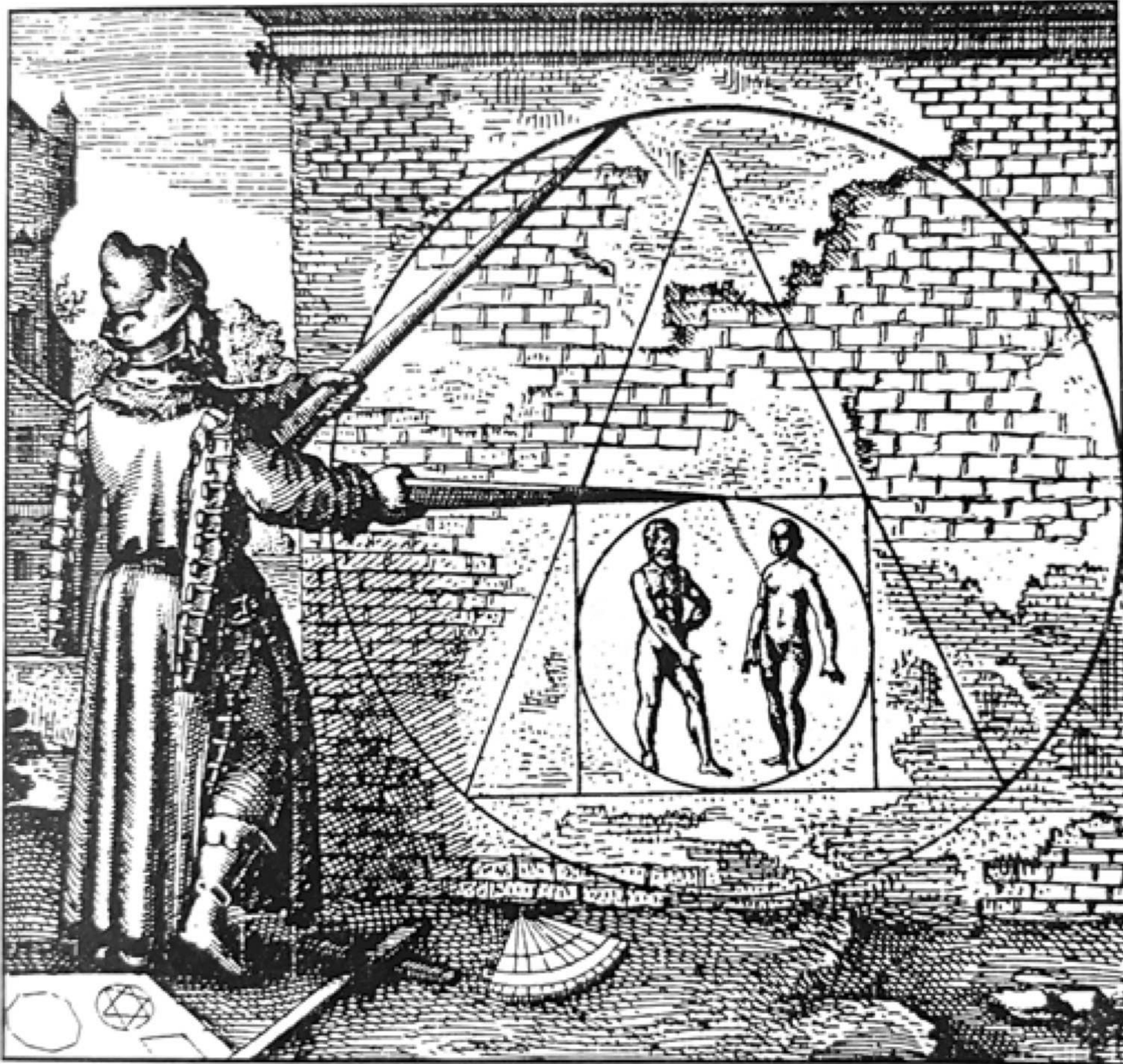

The Lyceum



A Publication of
The Masonic Education Alliance



From the Desk of R.H. Johnson



History:

Started in xxxx, The Lyceum, an e-magazine dedicated to Truth and Progress in Freemasonry, has undergone a necessary evolution in order to adapt to changing circumstances. Originally a publication of the Committee on Masonic Education of The Grand Lodge of Illinois, the magazine was the collaborative effort of two committee members. However, with the departure of one member and the Grand Lodge's change in direction, The Lyceum faced the threat of going defunct. In response, all previous issues have been rebranded, removing any association with the Grand Lodge of Illinois. While previous versions may still be available on certain websites, they are no longer offered by the publisher. These changes in branding ensure that The Lyceum can continue as a free and independent publication, focused on promoting Truth and Progress in Freemasonry, regardless of oppositional forces in any Grand Lodge organization. It is important to note that the content, authors, and publisher of The Lyceum do not represent any statements or positions of any Grand Lodge, unless expressly stated.

About:

The Masonic Education Alliance, a groundbreaking initiative, has emerged as a beacon of Light in the realm of Freemasonry. Born out of the necessity to bridge the gap left by dwindling education committees within various Grand Jurisdictions, this alliance has taken on the responsibility of providing a limitless educational magazine dedicated to all things Freemasonry. Unrestricted by the restraints of any particular jurisdiction, the Alliance unites Masonic scholars, writers, and enthusiasts from around the world to create a platform where knowledge can flow freely and uninhibited.

In the past, education committees were the pillars of Masonic educational activities, disseminating knowledge and fostering a deeper understanding of the Craft within their respective jurisdictions. However, due to various circumstances, these committees have been effectively gutted, leaving a void in the educational landscape of Freemasonry. Recognizing this critical need for a comprehensive educational platform, the Masonic Education Alliance was formed.

Unlike traditional Masonic publications, which are often confined by the limitations of a specific Grand Jurisdiction, the Masonic Education Alliance embraces the power of collaboration and inclusivity. Its mission is to foster a love for learning, share profound insights, and explore all aspects of Freemasonry in an unbiased and global

manner. By removing these boundaries, the Alliance opens doors for Masons and non-Masons alike to delve into the mysteries, history, philosophy, and symbolism of Freemasonry from diverse perspectives.

Through the publication of a cutting-edge digital magazine, the Masonic Education Alliance brings forth a wealth of articles, essays, research papers, and creative works that elevate the intellectual understanding of Freemasonry. Drawing upon the expertise of its contributors, the Alliance takes readers on a journey of intellectual expansion, inviting them to explore the depths of Masonic teachings and traditions.

In this rapidly changing world, where traditional modes of education are transforming, the Masonic Education Alliance stands as a beacon of progress and innovation. By harnessing the power of technology, this alliance is able to disseminate knowledge to a wide audience across continents and jurisdictions. As a digital platform, the Alliance ensures that no Mason is left behind and that access to Masonic education is available to all seekers, regardless of geographical boundaries or political constraints.

In essence, the Masonic Education Alliance is more than just a magazine; it is a revolution in Masonic education. With an unwavering commitment to intellectual growth, unlimited collaboration, and global connectivity, the Alliance cultivates a vibrant and dynamic community of Freemasons hungry for knowledge. Together, members of the Alliance strive to preserve the essence of Freemasonry while embracing the transformative power of education in an ever-evolving world.

The Seal:

The seal of the Masonic Education Alliance embodies the organization's commitment to providing rich and unbiased content to its readers. The golden hue represents the wealth of knowledge and information offered, while the borders ensure the protection of the Alliance from external influences and attacks. The Square symbolizes the Alliance's dedication to staying true to its research and providing accurate information to its readers. The presence of the All-Seeing Eye signifies the recognition of a higher power, while the book represents the Book of Nature, with a stalk of vegetation on one page and an illustration of a germ and the solar system on the other. Absent is the Compass, for the search for knowledge knows no boundaries.

R.H. Johnson

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FROM THE EDITOR-IN-CHIEF



Brothers all,

As we are moving through the hottest July in the history of recorded history--globally, I hope you're staying cool and have plenty of refreshments.

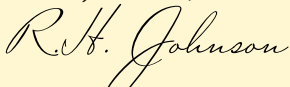
This month's issue was chosen by YOU! When our editor, Darin A. Lahners, ran a survey asking the members of Illinois what their interests in themes for the magazine should be this year, we were pleasantly surprised that this topic had come up.

It only makes sense. Our entire ritual is based on the idea of building ourselves and erecting the spiritual temple from within. To this end, we've curated wonderful articles on this topic. Darin wrote a piece specific to the practical application of this idea. Justus Fischer brings a cosmic connection to the concept of anatomy. As below, so above?

Chad Lacek takes us back in time to when he was in Marine Corps training and wanted to give up--but he didn't! You have to read this inspiring short story; it might just get you through your next challenge. I also wanted to write a little something for this month's issue. I decided to give a rundown on the work of Schwaller de Lubicz and the temple at Luxor. It just may be a real-life temple of man!

In addition to these wonderful and adventurous articles, conferences and new books are announced throughout. I hope you find this issue edifying and savor it.

R. H. Johnson,



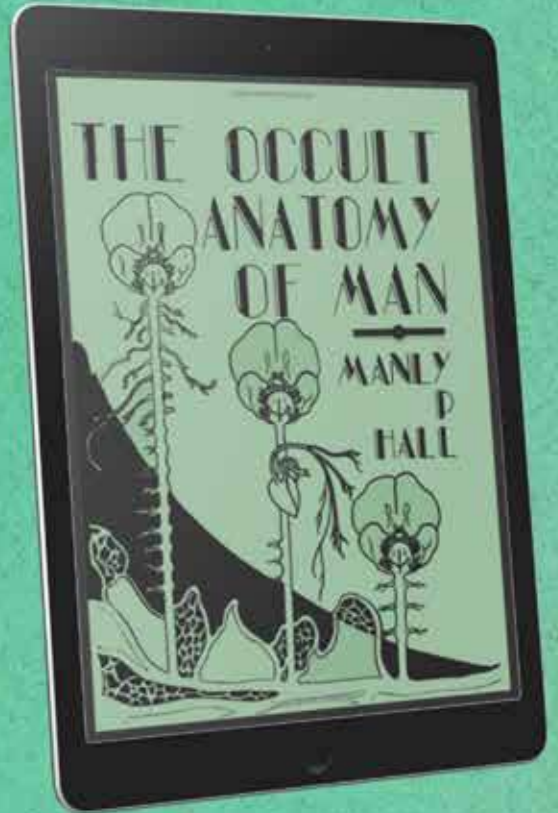
Editor-In-Chief, The Lyceum

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Read it!

The first chapter of this essay provides a soundly skeptical, mythicist take on Christian origins while simultaneously asserting Lemurian and Atlantean sources for esoteric traditions. The next three chapters are organized according to the book's pattern: brain/spirit, heart/emotions, and generative organs/physical sensation. In the chapter on "The Spinal Column" corresponding to the heart, there is also a discussion of clairvoyance and mediumship, and in the chapter on "The Infernal Worlds," Hall additionally provides an exposition of color symbolism. Originally the final chapter of Occult Anatomy was on "embryology," which offers readings of religious texts as perinatal allegories. It then continues with a thumbnail description of the seven-year cyclical climacteric pattern of individual human development. Its final chapter, or what became the final chapter, is called Occult Masonry, which dives deep into the symbolism contained within the allegories of Blue Lodge Masonry. A free digital copy of this text is available online at the following link - <https://tinyurl.com/MPHILEDU>



Listen to it!

The most syndicated Masonic Podcast in the world, the "Whence Came You?" podcast has over 600 episodes, all of which are Masonic Education. Themes vary from episode to episode. The topic of Occult Anatomy of Man has been covered in a six-part series in which the host, Robert H. Johnson (our editor-in-chief), reads the entire book from the prolific Manly P. Hall, 33°; The Occult Anatomy of Man. The episodes progress from part one through part six and are episode numbers 597, 598, 600, 601, 602, and 603. You can find these all on Apple Podcasts or by listening direct from the website all for free - www.wcypodcast.com



Featured Article

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The Secret Teachings in the Temple of Solomon

by Darin A. Lahners, PM, Eastern AEO

The degree system of craft Freemasonry is centered on the building of the Temple of Solomon and the story of its chief architect, Hiram Abiff. According to the non-cyphered **Book of Standard Work** of my Grand Lodge (IL),

“The Temple at Jerusalem was supported by fourteen hundred fifty-three columns and two thousand nine hundred six pilasters, all hewn from the finest Parian marble. There were employed in its erection one hundred fifty three thousand three hundred three workmen; namely three Grand Masters, three thousand three hundred masters or overseers of the work, eighty thousand fellow crafts or hewers in the mountains, and seventy thousand entered apprentices or bearers of burdens.”

However, there is very little archaeological evidence to support this statement.

According to Israel Finkelstein and Neil Silberman, authors of **“The Bible Unearthed: Archaeology’s New Vision of Ancient Israel and the Origin of Its Sacred Texts,”** argue that at the time of King David and his son Solomon, Jerusalem was populated only by a few hundred residents or less. They claim that the kingdom of Israel at the time of Solomon was little more than a small city-state. They claim that the authors of the stories of Solomon took the achievements of the Omrides (who ruled more than a century after Solomon) and assigned them to Solomon. They also claim that the size of the Temple, as described above, is implausible.

This isn’t to say that all scholars agree with Finkelstein and Silberman. In his work: **“On the Reliability of the Old Testament,”** Kenneth Kitchen argues that Solomon ruled over a mini-empire and considered the Temple of Solomon a reasonable size for the time. William Dever, in his work: **“What Did the Biblical Writers Know and When Did They Know It? What Archaeology Can Tell Us about the Reality of Ancient Israel?”** states that there exists direct Bronze and Iron Age parallels for every feature of Solomon’s Temple as described in the Tanakh (Old Testament).

Further adding evidence for the construction of the Temple is the first-century scholar Josephus. In his work, **“Against Apion,”** he cites Tyrian court records, which give the specific year during which King Hiram of Tyre sent materials to Solomon to construct the Temple. Considering the temple mount is also holy for the Islamic religion, any attempt to excavate the site has been met with protests from the Muslim authorities. Furthermore, due to the destruction of the Temple by the Babylonians and the rebuilding and destruction of the Temple several times after, it’s possible that the physical evidence that may have once existed no longer exists.

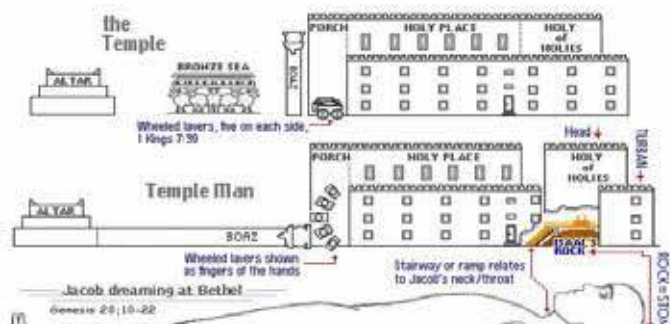
If we take the side of the scholars who argue that the Temple never existed, does it lessen the teachings of our degrees? Does it lessen our experiences during them? Freemasonry describes itself as a “...beautiful system of morality, veiled in allegory and illustrated by symbols.” An allegory is a story, poem, or picture that can be interpreted to reveal a hidden meaning, typically a moral or political one. Allegories play an essential part in our culture. Both the Old and New Testaments feature allegories. In the New Testament, Jesus uses many allegories, such as his parable of the Sower in **Matthew 13:3-9**, as well as the story of the Prodigal Son in **Luke 15:11-32**. Does Christ’s use of allegory lessen any of his teachings? In the same way, Freemasonry’s teachings are not reduced if the Temple didn’t physically exist.

More importantly, the allegory of building the Temple is applied to every Freemason physically and spiritually. In the physical sense, the degrees of Freemasonry parallel the different stages of life; Youth, Middle Age, and Old Age/Death. The idea of Freemasonry is to build a temple within ourselves. In the same way that we are taught to work towards the perfect ashlar, we strive to create a temple inside of ourselves worthy of having the spirit of the Great Architect inhabit us.

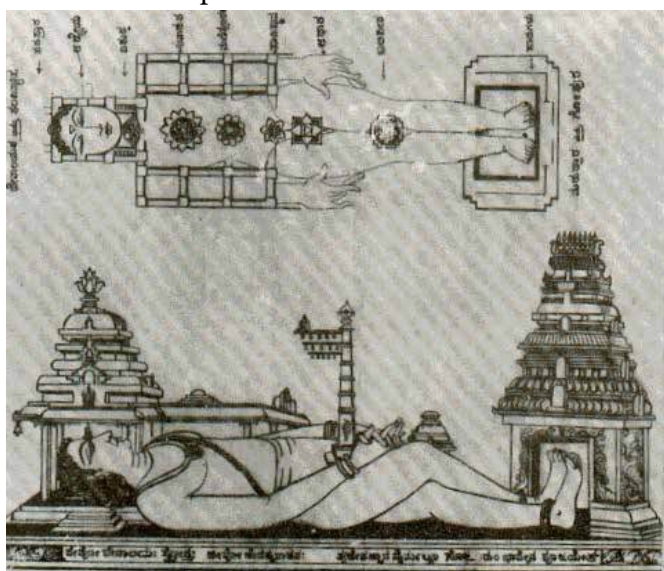
It should come as no surprise that the Temple of Solomon is a blueprint for the Temple we are building within ourselves. If this is the case, how would the

Temple look superimposed over the human body?
Using the below images taken from <http://www.templesecrets.info/> and using them under fair use for the educational purpose of this article, you can clearly see how this applies:

But this idea is just borrowing from one of the world's



oldest religions. The Hindus had a similar concept long before the Temple of Solomon became the blueprint for the Temple Man.



Used under fair use from *Agama-Kosha (Volume 6:Alaya and Aradhana)*, S.K. Ramachandra Rao, Kalpataru Research Academy, P.O. Box 1857, Bangalore, India (1992).

We are taught that our lodges are situated like King Solomon's Temple. Yet, I find it interesting that Hindu Temples share the below with King Solomon's Temple and Masonic Lodges:

The Hindus perform circumambulation within the Temple. We perform circumambulation within our lodges.

The Hindu Temple is not considered the meeting place of the congregation; rather, the Temple is the focal point of the congregation's community. A Ma-

sonic Lodge is not the building where the members meet; it is the community of members.

The heart of the Temple is where the most important icon is placed (garbha grha). The heart of our Lodge room is the altar where the three greater and three lesser lights reside.

Pillared halls and Porticos were added to the Garbha Grha. King Solomon's Temple had both Pillars and Porticos. We keep a representation of the pillars in each Lodge Room.

Hindu Temples are very ornate. This is due to their belief that things that were not ornamented were imperfect. King Solomon's Temple was heavily embellished, and we represent this with the ornaments on each pillar.

Something else that both have in common is displayed in the diagrams of each Temple Man. In the examples above, King Solomon's Temple Man and the Hindu Temple Man both have man's connection with the divine in his head. In the Hindu Temple Man, the Sahasrara (or Crown) Chakra represents this. In King Solomon's Temple Man, the idea that the Holy of Holies resides there represents this. But don't take my word for it, as **1 Corinthians 6:19** states:

"Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own".

But what is man's connection with the divine? The ancient Greeks had two forms of knowledge. Gnosis and Logos. Gnosis was knowledge of how to do something. For example, how to build a house, ride a horse, plant, and harvest crops. In contrast, Logos was academic knowledge, such as knowledge of mathematics or logic. Logos was primarily taught through words, whereas Gnosis was taught through practice and repetition.

In spiritual terms, Gnosis is knowledge of one's connection with the divine. Socrates said, *"To know thyself is the beginning of wisdom."*

Philo of Alexandria understood Gnosis to be knowledge of God and his Sophia (Wisdom), but also of oneself, nature, and the great work (Magnus Opus). The Egyptian proverbs inscribed in their temples and tombs show they also understood this. Some of these proverbs are as follows:

“The kingdom of heaven is within you, and whosoever shall know himself shall find it.”

“The body is the house of God. That is why it is said, “Man, know yourself.”

“Your body is the temple of knowledge.”

“True teaching is not an accumulation of knowledge; it is an awaking of consciousness which goes through successive stages.”

Logos meaning “Word,” “Reason,” or “Plan,” was thought of in Greek Philosophy to be the divine reason which gives the cosmos form and meaning. This idea can be traced back to Heraclitus, who observed a reasoning power like that of man in the cosmos. The stoics defined Logos as an active spiritual and rational process that permeates all reality. Philo of Alexandria considered Logos the mediator between God and the Cosmos. Logos was that created the universe but that also that which allows man to comprehend God. Both Philo and Platonists believed that Logos was both intrinsic to the world and also the transcendent mind of God.

John 1 1:5 identifies Logos, stating:

“In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it.”

And **John 1 14:16**, he equates Jesus Christ as this Logos, saying:

“And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. John bore witness of Him and cried out, saying, “This was He of whom I said, ‘He who comes after me is preferred before me, for He was before me.’” 16 And of His fullness we have all received, and grace for grace. 17 For the law was given through Moses, but grace and truth came through Jesus Christ. 18 No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.”

Later, in **John 8:12**, he makes the final connection between Jesus and Logos when Christ says:

“I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.”

Freemasonry exists to convey to the initiate that Logos is important, as we are taught as Fellowcrafts to apply ourselves to the “...study of the liberal arts and sciences, especially of the noble science of geometry, which forms the basis of Freemasonry, and which, being of a divine and moral nature, is enriched with the most useful knowledge; for while it proves the wonderful properties of nature, it demonstrates the more important truths of morality. To the study of geometry, therefore, your attention is specially directed.”



Most importantly, Logos is vital because we cannot achieve Gnosis without it. When you pray, how does that prayer exist? When you silently read the holy text of your choice, how do you understand the words you are reading? Without being taught how to read or the meaning of words, i.e., without Logos, one isn't able to achieve Gnosis, as getting to know God is only possible through understanding his word.

Gnosis, then can be linked with Logos, as knowing oneself can be attributed to knowing God, thereby knowing Logos. As the mind is the seat of knowledge, it is where Logos and Gnosis reside and, therefore, where your connection with God resides. This ties back to the above, where I mention the head as being the place where the divine resides in the temple man. There's a reason that halos are depicted around the head in iconography. It is the place from which the Logos or the divine light emanates and is the place where the connection with the divine resides, where our own holy of holies exists the mind. At the end of the day, whether the Temple of King Solomon physically existed is irrelevant because it does exist in our teachings and within ourselves.





Richards

Flynn

Parker

Stoops

Drew



Kellerman

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MASONIC MEMBERSHIP VISIBILITY DAY | SATURDAY AUGUST 19 2023





Your Limits Are Much Farther Than You Think

by RWB: Chad Lacek, 33°, Committee on Masonic Education



I had to learn it the hard way. Perhaps that's the only way to learn it unless you're able to benefit from this story of my suffering. The year was 1994, in the summertime. I was halfway through Marine Corps boot camp in San Diego, CA. We went on runs, lots of them. This one I'll never forget.

It was a formation run, where every member of my platoon ran as one unit in parade formation. We were joined by two other platoons in our series, one following the other. Each platoon sang cadence as they ran, trying to outdo the others in volume and bravado. We ran down the wide streets of the military base, our rhythmic shouts echoing back to us from the stucco walls of the administration buildings.

I was selected to be the 'Guide' for my platoon. In that capacity, I was required to carry a small flag on a wooden pole with 2005 stitched on it--our platoon number. I was positioned in front of the group, abreast of our Drill Instructor. So situated, I was the most visible participant in this run, and that was a big problem because I wanted to quit. I needed to quit.

The roads of the base are created in a grid pattern. It's a spacious complex, with mature palm trees lining the way and hedges filled with hibiscus blossoms. It would be beautiful if we weren't so miserable. The first three or four miles were no problem. We were used to that by now. The drill instructors would run us around a bit and then turn towards our barracks, which was where we knew our run would end.

They would point us toward home, still a long way off but home nevertheless, and allow us to get within one block of it. Then we would turn left or right, heading away from it. The first time they did it, I thought it was a dirty trick. I knew they were messing with us. Then they did it again and again. We were really putting on the miles now... much more than usual.

On every run, there is a pickup truck that follows behind the formation. This is where they toss the exhausted, the injured, or those that just give up. No one wants to ride on that truck. Only failures and quitters end up there. But today, I wanted to climb up

into the back of that truck and collapse. How can I get there? I can't just run over to it and get in, platoon flag and all. I'd have to fake an injury.

I began to scan in front of me for any stone, any crack, any imperfection which I might use as an excuse to hurl myself to the ground, grasping my ankle in mock agony like I've seen professional soccer players do so often. But there was nothing, not even a pebble. Then we turned back toward the barracks once more. Perhaps I could make it.

We turned away again. This is it. There's no way I can go on. I got to the point where I honestly believed I could not take three more steps. In three more steps, I would collapse, not by throwing myself down, but by literally being unable to pick my feet up. I'm looking for a ditch to toss myself into, particularly somewhere that will injure me when I do. A genuine injury would play well later as an excuse for why I quit.


But I kept procrastinating. I was so visible there in front and carrying the platoon flag, no less! If only I was in the back of the group where I could flop down unnoticed and then gladly hop into the truck of shame. There was no way for me to pretend an injury that wouldn't look suspicious. So I kept going. Each new step was a surprise. I had no idea how I was still running, but I was.

We ran for at least another 45 minutes...at least that much. We turned towards and away from the barracks several more times. I wasn't fooled anymore. I didn't allow my hope to rise when I saw the building containing our showers, our clean clothes, and our sweet, beautiful beds. I just kept running until we were finally standing in front of it.

I was stunned. I was convinced, beyond a shadow of a doubt, that I could not run three more steps about 1500 steps ago. What's more, I didn't feel all that bad. I felt like I could still go a bit further, although I was thrilled I didn't have to. I couldn't believe how much of a difference there was between my mental limits and my actual physical limit.

Your limits are no different than mine. Pushing

yourself beyond that mental limit feels awful. It's horrible. But it's very important for you to know that your actual limits are far, far beyond what you think of them. Whenever you feel like you can't take any more of anything, trust me...you can. You probably don't want to, but you can. You can take a lot more.

I hope you don't have to test your limits, physical or mental like I was forced to do. Just know that you are capable of so much more than you think. Your strength will surprise you. Your endurance will shock you. Your determination is unstoppable. Your body will do whatever you require of it. Trust me, your limits are much farther away than you imagine. 



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SEPTEMBER 16TH, 2023

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Cosmic Anatomy

by Bro. Justus Fischer, Member Committee on Masonic Edu-

In some sense, man is a microcosm of the universe; therefore, what man is, is a clue to the universe. We are enfolded in the universe. - David Bohm



In the previous issue, we explored the seven Liberal Arts and Sciences as explained in our Masonic ritual. I wish to dive deeper into astronomy and the intimate connection between the universe and humankind, relating to the theme of “occulted anatomy.” As speculative Freemasons, it is imperative to understand our relationship to the divine in our pursuit of building our spiritual temples from a crude condition to a state of sublime perfection, as exemplified by the rough and the perfect ashlar. To better understand the human body’s complexity, we must first acknowledge our existence within the framework of cosmological personification, as noted by ancient civilizations such as the ancient Greeks and their anthropomorphic interpretations of the stars in the night sky. The Babylonians and the Chaldeans had much earlier astronomical references to the cosmic consciousness of man.

Every sign within the zodiac has corresponding body parts of the human anatomy to signify unique attributes or diagnose health disorders. For example, I am a Virgo. The Virgoan’s ruling planet is Mercury which orbits the Sun faster than any planet in our solar system at an orbital speed of about 47.87 km/s (107,082 miles per hour), which is a period of approximately 87.97 Earth days. Therefore, the tongue is a symbolic representation of Mercury, as most Virgoans are quicker than other zodiac signs to speak out loud or to express their thoughts and words during communications. However, as a Freemason, I am reminded to use my tongue to instruct others positively.

Throughout human history, Mercury was anthropomorphized by various cultures, such as the messenger deity Nabu, for the ancient Babylonians. The Indians referenced the Hindu deity Buddha. In Germanic

paganism, the God Woden or Odin is another example of Mercury. One of the twelve Olympian deities, Hermes, was revered by the ancient Greeks and the god Mercury by the ancient Romans shared similar attributes.

Virgo also tends to be prone to nervous worrying, so to maintain a healthy stomach; we should refrain from drinking, smoking, and eating spicy foods. Remember that some people do not subscribe to these “new age” ideas concerning astrology and our health, but at the same time, there are some fundamental facts here. The human body is made from elements created thirteen billion years ago. In essence, we are walking examples of the universe.



Image: Engraving of Joseph Wright, A Philosopher Lecturing on the Orrery (1766)

Hydrogen: The most common atom in the universe and a big part of our daily life. Two-thirds of our bodies are composed of seventy percent water. Every water molecule contains hydrogen. Hydrogen atoms were formed by the Grand Architect of the Universe seconds after the big bang.

Oxygen: Our blood cells, bones, and tissues contain oxygen. These atoms are made when intense pressure fuses with the stars’ heat.

Calcium: The calcium in our bones forms when intense pressure and heat fuse the smaller atoms. Similarly, this can happen in space with the more

prominent stars and, most notably, with an exploding supernova.

Iron: A vital component in our blood cells, but a rare phenomenon causing iron to be released in space during the explosions of the stars in a supernova.



Image: Soltan-Mohammad, Fete d'ld, from Hafez's Divan - Tabriz, Iran, (1527)

In Conclusion, the human body is complex, and the ancient mystery schools looked to the stars and planets for answers concerning humanity's most profound mysteries. The human and animal bodies were also arcanelly used as sacrificial for divinatory purposes such as Haruspicy. Or the various Pre-Columbian era sacrifices by the ancient Mayans. To study the human body and mind, in essence, is to explore the universe and the likewise. For further context, I have procured a biblical passage from the book of Genesis from the Berean Standard Edition.

"[25] God made the beasts of the earth according to their kinds, the livestock according to their kinds, and everything that crawls upon the earth according to its kind. And God saw that it was good. [26] Then God said, "Let us make man in our image, after our likeness, to rule over the fish of the sea and the birds of the air, over the livestock, and over all the earth itself and every creature that crawls upon it." [27] So God created man in his own image; in the image of God he created him; male and female he created them."

If the Grand Architect creates humans in the cosmic image of the divine, then there is no doubt our ancient ancestors revered our occult or hidden anatomy for serving a higher purpose. I will never stop exploring the depths of my mind and body to better understand the divine and the universe.

Man must rise above the earth to the top of the

atmosphere and beyond, for; only thus will he fully understand the world in which he lives. - Socrates.



Image: Bro. Justus Fischer at the Adler Planetarium in Chicago, Illinois. Photo by Anika M. (2023)

Luxor's Temple of Man

by R.H. Johnson, PDDGM, Member Committee on Masonic Education

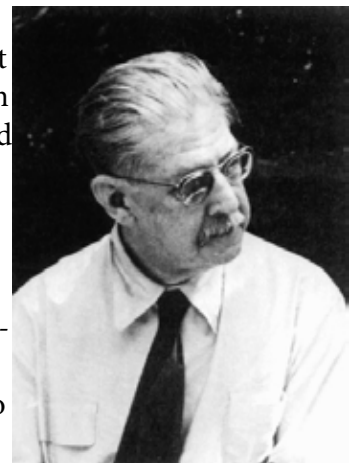


The Egyptian Temple of Luxor, located on the east bank of the Nile River in modern-day Luxor, is a magnificent and ancient structure that provokes wonder and fascination. Built around 1400 BCE, during the reign of Amenhotep III, and completed by Ramses II, this temple is not only a testament to the architectural and engineering brilliance of the ancient Egyptians but also a place steeped in mysticism and symbolism. One intriguing theory surrounding the Temple of Luxor is that it was designed to represent the human body, earning it the epithet "The Temple of Man." This theory was the subject of a book by René Adolphe Schwaller de Lubicz titled *The Temple of Man*.

The theory of the Temple of Luxor as The Temple of Man is based on the belief that the ancient Egyptians designed their religious structures to mirror the human form. This theory identifies the main axis of the temple, aligned with the Nile, as the backbone, with the pylons acting as legs and the chambers and sanctuaries representing different organs. As visitors traverse the temple, they mirror the journey of the soul in the afterlife, moving through the different stages of physical and spiritual existence. This theory suggests

that the temple was not only a place of worship but also a visual representation of Egyptian cosmology and the connection between the human and divine realms.

The layout and architectural elements of the Temple of Luxor lend credibility to the theory of it being The Temple of Man. The entrance pylon, resembling a grand gateway, symbolizes the legs and is reminiscent of the ram-headed and lion-bodied sphinxes that line the temple's causeway. Moving further, the Hypostyle Hall, with its 32 massive columns, represents the chest and lungs, providing a sense of grandeur and solemnity. The sanctuary at the rear of the temple, adorned with intricate reliefs and statues, is seen as the brain, the seat of wisdom and divine knowledge. This symbolic alignment suggests that the temple was consciously designed to reflect the internal structure



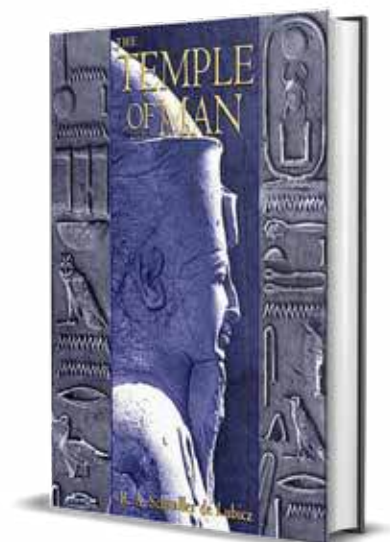
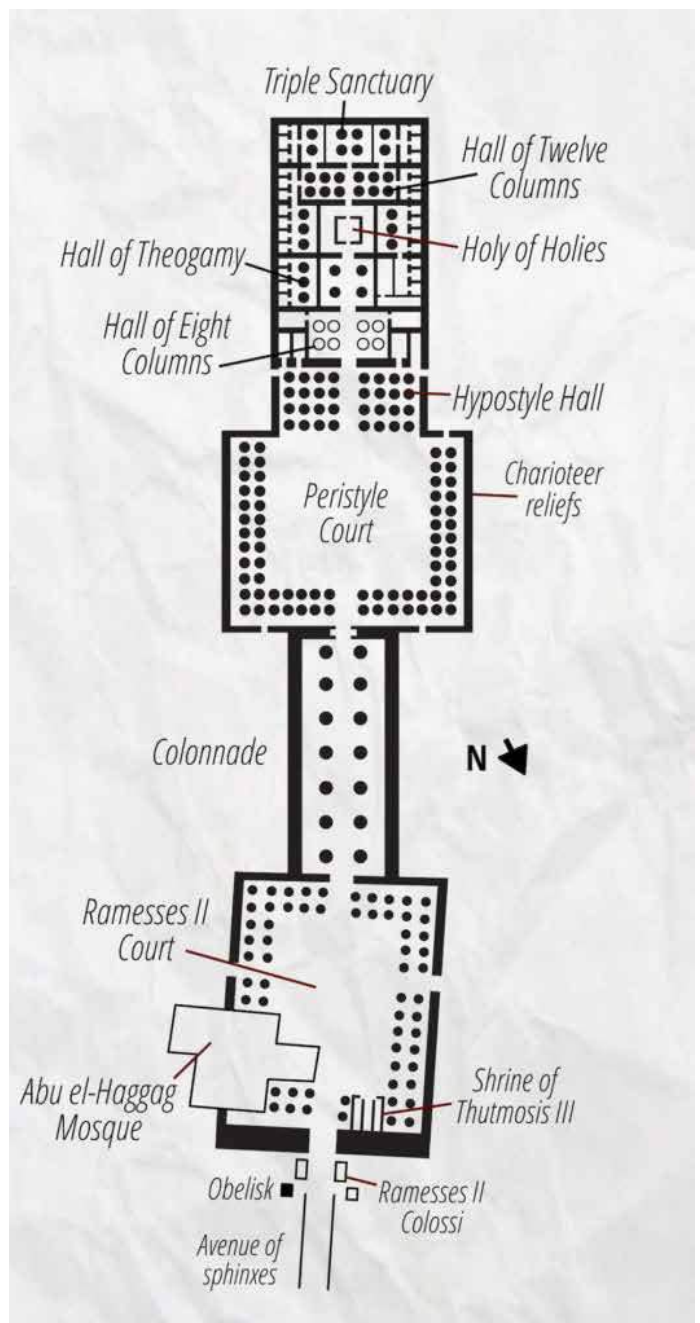
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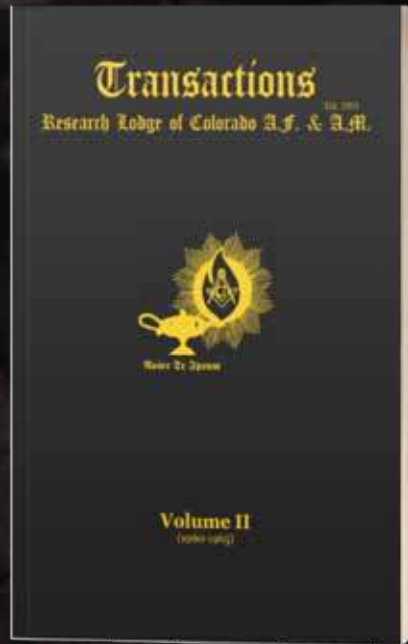
of the human body.

Egyptian religious beliefs and practices support the theory of the Temple of Luxor as The Temple of Man. The ancient Egyptians believed in the concept of Ma'at, the divine order and balance that governed the universe. They also believed that the pharaoh, as the intermediary between the mortal realm and the gods, played a vital role in upholding Ma'at. The Temple of Luxor, as a representative of the Pharaoh's authority and religious significance, would naturally incorporate elements of the human body to symbolize the connection between the divine and earthly realms. It was a place where rituals and offerings took place to maintain Ma'at and ensure the prosperity and well-being of Egypt.

The theory of the Temple of Luxor as The Temple of Man also highlights the symbolism and sacred geometry prevalent in ancient Egyptian architecture. The use of proportion, harmony, and recurring motifs, such as the lotus flower and sun disks, were important elements in their design principles. These sacred symbols were not merely decorative but imbued with deep spiritual meaning. By incorporating these symbols into the temple's layout and decoration, the ancient Egyptians sought to create a space that would resonate with the divine order, aligning the human body with the cosmic forces of the universe.

The Temple of Luxor is a remarkable structure that has captivated and intrigued scholars and visitors alike. The theory of it being The Temple of Man adds a new dimension to our understanding of this ancient temple and the people that built it. What were they telling us? By aligning the architectural elements with the human body and incorporating religious symbolism, the theory suggests a deep connection between the mortal and divine realms. Whether or not this theory is entirely accurate, it serves to highlight the profound importance of the Temple of Luxor as a spiritual and architectural masterpiece.





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