

My rough stone

The theme of the agape following our February meeting was: “*Masonry, an individual quest: to what end?*”, while asking myself this question, I found myself wondering where I was after two years of Freemasonry, where my rough stone was?

By making this assessment, it will perhaps allow me to understand why I came to Freemasonry? What does Freemasonry bring me? What makes me remain a Freemason? And what will make me a Freemason again tomorrow?

The human being is characterized by his capacity to ask himself questions and to wonder about the meaning of life. A work, whatever its nature, is effective and constructive only insofar as the person who undertakes it knows why he does it, and what are his real motivations. We must therefore question ourselves on what we are doing and on the meaning of our approach. We are in a Lodge and we come regularly, so be it! But we must know why we come and what we are looking for.

I am a Freemason because one day I knocked on the door of the Temple and it was opened to me. I then asked for the Light and it was given to me, or more precisely, I was given the tools and symbols to seek it. So I was received, that is to say that I accepted to submit to a set of rites that allowed me to enter the Masonic fraternity.

I am therefore a Freemason because one day I decided to become one, without knowing beforehand what it implies as constraint and obligation. It is thus a free and thoughtful step, carefully considered (*don't we say that the Freemason is a free man and of good morals, in a free lodge*).

This “*free*” approach is however based on a belief, a bet. It is based on the conviction, a priori, that Freemasonry is a place where one cultivates oneself, a place where one cultivates virtue, that is to say that we learn to live with others, in difference and tolerance.

Why did I decide to become a Freemason?

It is undoubtedly because the possibilities offered by the profane life are limited, and because the life symbolized by the acquisition of material goods is unsatisfactory. There is therefore a search for something more, something that neither religion nor politics can achieve. We come to the Lodge to seek that which secular life cannot give us.

Through political systems, doctrines and religions, societies offer us divisions and opposite visions of life. Division between left and right, between Catholics and Protestants, between Muslims, Christians and Jews, between religious and atheists, etc. So many divisions that constitute the identity of social groups, but unsatisfactory for those who seek something else, insufficient for the man of good will who seeks to transcend the divisions to go towards the Union.

If divisions are socially necessary for secular life, we know that they are unsatisfactory if we reason at the level of individuals in a universal and transcendental perspective.

These two years at your side, in my silence, have allowed me to understand that Freemasonry offers us the possibility of experimenting with other ways of living together, other ways of conceiving social relations; other conceptions of man that place at the center the intrinsic qualities of each person. In our own way, we experience in the Lodge an egalitarian mode of organization. Each of us, regardless of his abilities, status or possible wealth, is equal to the other in terms of rights and duties and in terms of Masonic work. None is destined to do one thing or another; none is destined to command, obey or judge.

It is this opportunity that Freemasonry gives me to live and experience, a different way of relating, that is the basis of our membership and the reason I knocked on the temple door.

It is because I am dissatisfied with what secular life offers, that I have come to seek what no secular organization can offer me: the possibility of working on oneself by means of symbolic tools to improve oneself and at the same time work for the moral improvement of humanity.

Before having the possibility to really invest oneself in this noble task which is the construction of the Temple of humanity, it is urgent to start by working on oneself. What a noble cause to want to build the Temple of Humanity, but isn't it wiser to start by building your own inner temple. And this obviously involves cutting the rough stone, a task so strongly suggested by the reception of the Apprentice degree.

I have Spoken, W.:M.:.

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