

Older and authoritative Brethren point out in a clear way that it is not possible to be Freemasons without the necessary, specific education. Nothing truer and apparently obvious. But how many Brethren can really affirm to be in real possess of such an education? However, in each ritual of the Craft are contained references to a culture which is not at all profane; the symbols belong to a traditional patrimony whose origin rests at the very beginning of this world, in a very far time. The foregoing should at least give stimuli to our Brethren, so that they can deepen certain notions and get hold the same *forma mentis* of other Brethren, that preceded them in the Masonic path, and also gain a level of “knowledge” that could not be achieved in other ways.

It's my considered opinion that few Brethren are so humble as to study these items. My exhortations inside the Lodge – and even outside – remained therefore unsuccessful.

This being the premises, for the length of which I apologize, I pass to expose the theme of this evening, i. e. Astrology and Freemasonry.

On the ceiling of every Masonic Temple are represented the symbols of the zodiac, which are contour of the starry vault; the zodiac represents the apparent journey of the sun and marks our rituality, which is solar, i. e. masculine.

It is an irrefutable exhortation to learn the movement of the sun, of the planets and of the other stars as well as the laws which govern them for the quantity (astronomy) as well as for quality (astrology). Nothing to share with that astrology which fills the *mass media* and that is the scope of the work of many quacks.

To better understand the very nature of astrology as well as its practical use, I remind my Brethren our ritual of the Fellow Craft, in which are named five great men of the past. In particular, let us focus our attention on Paracelsus. Two fundamental works of him, in particular, should be studied: *Paragranum* and *Paramirum*, choosing those translations which are the most faithful. Man should also read *De umbris idearum*, by Giordano Bruno, and I think that this is enough to start.

A fundamental premise of the study of these items is the *Tabula Smaragdina*, by Hermes Trismegistus, which clearly states that all the science of nature is basically founded on the concept of the unity of the existing universe: *As above, so below, for the miracle of the unique thing.*

I do recommend to read these ancient texts with acumen. This means that we must strive to introduce into our approach a new element. Far easier to say than to do, since our cerebral attitude deleted it, thus impeding us to pick up the nexuses between the reality in which we live every day, that falls under our senses, and another one, purely transcending, which is nevertheless supporting the former. This element is the analogy. Through the analogy we are able to let two different realities come close to each other. The astrology may be thus considered as an occult identity. This way of thinking let us pass from a bidimensional system, based on induction – deduction, to a three-dimensional one: induction – deduction – analogy.

The reality which is perceived by us is a volumetric one. **So, when Paracelsus spoke about planetary geniuses – and not planets, this circumstance to be underlined – he did not refer himself to the celestial corps, but, rather, to the fundamental functions of the organs of the human body which work, by analogy, like the moving planets in the space. When Giordano Bruno spoke about the shadows of the ideas, he actually meant the laws ruling our senses as well as the asters of sky.**

Masonic symbolism requires that seven master masons open the lodge in strict adherence to the laws of the analogy, thus recalling the fundamental functions of the human body as they were intended by Paracelsus and Bruno.

For centuries these rules have been known and put in practice by the Free Masons, especially while constructing churches, which were planned and built as “resonance boxes“, to awake and enhance the human body’s functions in order to achieve the pal- ingensis. It is useful to have a look to the mosaic reproducing the zodiac, which was laid down in the pavement of the convent of the Benedictines in San Miniato al Monte, thus re- futing the theory according to which the astrology did not exist in Florence in those times (1207).



Although most of the churches are oriented towards East, like the Masonic temples, some other – amongst which San Miniato, do not abide with this rule.

This church is actually oriented on the axis of the solstices, more exactly on the axis of the heliac rise of a star, which is probably Sirius. It is remarkable that, at the equinox of spring and autumn, the first zodiacal sign to be enlightened is Taurus, in adherence to the pure Egyptian astrological tradition. Taurus represents the *Verbum*, the Word, our vocal chords, what comes out of the mouth: every freemason is in fact said to be seeking after the Lost Word.

The disposal of this zodiac is anti- clock wise, thus meaning that, by anal- ogy, the celestial functions have inverse

influence on the physical ones. In the Reflection’s Cabinet the mirror is put on purpose.

It is time to conclude. With pleasure I ascertain that here, among us, some Brethren dedicate themselves to Alchemy, even to Vegetal alchemy (Spagiria), these sciences being disregarded and mocked by the profanes but which are a immensurable gift by the Brethren who precede us.

The deep knowledge of astrology is of the utmost importance to practice Alchemy. Paracelsus stated often this concept both in the *Paragranum* and in the *Paramirum*. The foregoing could be either true or false: it is then task of the Freemasons to check the con- sistence of said assumption. In any case, one of the titles of the initiates was “Therapist”, which was also the highest degree in the Pythagorean school. Man must become therapist of himself, before, and of the whole mankind later, as reminded to us by our ritual.