



*To find the Absolute in the Infinite, in the Indefinite, and in the Finite, this is the Magnum Opus, the Great Work of the Sages, which Hermes called the Work of the Sun.  
Albert Pike, Morals and Dogma...*

## **TO SEEK A MASTER'S WAGES**

Every Master Mason claims that he sought the third degree in order to travel in foreign countries, and there work and seek a Master's wages, which would enable him to better fulfill his duties to himself, his family and his fraternity. Ironically, however, it is never explained to the new Master Mason exactly what is the symbolic significance of that work and those wages. As a Contemplative Mason you are encouraged to seek a deeper level of understanding and practice. In this section of the book, a specific interpretation will be offered for your consideration, as well as a very powerful tool in your continuing work as a Contemplative Mason.

If we do not take the statement regarding travel in foreign countries literally, then what can it mean? Simply put, it must mean that by pursuing a level of mastery in our Craft, we will pass through territories that are unfamiliar to us. As a candidate in Masonic rituals, you experienced movement through strange events, emblems and words, which only later gained any depth of meaning for you. As a Contemplative Mason, you have taken that work even farther, to explore unfamiliar regions of your mind and spirit. That travel is not yet done, nor will it be so long as the silver cord is not loosed and the golden bowl is not broken.

In these travels, we say that we are seeking a Master's wages. As Speculative Masons, we know that there is a moral and fraternal aspect to this symbolism. No one who lives by the tenets of Masonry could fail to gain respect and support from others, and that is indeed a great commodity. Still, we should not assume that this is the last ray of Masonic light on the subject. Rather, looking deeper into Masonry itself, we may recall that we have consistently attested that light is the thing we seek. Furthermore, upon being raised we were charged to discover the True Word of Masonry, which was lost

when Hiram Abif was slain. Might these treasures, light and the True Word, be the greatest wages for a Master Mason?

As a Contemplative Mason working the exercises of this book, you know that you have received further light, and that there is always more light to be experienced. However, we have not yet addressed the issue of the True Word. If you have taken the so-called “higher” degrees of Masonry, then you have certainly been exposed to at least one notion of what the True Word may be. In fact, there are degrees professing to have the True Word in a certain form, only to have that revelation contradicted in later degrees within the same rite! What are we to make of this cacophony of “True Words?”

It is the position of this book that the True Word is indeed the deepest and most profound mystery of the Masonic art, as well as the greatest wage of a Master Mason. It is also asserted that the Master Mason’s ritual holds a key to the True Word. According to the most common forms of that ritual, the three assassins of Hiram Abif are Jubela, Jubelo and Jubelum. Any competent Masonic scholar can tell you that there are no such names in the Holy Bible, or in the Hebrew language. There are similar names, such as the brothers Jabel, Jubel and Tubal, but these are not used in the ritual. Therefore we must conclude one of two things about the names that have become standardized; either the writers of the ritual willingly used names that were utterly nonsensical, or they chose names that were intended to draw our attention to a great Masonic secret.

The names of the ruffians conceal and reveal an ancient word. This book is not the first to point out that the suffixes of the three ruffians’ names are A, O and UM. Likewise, it is not a new revelation that the sounds of these letters combine to produce the Sanskrit word *Aum*.

It is important to note that *Aum* is not the True Word. Instead, we assert that it is a *key* to the True Word, a key much like that which King Solomon thought might be found on or near the body of Hiram Abif. Of course, this point leads to more questions. For if the word hidden within the Master’s degree is not the True Word, but a key to the True Word, then how is it used to unlock that mystery?

There is very profound significance in this word, *Aum*, especially for contemplatives. According to Vedic philosophers, the three sounds in the unity of this word represent the deepest mysteries of being. Three categories of consciousness are associated with this word. The first letter, A, is said to refer to the state of wakefulness. The second letter, U, is said to refer to the state of dreaming. The third letter, M, refers to the state of dreamless sleep. Similarly, the three letters correspond to three attributes of the Divine – Creator, Preserver and Destroyer. Most importantly, it is said that meditation upon this word has the power to enlighten the mind, and to free one from all illusions and the fear of death.

If we follow the Vedic teaching about *Aum*, then we must use it in meditation as a key to unlock the very mysteries of being and consciousness. Those mysteries are symbolized by the phrase, *the True Word*. In other traditions, the True Word is called the

Ineffable Name of God, that name which cannot be spoken in sound or thought. It is not possible to speak the True Word or Ineffable Name because it is not possible for us to comprehend the Ultimate Truth, much less speak of it. However, the ancient wisdom traditions of the world resoundingly declare that this Ultimate Truth can be *directly experienced*. In Psalms it is written, “Be still and know that I am God.” Jesus said to his followers, “The kingdom of God is within you.” This tells us that the True Word is not a word at all, but the actual realization of the unity of one’s spirit with the Divine.

In the following exercise, you will use this key in a special meditation. It is important to understand that this meditation probably will not result in a lightning flash of ecstatic revelation. Although such an event is possible, expecting it is likely to lead to frustration and despair when it does not occur. Actually, the real power of this meditation is not in its potential to open the heavens and take you away from this world. Rather, the real power is in its potential to open your consciousness to the presence of the Divine Light right here and now. Therefore, you are encouraged to practice this meditation as an act of devotion, an expression of your commitment to seek the light of Masonry and the True Word. The more you practice, the more you become an instrument of light in all that you do.

Rest assured that this practice will have positive benefits in your life. It has been repeatedly demonstrated that the regular practice of such meditation brings a deeper and more abiding sense of serenity, as well as a sharper intuition and intellectual abilities. Furthermore, significant physiological benefits are also quite common, including reduced blood pressure and an improved immune system. Clearly, such wages can enable you to better serve yourself, your family and your fraternity.

### **Exercise 3:5**

Practice this exercise each day for two weeks. Begin with the centering exercise. When you reach the step for contemplation, bring to mind the word Aum. Take a full breath and as you exhale, fill your mind and body with the silent intoning of that word. Feel each of its sounds as you silently draw the word out across the entire exhalation, “AAAOOOUUMMM.” With your next exhalation, slowly, smoothly and deeply chant the word aloud, “AAAOOOUUMMM.” Feel the vibrations of the word throughout your body. As you repeat the word, allow your attention to focus on the center of your forehead. Feel the vibrations strongly in that spot. Begin to visualize the All Seeing Eye as the center of those vibrations. Continue to chant the word, allowing the vibrations to make a shift in your consciousness. At some point, after several repetitions, stop chanting the word aloud. Repeat it silently a few more times and feel the vibrations shifting to the top of your head, becoming subtler. Imagine a brilliant sphere of purest white light hovering just above your head as the center of those vibrations. As the image becomes clear in your mind, allow its energy to radiate down through your body. Experiencing the bliss of that energy, removing your concentration from the image and the word, allowing yourself to merge with and dissolve into that light. Allow yourself to simply slip into the experience itself, without any expectations whatsoever. Whatever happens, let it happen. Experience this part of the meditation rather than *do* it. Make no

attempt to control the experience in any way. Do not resist whatever naturally occurs, even if you find yourself drifting into sleep. Now is the time to relax very deeply, releasing yourself into pure, simple awareness. At some point you will decide that it is time to end the meditation. At that point, focus your attention on your breath as you inhale and exhale in a natural rhythm. After a few breaths, complete the centering exercise in the usual manner.