters who cut and carpenters who shaped the timber, or workers in impermanent materials). King Solomon provided Purpose and wages, Hiram Abiff related the purpose to the workers as a Plan, and King Hiram provided the intelligent activity or Substance, out of which the Temple was built.

Through this process, King Solomon's Purpose is made manifest, Hiram Abiff is raised, and King Hiram's substance is transformed. This is the process of spiritual growth and development.

Creating the form that manifests that purpose is the job of the Substance Aspect, or that portion of the Mother that is receptive to that formulated intent. This Body Receptive consists of those creative intelligences (greater and lesser builders) whose position and function in the body of the Mother makes them receptive to that portion of The Divine Plan.

Having explored the nature of the builders in general, we are now ready to investigate specific characters of our Legend, beginning with the Three Ruffians.

## Piercing the Veil

Our previous exercise prepared the intellect for the work ahead, and led to the threshold of the inner chamber. In this technique, we integrate the three-fold persona and move into the Holy of Holies.

- ◆ Opening alignment:
  - Sit in a comfortable chair and place *The Temple and The Word* in your lap.
  - Close your eyes and relax your physical body, finishing with your consciousness focused in your head.
- ◆ Review your progress thus far: Imagine yourself in the shadow of the wall, before the gate.
  - Knock, step into the courtyard, gaze into the Laver and calm your emotions.
  - Remove your raiment and rub your body with salt.
  - Pour water over your head and shoulders.
  - Pick up your raiment and lurch over to the Altar.
  - Light the altar, burn your raiment, and clarify and focus your mind by concentrating on the flames.
  - Burn your old raiment, and climb to the eleventh step.
  - Don your new raiment, including the robe, sandal, and knotted cord.
  - Step onto the porch and stride up to the central door.
  - Knock on the door and step forward.
  - Silently cry out for delivery.
  - Three sparks of light spring to life, illumining the altar in the great hall.

- Rise from your knees, walk up to the altar, and bow.
  - Get the shewbread and incense, light the incense, and hold the bread over the incense.
  - Imagine a blue-white light, illumining the shewbread with Divine Love.
  - Consume the loaf of bread.
  - Direct love forward to the Ark, and through the Ark to the source of love.
  - Bow to the altar and walk east, toward the far side of the middle chamber.
  - Wipe the tracing board clear, and step up to the veil of the Holy of Holies.
  - The fifth candle in the candleholder flickers alight.
- ◆ As you gaze at the veil, you notice that it has no seam or other obvious point of entry. Raise your right hand and step forward until your hand touches the veil.
- You brush your hand across the veil, but your hand slides across the slick cloth without finding an entry.
  - You attempt to grasp it, to pull it aside, but it slides from your grasp.
  - You attempt to push through, but the veil will not give way.
  - Standing before the veil, use your mind to focus on, and your heart to aspire to, the idea of the Soul.
- ◆ When that focused aspiration has reached its height, audibly state the seed-thought:

*“I am the Soul, Child of God, born in the chamber of the mind to know and express Divine Will.”*

Hold this thought, without thinking about it, for at least three minutes.

Imagine that your polar opposite, your self in a body of the opposite sex, is standing directly behind you. Step back into that other self, and feel them cling to, and absorb each other, become one being.

As the merged feminine and masculine self, step up to the veil, grasp it again, and at-one with the overshadowing Divine Will.

- With your eyes closed, step forward through the veil.
- Take a deep breath, drop the image, and open your eyes.

Continue to the next chapter.