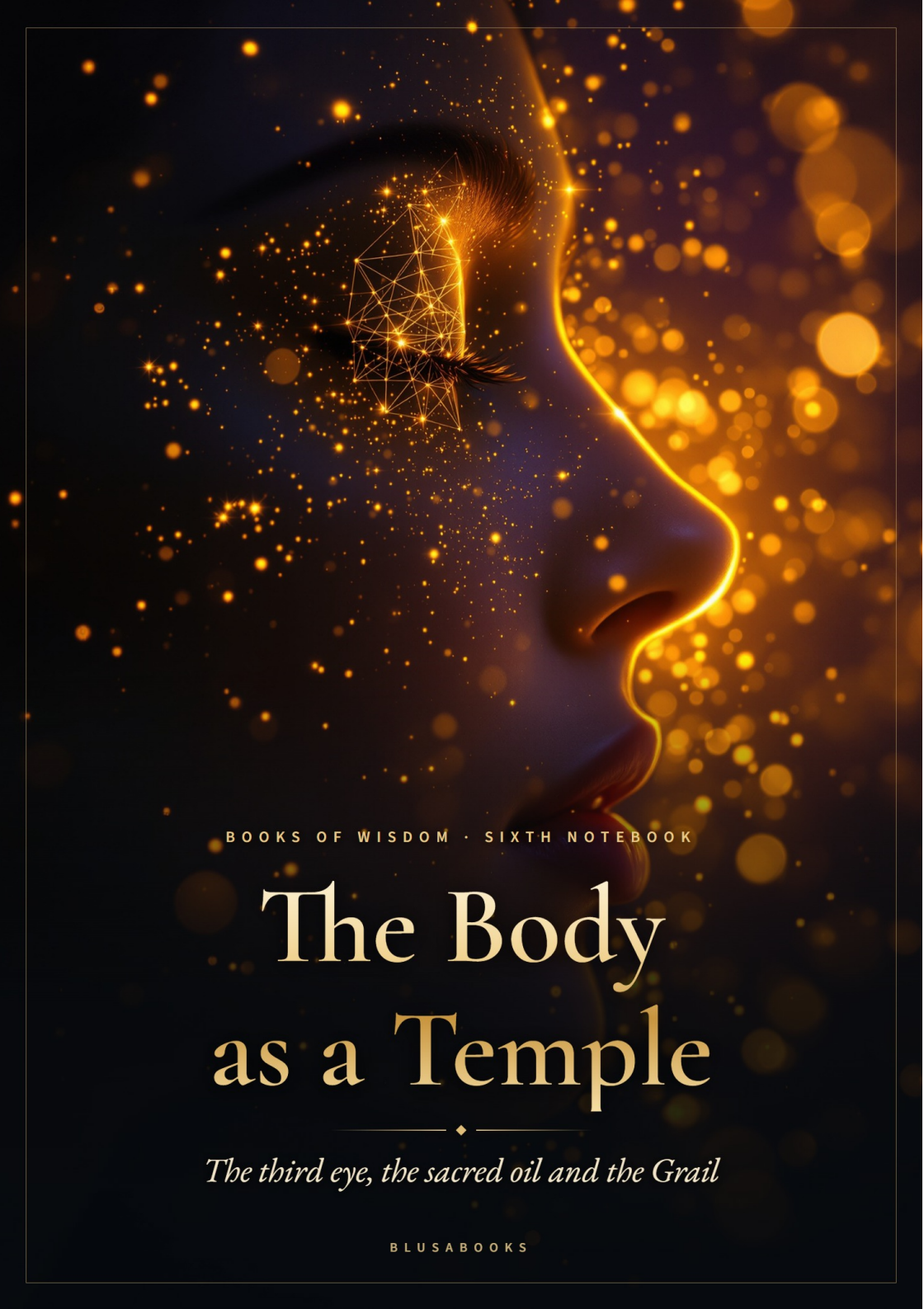




BOOKS OF WISDOM · SIXTH NOTEBOOK

The Body as a Temple

The third eye, the sacred oil and the Grail

BLUSABOOKS



The Body as a Temple

THE THIRD EYE, THE SACRED OIL AND THE GRAIL

Every chapter — four parts

WHAT THE TEACHING SAYS *the teaching in full, as its followers tell it*

IN PLAIN WORDS

the same in one or two sentences

TERMS

the chapter's terms and what they mean

WHAT SCIENCE SAYS

what is anatomy, what is tradition, what is later invention

A symbolic reading, not a replacement for faith. This book does not replace medical advice.

Books of Wisdom · MMXXVI

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FOREWORD

This book is about one very old idea: that the human body is not only a machine of bones, blood and nerves, but also a sanctuary. The temple builders of Egypt, the Hermetic philosophers of Alexandria, the yogis of the Himalayas and the Christian mystics in their medieval cloisters each said it in their own language, and all of them looked in the body for a map — a road from earth to heaven that runs not over a mountain, but up the spine.

Out of this idea grew a particular way of reading the Bible. In it, Jacob's ladder is the spine, Golgotha is the skull, the three wise men are three small organs in the middle of the head, and the Holy Grail is the neck and head that hold the light. It is a symbolic, contemplative reading. It does not claim that the Bible stories never happened, and it does not replace the faith of a believer. It is one layer of reading among others — the kind mystics have looked for in every sacred text.

Every chapter has four parts. First, what the teaching says, in its full voice, the way its followers tell it. Then the same in plain words. Then the terms. And finally, what science and history say: what is real anatomy, what is ancient tradition, and what is an invention from books of the early twentieth century.

At the end of the book there are three printable pages — "Jacob's Ladder", "The Temple of the Head" and "The Temple Ritual" — so that the practice does not stay on the page.

And most importantly: nothing in this book heals anything, and nothing here replaces a doctor. But breath, silence, sleep, moderation and attention to your own body are a way of treating it with respect. A temple is kept not with miracles, but with everyday care.

CHAPTER I

THE BODY AS A TEMPLE

WHAT THE TEACHING SAYS

The first law of the teaching is older than any book: "As within, so without; as above, so below." A human being is a microcosm — a small world in which everything in the great world is repeated. That is why sacred texts, when they speak of temples, rivers, mountains and lands, are also speaking about people. If you want to find the temple, do not look far away — you live in it.

The apostle Paul said it plainly: do you not know that your body is a temple of the Holy Spirit who lives within you (1 Corinthians 6:19)? And in the Gospel of Luke, Jesus says that the kingdom of God is not here or there, but within you (Luke 17:21). The teaching takes these words seriously: the divine is not only in the heavens above the clouds, but also in the heaven above your neck.

Solomon's Temple in the human being

Solomon's Temple had three parts: the outer court, which everyone could enter; the holy place with its lamps; and the holy of holies, where the Ark of the Covenant stood and where only the high priest could go, once a year. The teaching sees a person in it:

1. **The court** is the belly and the lower body — food, work, reproduction, everything that belongs to the earth.
2. **The holy place** is the chest — the heart and the breath, feelings and the rhythm of life.
3. **The holy of holies** is the head, and at its centre the quiet place where consciousness dwells.

The First Book of Kings says the Temple was built of stones prepared elsewhere, so that no hammer or axe was heard on the site. In the same way, says the teaching, the inner temple is built: quietly, stone by stone, without noise.

The four rivers of Eden

A river flowed out of the Garden of Eden and divided into four (Genesis 2:10). The teaching reads the garden as the body, and the four rivers as the four sacred fluids that sustain it: blood, which carries life; saliva, which begins nourishment and speech; the fluid of the brain and spine, which the tradition calls the sacred oil; and seed, which carries new life. Whoever guards these fluids guards the garden.

The seasons within

Just as the year has four seasons, a person has a spring, a summer, an autumn and a winter — not only across a lifetime, but in every year and every day. We are not only surrounded by winter; winter is also inside us. So the old sages taught living by rhythm: rising with the light, slowing with the dark, working when strength is growing and resting when it fades. The body is the small world, and it wants to breathe with the same breath as the great one.

Earth, Moon and Sun

The teaching also says that three heavenly bodies live within a person. The body is the Earth — dense and heavy, the part that is born, grows and ages. The mind is the Moon — changeable; it receives and reflects light but does not make it. The soul is the Sun — the source of light that never sets, even when clouds hide it. So spiritual work is not a war against the body, but a matter of order: let the Moon reflect the Sun, and let the Earth receive the light of both. In the same way, a person has a top and a bottom: the head reaching towards heaven and the heels

standing on the ground. Both are needed. A temple without foundations collapses; a temple without a roof is only a wall.

The conclusion of the teaching is simple and demanding: if the body is a temple, it cannot be treated like a storeroom. It is cleaned, it is listened to, and it is entered with reverence.



FIGURE 1

Solomon's Temple in the human being: the court, the holy place and the holy of holies, with the four rivers of Eden.

IN PLAIN WORDS

Old traditions say that a person is a small world, and that sacred texts, when they tell of the Temple and of Eden, are also telling of your body. So it deserves to be treated as a sanctuary. You do not need to look far for the temple — you live in it every day.

TERMS

- Microcosm** — "small world"; the human being as a reflection of the universe, repeating the structure of the great world.
- Macrocosm** — "great world"; the universe as a whole, as opposed to the human being.
- Hermeticism** — a mystical tradition of late antique Egypt and Greece, attributed to Hermes Trismegistus and known for the saying "as above, so below".
- Solomon's Temple** — the Temple in Jerusalem which, according to the Bible, was built in the reign of King Solomon and destroyed in 587 BC.
- Holy of holies** — the innermost room of the Temple, where the Ark of the Covenant was kept; in Hebrew *kodesh hakodashim*.
- Allegory** — a story or image that means something other than what it says directly.
- Mysticism** — a religious path that seeks direct, inner contact with the divine.

● WHAT SCIENCE SAYS

The idea of the human being as a microcosm really is ancient. You find it in Plato's dialogue *Timaeus*, in Stoic philosophy, in the medicine of Paracelsus and in Renaissance drawings where the human figure is inscribed in a circle and a square. It is not a measurable hypothesis but a way of thinking, and it has inspired both art and early science.

Paul's words about the body as a temple have a specific context in his letter to the Corinthians: he is calling the church to chastity and reminding them that a person does not belong only to themselves. Christian theology usually reads these words ethically — as a call to honour the body — rather than as an anatomical map. And the Greek words in Luke 17:21, *entos hymōn*, can be translated either "within you" or "among you"; translators have argued about this for centuries.

The four rivers have geographical names in the Bible — Pishon, Gihon, Tigris and Euphrates — and at least two of them are real rivers. Reading them as bodily fluids is a late symbolic interpretation. A similar idea did