

MASONRY AND THE SOCIAL CONTRACT

Things are not what they seem. The structure of our Scottish Rite teaching in the form of degree's is intended to help the individual to learn through progressive understanding and repetition. It also shows us by its structure, that we, like King Hiram, may draw inaccurate conclusions to not only the teaching but more importantly to truth in this life if we do not temper our zeal with this progressive revelation by Masonry. In this degree we are shown through the character of King Hiram that many times the answer arrived at by misplaced Zeal may lead us to inaccurate conclusions. That if we allow ourselves to be ruled by our passion and assume ill intent by others we may be guilty of making poor judgments and miss the benefits of those relationships. The only salvation we have is the continual repetition of applying the moral truths and lessons of Masonry as INDIVIDUALS. **This degree continues the progressive teaching that the only true path to a better society for all men is by the process of change that takes place in each of us as individuals.**

Fidelity and Zeal

This applies currently in the public debate over the concept of FAIRNESS. We are bombarded daily by the media with the thought that we are being wronged or shipwrecked by the rich or “Solomon”. One is struck continually by the zealous rhetoric of some who see all injustice as the result of greedy Capitalists. Solomon in the context of this paper represents Capitalism. The presence of wealth is not an indicator of injustice or justice, morality or immorality as it was with Solomon. Solomon according to Biblical accounts was the wisest and most just of all men as well as a possessor of incredible wealth. But some like King Hiram, have looked at their possessions and assume that the desolation of their own promised cities is due to ill will from “Solomon” or in our discussion Capitalism. And that the solution is to, as King Hiram, to zealously attack Solomon and his servants represented by Zabud. We come to find in our degree that Solomon wanted to invest in the cities and create prosperity. But there was a death and the future was not clear. Hiram A. represents the vision of our future growth and completion of the project, the perfected individual working on creating the perfected society.

Without Vision and Clarity things go unfinished and cities remain unbuilt. The capitalists in our current context are hesitant to invest because the future is not clear. Hiram Abiff has been slain. Our current debate over the social contract does not address the truth of growth and prosperity by “killing Hiram” or attempting to achieve prosperity through means other than individual achievement. In our discussion the system (Solomon/Capitalism) is not trying to screw us but many of us think he is as did King Hiram.

Benevolence and Disinterestedness

Pike makes the statement ...”Generosity and a liberal spirit make men to be humane and genial, open-hearted, frank, and sincere, earnest to do good, easy and contented, and well-wishers of mankind. They protect the feeble against the strong, and the defenseless against rapacity and craft. They succor and comfort the poor, and are the guardians, under God, of his innocent and helpless wards. They value friends more than riches or fame, and gratitude more than money or power. They are noble by God's patent, and their escutcheons and quartering's are to be found in heaven's great book of heraldry. Nor

can any man any more be a Mason than he can be a gentleman, unless he is generous, liberal, and disinterested. To be liberal, but only of that which is our own; to be generous, but only when we have first been just; to give, when to give deprives us of a luxury or a comfort, this is Masonry indeed.

Pike, Albert (2011-03-30). *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry* (p. 104). . Kindle Edition.

“To be liberal but only of that which is our own...” So being liberal means to be liberal with what you personally own. Not with what someone else owns. The truth of wealth or capital is that it normally causes one to be better to their neighbor. This system of capital is a voluntary system of barter and exchange of individuals, whereas the system of redistribution by government one of forced confiscation at gunpoint. The concept of re-distribution misses the mark as King Hiram missed the mark and blinds us to the true goal of expansion and growth. King Hiram was blinded by the “Fairness” of the deal he had struck with Solomon and forgot the greater glory of the work he was participating in. He was helping Solomon achieve the reality of a better society. The building of the temple is symbolic of building the inner temple in man but also in this discussion represents the building of the just society. The current debate misinforms us by stating that government builds society when it is the individual who builds. The current debate blinds us to the truth of building a better society by building a better individual citizen and that the solution is somewhere other than in our own self-improvement as individuals. It misinforms us and would lead many to believe problems lie without. Masonry teaches us that the nation improves as the individual citizen improves. Masonry teaches me that my life will improve as I improve and the collection of improved individuals leads to the just society. So the current dialog misinforms us and blinds us to the path and our goal.

Again, Pike commends us to look at ourselves. What does Pike say of benevolence in this degree? How are we to come to the realization of a just society? One where we all have peace, prosperity and plenty? Is it through zealotry targeted at finding an outer enemy such as the rich in our fairness debate? Is our countries problem to be solved by more taxes? Or would Pike lead us to the process of individuals working within? Is the solution not the repetitive announcement of our degree's? Look within to find truth. Is not our path the path of universal enlightenment of all through the progressive enlightenment of the individual? WE can see in this degree, through the characters of King Hiram, King Solomon and Zabud, the path toward a just society.

Peacemaker

The teaching of the peacemaker concludes this degree and finds symbolism in the planet Mercury. The sun represents light and the masculine, the moon reflects that light and represents the feminine and Mercury represents the concept of equilibrium. So in our story Solomon or Capitalism represents the peacemaker or equilibrium. In the current debate the state inserts itself as Light and Mercury or equilibrium in the process of becoming. As a Mason we are taught the danger of the state as anything other than the will of the people. The defender of Capitalism or individual rights to become. In our story our peacemaker Solomon is the synthesis of the The enlightened individual (male) with the receiver of that enlightenment (female) the just society. The thought that we as a society can achieve justice and prosperity for all through any other means than by individual freedom, responsibility, action and change is a lie, it is misplaced zeal. When the majority of individuals become enlightened and have the freedom (capitalism) to act, the society becomes impregnated with those good individuals and the just society will become a reality. NOVUS ORDO SECLORUM

