



The Tracing Board Creating A Tracing Board Based On Genesis?

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Abstract

Masonic art has existed since the 17th century.

This art has evolved since then and its scope has broadened considerably. It manifests itself in different forms: graphic arts, comics, painting, music, prose, poetry, Masonic boards, cinema, sculpture, the creation of Masonic objects, decorations, and jewellery, etc.

In this article, I will focus more specifically on Masonic art as expressed through the creation of tracing boards, also known as « lodge carpets in France, Belgium or in Hungary. Sometimes the tracing board is drawn in sand as a temporary feature. In some lodges, a lodge carpet or tracing board is not used on the mosaic floor, but as a « lodge table » placed vertically for the instruction of the brothers. This is particularly the case in lodges in Brazil and elsewhere. Around the world, there are also lodges that work without a hand-painted tracing board.

In Hungary, the Hungarian term "tapisz" (carpet) is often used to refer to a hand-painted artwork representing a tracing board of the first, second or the third degree of the « Blue lodge ». The hand-painted artwork uses canvas or even a wooden plaque. There are lodges where the apprentice draws in sand or reproduces the table with chalk, for example in a lodge in Luxembourg.

How is a lodge table created? Are there codes that must be followed?

Are codes related to rites and rituals decisive in the creation of a lodge table?

Is the lodge table an essential piece of furniture in a lodge?

If so, why? Can we imagine a lodge table based on Genesis?

If so, how?

These are the questions that this research project will attempt to answer.



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1. The Tracing Boards, Their Appearance, Their Importance in a Lodge

Tracing boards or « carpets » are often used in Masonic lodges. In many lodges, particularly in Belgium and France, the terms “tapis” and ‘tableau’ are used interchangeably. In English, the term “tracing board” is used, which can refer to a pre-printed “tablet” with Masonic symbols or a hand-painted tracing board placed on the mosaic floor, most often between the three columns, for example in the French Rite or the Ancient and Accepted Scottish Rite.

Tablets with Masonic symbols are used, for example, in lodges in Brazil instead of hand-painted tracing board. Carpets or boards that are works of art are ultimately rarely used. In Europe, however, tracing boards (using wood) or carpets (using canvas) are most often placed on the mosaic floor. This is the case in the Ancient and Accepted Scottish Rite, the French Rite, the Modern Belgian Rite, and other rites. It is also the case in most lodges of the Regular Grand Lodge of Belgium, for example the following lodges: Worshipful Lodge (WL) Iris, WL Les vrais amis, WL Les sept piliers, WL Sambre et Meuse, WL Avenir et Espérance, WL Éperon d'or, WL François-Charles de Velbrück, WL Le carré long, WL La lumière des Ardennes, WL Aigle de Pathmos, etc.

In German lodges, too, we can find hand-painted tracing boards or carpets. I cannot name all the lodges, but they can be found in the WL Die Einigkeit in Frankfurt or the in the WL Trias Charlemagne, in Aachen (D). We can also find tracing boards in France; for example, the WL Amphion in Paris or the WL Les Trois Vertus in Sedan (F). In Hungary, there are also tracing boards and carpets. This is the case at the WL France, the WL Quadruplex Leonardi, the WL Hermes, Budapest (H).

Tracing boards and carpets have a rich history in terms of symbolism. They first appeared at the end of the 18th century, when Freemasonry began to structure itself and formalize its rituals. It can therefore be said that tracing boards took off with speculative masonry (theoretically established in London in 1717), gradually replacing “operative” Masonry, which was distinguished by its craftsmanship. These rugs, often decorated with Masonic symbols, served both as decoration and as a support for rituals, representing important concepts such as knowledge, wisdom, and harmony.

Over time, tracing boards and carpets evolved, incorporating patterns and colours. Masonic symbolism and values are inscribed in the “mobile and immobile tools” featured on the tracing board, not to mention other decorations featured on the tracing board. It is the decorations and the way the tools are represented, along with the colours, that distinguish one tracing board from another. There is therefore no “standard” tracing board. In some lodges that cannot afford to purchase an original painted carpet or tracing board, fairly uniform graphic reproductions are used.

Lodge paintings have become an essential part of Masonic ceremonies, contributing to the solemn and symbolic atmosphere of meetings. For example, according to the ritual of the Ancient and Accepted Scottish Rite, the French Rite, or the Modern Belgian Rite, the painting is unveiled by an apprentice during the opening of the lodge. At the closing of the lodge, the tracing board or carpet is covered. Thus, the lodge painting has become a centrepiece for the lodge. It is unthinkable that the lodge could be opened without uncovering or unfolding the tracing board or carpet..

However, there are Masonic rites that do not require the use of a tracing board. In some rites, such as the “Adohiramic rite” used in Recife, Brazil, under the auspices of the Grand East of Pernambuco, there is no “carpet and no tracing board”. Each rite has its own traditions and practices. It is therefore possible to find variations in the use of lodge paintings depending on the obedience, rites, and rituals.

2. Rites and Tracing Boards

In most lodges, there will therefore be either a tablet with Masonic symbols placed horizontally, used for instruction, or a tracing board or carpet that is a real “work of art.” In any case, the lodge painting will be used for the study of Masonic symbolism. In so-called “spiritualist” lodges, the lodge painting will have a sacred aspect.

For example, the “sacred aspect of the tracing board or carpet” can be found in the Ancient and Accepted Scottish Rite, the Modern French Rite, the Rectified Rite, and the Modern Belgian Rite (GLRB). The value given to the lodge painting therefore varies according to the rites, but also according to the Obedience. For example, in regular Masonic lodges, the paintings will symbolically have a sacred value: one walks around the painting, one does not walk on it. The lodge painting symbolically represents Solomon's Temple.

Lodge paintings differ from one lodge to another and, depending on the ritual, the lodge may ask the artist to emphasize a particular aspect, such as the size or colours, in its design.

The composition of the paintings also varies according to the rites: in the Ancient and Accepted Scottish Rite, the “content of the painting” will not be the same as in the Emulation Rite or the Rectified Scottish Rite.

Thus, in the Rectified Scottish Rite, there will not be as many tools as on a painting of the Ancient and Accepted Scottish Rite. Another example is that the Jachin and Boaz columns will be reversed depending on the rites: in the French rite, upon entering on the left (North) will be the Jachin column and on the right (South). In the Ancient and Accepted Scottish Rite, however, the arrangement of the columns will be reversed. There are many other differences, but that is not the subject of this research.

For the blue lodge (the first three degrees of Freemasonry), there are four possible tracing boards: Concerning the first degree of Apprentice one, the second degree, concerning the Fellow Craft, the third one concerns the Master Mason degree. The fourth tracing board that can be found in some lodges, located in the Chamber of Reflection where the profane is led. There he discovers inscriptions, a skull, a rooster, a chalice, inscriptions, and alchemical elements. He finds himself in darkness, with only a lit candle for light. In the Ancient and Accepted Scottish Rite, as in the Modern Rite, after introspection, he writes his philosophical testament.

Depending on the rite, it is the Expert brother who leads the profane into the Chamber of Reflection (Ancient and Accepted Scottish Rite, Modern Belgian Rite) or the « Terrible Brother » (French rite). It is important to note that tracing boards and carpets are also used in the “Higher Degrees” of the Ancient and Accepted Scottish Rite, but not everywhere, and the layout of the paintings may vary. The same applies to the “Ancillary Orders” known as “Side Degrees,” such as the Order of the Red Cross of Constantine, for instance.

3. The Most Important Rites Used in Europe That Use Tracing Boards and Carpets.

In Freemasonry, the first three degrees (or grades, depending on the rite) form the basis of Freemasonry, also known as the “Blue Lodge.”. Beyond the Blue Lodges, Masons have the opportunity to progress to the “Higher Degrees” in the Ancient and Accepted Scottish Rite and to higher degrees or grades in other rites. For example, in the Rectified Scottish Rite, beyond the Blue Lodge comprising the first three degrees, Masons will progress to become “Knights of the Holy City” (CBCS). Here are a few examples of rites:

- The Schroeder Rite, used especially in Serbia by regular Freemasonry
- The Californian Rite used in Belgium by the Regular Grand Lodge of Belgium. The tracing board will be placed upright, not in the centre of the lodge.
- The Swedenborg Rite (Sweden) also uses a tracing board. The tracing board serves as the basis for rituals and ceremonies.
- In the Ancient and Accepted Scottish Rite (AASR), the tracing board or carpet will be in the centre of the mosaic pavement, between the three columns. Beyond the Blue Lodge, the Mason may be co-opted to progress to the Higher Degrees, which represent a jurisdiction independent of the Blue Lodge and can advance the Mason to the 33rd degree.
- The Scottish Rite, in Maastricht, at the J.J. Pershing Lodge, Grand East. The tracing board is placed upright and not on a mosaic floor. The Altar with the Volume of Sacred Law is in the middle of the lodge, where the Chaplain will open the book and place the square and compass.
- In the German rite (in Aachen, Germany), the tracing board is placed in the centre of the lodge.
- In the Hungarian rite (Budapest, Hungary), the carpet or tracing board is placed in the centre of the lodge.
- In the French rite, the tracing board also is in the centre, on the mosaic floor.

- In the modern Belgian rite, the tracing board or carpet is placed in the centre of the lodge on the mosaic floor.
- The York Rite also uses a tracing board with symbols, which helps to visualize the concepts and “lessons” taught during ceremonies, called “Masonic meetings.”
- Memphis-Misraïm rite, more widespread in France and Italy than in Belgium. This rite also uses tracing boards. This rite is unique in that it has 99 degrees.
- Strict Observance Rite. Also uses tracing boards to represent ideals that are also used for instruction.
- The Emulation Rite also uses a tracing board. The distinctive feature of this rite is that the masons involved must know the ritual by heart as far as their roles are concerned. However, there are other rites where the participants make an effort not to read the ritual. This is the case with the Scottish Rite, the Californian Rite, etc.

4. What Symbolic Value Does a Tracing Board (Carpet) Represent?

The tracing board in a Masonic lodge is a symbol rich in meaning. It often represents the floor of the lodge, but it is also a sacred space where Masonic rituals take place. The tracing board features symbols in the form of “Masonic tools,” decorations, stars, the Moon, the Sun, a drawing board, a rough stone and a cut stone, a drawing of a Temple, the Yod or the eye in a triangle for the Ancient and Accepted Scottish Rite, three windows, Columns decorated with pomegranates or globes, a knotted rope, etc.

In some lodges, in Brazil for example, there are only two windows instead of three. In the Ancient and Accepted Scottish Rite, the French Rite, and the Modern Rite, there are three windows with powerful symbolism: one in the East, which is very bright, because it is from the East that light comes (sunrise and light represented by the Worshipful Master), one in the South representing the Fellow craft who possess a weaker light, and a window near the West, often represented below the Fellow craft's window, for the Apprentices who possess only a very weak light, because according to the ritual, the Apprentice says: "I can neither read nor write. Give me the first letter, and I will give you the second! ".

On a Masonic carpet, there are several tools, the most common of which are listed below with a brief symbolic explanation:

- **The square and compass:** The Square represents righteousness and morality, while the compass symbolizes measurement and moderation. One is a mobile tool (compass); the other is immobile (square)
- **The 24-inch ruler:** represents fairness and integrity. It is often associated with the need to live by fair principles and act with integrity.
- **The level:** This tool reminds us of the equality between men and the importance of treating everyone fairly.



- **The mallet and chisel:** These tools symbolize working on oneself and the importance of shaping one's character. In many AASR lodges, the new initiate will symbolically begin his work by striking the rough stone with his chisel and mallet.
- **The column:** Represents strength and stability. Columns can also symbolize the pillars of wisdom and knowledge. Often, in lodges, columns bear pomegranates, which are symbols of fertility.
- **The sun and moon:** These celestial bodies symbolize duality and the balance between opposing forces. One is male (sun) and the other female (moon). These two celestial bodies symbolize many other things as well.
- **The mosaic pavement:** the pavement represents diversity and harmony between opposites, but also duality. Some Masons see it as well-fitted stones, while others see it as a clash of interests or even restored harmony.

These symbols and tools are used to teach moral and ethical lessons to lodge members, thereby promoting their personal and spiritual development.

On a lodge carpet, which is often used in Freemasonry, several moving and immovable elements can be distinguished.

Immovable Elements:

- **Masonic symbols:** the square and compass, which are often depicted in a fixed manner. Note that the compass is not a fixed tool because its opening can vary.
- **Letters:** Sometimes letters such as “G” for ‘Geometry’ or “Great Architect of the Universe” are permanently incorporated.
- **Geometric patterns:** Patterns representing order and harmony, often woven into the carpet.

Movable Elements:

- **Masonic tools:** Objects such as the mallet or chisel, which can be moved during rituals.
- **Ritual accessories:** Certain elements used during ceremonies can be placed on the carpet and moved as needed.

These elements contribute to the ritual and symbolic atmosphere of the lodge, each with its own meaning and significance. Other important elements appear on the lodge board:

- **The Rough Stone:** Representing man in his natural state, this sculpture symbolizes the potential for transformation and personal improvement.
- **The Circle:** Often depicted in sculptures, it symbolizes eternity and unity, with no beginning and no end.
- **The Columns:** Sculptures of columns, such as those of Jachin and Boaz, are frequently found in Masonic temples, representing strength and stability.

- **The Skull and Crossbones:** This symbol is a reminder of mortality and the importance of living a virtuous life.
- **Stars:** Star sculptures, particularly the pentagram, are often used to symbolize light and knowledge.

5.Rites and Rituals

The lodge carpet (tracing board) is a symbol rich in meaning. It is placed on the floor of the lodge. The floor of the lodge is often decorated with mosaic tiles. In traditional Masonry, the lodge carpet is also a sacred space where Masonic rituals take place. Through its symbols, the lodge carpet is a reminder of the importance of the search for truth and spiritual elevation. It also symbolizes unity and solidarity within the Masonic community. The lodge carpet is a central element that enriches the ritual and symbolic experience of Freemasons.

A Masonic rite is a set of ceremonies performed using texts read or recited from memory by the participants. The ritual serves to transmit moral, ethical, and philosophical teachings. These rites vary according to Masonic Easts and traditions, but they all aim to promote personal reflection, brotherhood among members, and initiation into values such as liberty, equality, and solidarity.

Masonic rites also include the initiation ritual, which is ultimately the foundation of Freemasonry: to initiate. The initiation rite involves symbolic trials that represent the transition from a state of ignorance to a state of knowledge, receiving the light and becoming an initiate. However, initiation is a continuous journey that lasts until the Mason's death.

The lodge carpet, often decorated with meaningful symbols and patterns, serves as a visual and symbolic foundation for the rituals that take place there. Here are some key links between the two:

· **Symbolism:**

The lodge carpet is rich in symbols that represent important Masonic concepts. These symbols are often incorporated into rituals, reinforcing their meaning and impact.

· **Sacred Space:**

The carpet delimits the space of the lodge, creating a sacred environment where rituals can be performed. It marks the place where members gather to perform ceremonies and rites.

· **Rites of Passage:**

In many Masonic rituals, the carpet plays a central role in initiation or passage ceremonies. Candidates may be asked to walk across the carpet, symbolizing their progress and commitment to the brotherhood.

· **Tradition and Continuity:**

The lodge carpet is often a traditional element that has been passed down through generations. It represents the continuity of Masonic rituals and the heritage of the brotherhood.

We can say that the carpet and rituals are interconnected, each enriching the other and contributing to the overall experience of Freemasonry members.

6. Some Links Between Biblical Texts and Masonic Rituals

The links between biblical texts and a lodge carpet, often used in Freemasonry, can be explored from several angles.

Symbolism

Lodge rugs are often decorated with symbols and images that may have biblical references. For example, the Star of David or the compass and square may evoke concepts found in sacred texts, the J and B Columns present in the lodge are a reminder of Solomon's Temple, etc.

Moral Values

Biblical teachings often emphasize values such as brotherhood, truth, and justice, which are also fundamental principles in Freemasonry. The tracing board (carpet) is a visual reminder of these values. Theological and cardinal values are also present and fuel the Mason's spiritual quest.

Rituals

In some lodges, biblical passages may be quoted or referred to during rituals, and the carpet may be used as a backdrop for these ceremonies, creating a sacred space for reflection and teaching. For example, certain psalms are read in the lodge in certain circumstances, such as the esoteric ritual used to make the Master Mason elected by his peers the Worshipful Master of the Lodge. Another example can be found in the High Degrees of the Ancient and Accepted Scottish Rite: degrees 4 to 14 have very strong links with the Old Testament. Another example: in the Chapter, where the Brothers work from the 15th to the 18th degree, the ritual becomes Christlike, with powerful symbols such as “the Lamb of God,” the cross, etc.

History and Tradition

Freemasonry has Judeo-Christian, esoteric, and alchemical roots. Through its teachings, Freemasonry is a place for the transmission of tradition, knowledge, and values. Speculative Freemasonry has been in existence for just over 300 years (founded in London in 1717).

7. Attempt to build, paint a tracing board based on Genesis

Genesis in the Bible and the tracing board may seem unrelated at first glance, but there are important symbolic and thematic links.

Creation and Symbolism

Genesis recounts the creation of the world, humanity, and the relationship between God and man. The lodge carpet, meanwhile, is often adorned with symbols representing concepts of creation, light, and knowledge. These elements can be seen as a reflection on the origin and meaning of life. The sun, the moon, the seven stars featured on some lodge tapestries, the eye in a triangle reminiscent of the divine (Ancient and Accepted Scottish Rite), the blazing star, etc.



The Search for Truth

In Genesis, the story of Adam and Eve addresses themes of knowledge and moral choice. Similarly, the lodge carpet can symbolize the quest for truth and wisdom, a fundamental principle in Freemasonry. While the journey is individual, the fraternal spirit and the instruction of Apprentices, Fellow craft, and Masters are dimensions in which the brothers of the entire lodge can journey together thanks to the « egregore », the sharing of Knowledge and Tradition.

Masonic rituals and the Bible

The tracing board becomes an expression of Masonic tradition and its values. These values are reminiscent of biblical stories and legends such as that of Hiram. Another example: in Masonry, the ritual specifies that “one must leave one's metals at the door of the Lodge.” This expression is directly related to the merchants of the Temple whom Jesus drove out.

Symbols of Construction

Genesis speaks of the construction of the world, while the tracing board is often seen as a plan or model for the moral and spiritual construction of the individual. Construction also recalls the “Cathedral Builders.” In Masonry, the ritual states that each Mason must "build his inner Temple ."

Dualities

The symbols on the carpet can thus be linked to biblical themes, such as light versus darkness, knowledge versus ignorance, the duality between good and evil, the clash of interests, ideas, and beliefs in relation to the search for harmony, etc. The mosaic pavement symbolically represents duality, but also harmony.

8. Creation of a Masonic Tracing Board Based on Genesis

The question is whether it is possible to create a tracing board based on the Creation (Genesis). It is entirely possible to create a lodge carpet inspired by the stories and lessons of Genesis, incorporating symbols that evoke these profound concepts. This can enrich the experience of lodge members by offering them a spiritual and philosophical perspective.

Preliminary Remark

A personal touch is possible in terms of the shapes and dimensions of the tools, for example, in the mosaic pavement, etc.

The important thing is to maintain harmonious proportions. The same applies to colours. A certain artistic freedom can enrich the picture. The key is not to forget any elements.

Here is the text from Genesis, with the phases for creating a tracing board in bold. I used the Louis Second Bible.

1¹ In the beginning, God created the heavens and the earth.

Start by painting the background of the sky

² The earth was formless and empty: darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

³ And God said, “Let there be light,” and there was light.

⁴ God saw that the light was good, and God separated the light from the darkness.

Distinguish The Bright Sun on The Right and The Moon in The Night on The Left.

⁵ God called the light “day,” and the darkness he called “night.” And there was evening, and there was morning—the first day.

⁶ God said, “Let there be an expanse between the waters, separating the waters from the waters.”

⁷ And God made the expanse and separated the waters below the expanse from the waters above the expanse. And it was so.

⁸ God called the expanse “sky.” And there was evening, and there was morning: the second day.

Separation of the sky and the earth: finish the sky from top to bottom, in shades, darker on the left, lighter on the right. This is so that the sky touches the ground with its shades. Then make the earth represented by the mosaic pavement. In the white squares, we can see the reflection of the sky.

That is why: “What is above is below, and what is below is above.”

⁹ God said, “Let the waters under the sky be gathered to one place, and let the dry land appear.” And so it was.

¹⁰ God called the dry land Earth, and the gathering of the waters. He called Seas. God saw that it was good.

¹¹ Then God said, “Let the earth bring forth vegetation, plants yielding seed according to their kinds, and fruit trees bearing fruit in which is their seed according to their kinds on the earth.” And it was so.

¹² The earth brought forth vegetation: plants yielding seed according to their kinds and trees bearing fruit in which is their seed according to their kinds on the earth. And it was good.

¹² The earth brought forth vegetation, grass bearing seed according to its kind, and trees bearing fruit with seeds in them according to their kinds. God saw that it was good.

¹³ And there was evening, and there was morning: the third day.

Begin Painting the Masonic Tools on The Lodge Carpet, For Just as Vegetation Represents Created Tools, As Do Masons Work with Tools.

¹⁴ God said, “Let there be light in the expanse of the sky to separate the day from the night; let them serve as signs to mark seasons, days, and years;

¹⁵ and let them serve as lights in the expanse of the sky to give light on the earth.” And so it was.

¹⁶ God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; he also made the stars.

¹⁷ God set them in the expanse of the sky to give light upon the earth

¹⁸ to rule over the day and the night, and to separate light from darkness. God saw that it was good.

Paint the seven stars and the serrated fringe surrounding the lodge painting, as well as a bright but discreet flaming star at the top of the Temple and the moon and sun, bearing in mind that space will also be needed to draw a triangle between the moon and the sun.

¹⁹ And there was evening, and there was morning: the fourth day.

²⁰ God said, "Let the waters bring forth abundantly living creatures, and let birds fly above the earth toward the expanse of the sky."

²¹ God created the great sea creatures and every living creature that moves, with which the waters abounded, according to their kinds, and every winged bird according to its kind. God saw that it was good.

²² God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth."

²² God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth."

Fertility is represented by pomegranates on the columns: paint the columns with pomegranates at the tops, as well as the rough stone, with the apprentice's mallet and the chisel for squaring. Then the pointed cubic stone, as a beginning and an end (alpha and omega)

²³ And there was evening, and there was morning: the fifth day.

²⁴ God said, "Let the earth bring forth living creatures according to their kinds: livestock, reptiles, and land animals, according to their kinds." And so it was.

²⁵ God made the animals of the earth according to their kinds, the livestock according to their kinds, and all the reptiles of the earth according to their kinds. God saw that it was good.

²⁶ Then God said, "Let us make man in our image, after our likeness, and let them rule over the fish of the sea, the birds of the sky, the livestock, all the earth, and all the creatures that crawl on the earth."

²⁷ So God created man in his own image, in the image of God he created him; male and female he created them.

The man and woman created live in the Garden of Eden: it is at this point that the drawing board is painted to signify the presence and activity of man. Eden is adorned with a Temple that rises from the mosaic pavement to the sky. This Temple is completed under the starry vault, with a door on which a square and a compass are drawn. The master's tools (flaming sword and mallet) are drawn, as well as the tools of the overseers.

The Lodge Painting is Completed by Painting The Graphic Representation.

²⁸ God blessed them and said to them, “Be fruitful and multiply, and fill the earth and subdue it; and rule over the fish of the sea, the birds of the sky, and every living thing that moves on the earth.”

²⁹ And God said, "Behold, I give you every herb bearing seed that is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be for food.

³⁰ And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, in which there is life, I give every green plant for food. And it was so.

³¹ God saw everything that He had made, and behold, it was very good. And there was evening and there was morning, a sixth day.

2 ¹ Thus the heavens and the earth were completed, and all their hosts.

The seventh day is dedicated to the divine presence on the board: three windows are drawn, from the East to the South and to the West, and a triangle with an eye is painted between the Moon and the Sun. Between the square and the compass, three concentric circles are drawn with the Yod in the middle.

² God finished on the seventh day His work which He had done, and He rested on the seventh day from all His work which He had done.

³ God blessed the seventh day and sanctified it, because on it He rested from all His work which He had created and made.

Final Remarks:

In point 6, you can also paint three candles representing the three pillars.

In point 7, you can also represent the Sephirotic tree with small red or gold circles, framing the door of the Temple up to the mosaic pavement.

In point 7, you can also draw a trowel symbolizing the bond of love, the charitable spirit. You can paint a frame, for example, 1.5 to 2 cm wide, in gold or silver. The lodge painting will be painted inside this frame. The painting must be in proportion to the golden ratio; pay attention to the dimensions.

9. Conclusion

Masonic teaching teaches us some essential things:

- there are many paths to Knowledge
- Freemasonry is not a sect or a religion, since each Mason has his own path, with freedom to interpret the symbolic tools. Thus, the ritual is not dogmatic, but recalls certain principles and moral values.
- The journey is both individual and collective, very difficult to express, as is individual initiation, thanks to the involvement of the entire lodge, based on the performance of the ritual.



- Freemasonry is a possible path for the profane who seeks the Light.
- Truth is like an unattainable star, which serves as a compass for Freemasons on their journey.
- Masonic research is interested in esotericism, but may also be interested in Alchemy or Kabbalah. Some Easts maybe “spiritualists,” unlike others that are less concerned with Tradition than with social events and movements. Regular Freemasonry defines itself as Traditional and spiritualism leads masons.
- The design of a tracing board must include the essential elements of the symbolic tools of Freemasonry. Lodge carpets differ according to degree: Apprentice degree, Fellowcraft degree, Master degree.

10. Readings

Jerusalem Bible

Louis Segond Bible

Ritual of the Ancient and Accepted Scottish Rite

Ritual of the French Rite

Ritual of the Rectified Scottish Rite

Ritual of the Memphis-Misraïm Rite

Scottish Ritual

Modern Belgian Ritual

German Ritual

Hungarian Ritual

Ritual of the York Rite

Ritual of the Emulation Rite

Ritual of the Schroeder Rite

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