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SECRETS OF UKRAINIAN FREEMASONRY

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The development of Freemasonry in Ukraine begins at the end of the XVIII century. Freemasonry penetrates into Ukraine through Western European countries. The very concept of Freemasonry is a moral and ethical movement in the form of a closed organization, or "a system of morality set out in allegories and illustrated by symbols". Initially, Masonic lodges were lodges of builders who were engaged in the construction of temples. From English (freemason) the name mason means free mason.

It is believed that the very first Masonic lodge was founded in 1742 in the Volyn village of Vyshnivtsi by a Polish nobleman. Since the Masonic movement at that time covered only the elite strata of the population, the centers of Freemasonry were mainly cities and towns. Kyiv became the main center of Freemasonry in the second half of the XVIII century. In 40-80 years of the XVIII century the number of Masonic lodges in Ukraine was insignificant. However, after the French Revolution and the inclusion of the Right-Bank Ukraine into the Russian Empire, French and Polish Masons found political refuge here and actively promoted Masonic ideas among the local elite. This not only influenced the growth of the Masonic movement, but also changed its nature of activity.

In the late XVIII - early XIX centuries "Masonic workshops" functioned in several Ukrainian cities: Kyiv, Zhytomyr, Odesa, Kharkiv, Dubno, Lviv, Nemyriv, and others. In 1818, the lodge "United Slavs" was founded in Kyiv. At that time in Odesa there were such lodges as: "Pont Euxine", "Three Kingdoms of Nature" and "Friends of Nature". In Slobozhanshchyna, such an organization was the "Palitsyn Academy", which included supporters of Hryhoriy Skovoroda. Despite the fact that in 1819 Masonic lodges were banned in Ukraine, this decision did not stop the activities of the Masonic movement. Masonic organizations in Ukraine were much weaker compared to the Masons of Western Europe. While in the West the "free masons" took an active part in the political life of European countries, in Ukraine they acted passively, not coordinated and without a clear ideological basis. Nevertheless, Freemasonry in Ukraine was increasingly politicized, especially in the second half of the nineteenth century. In the second half of the nineteenth century, some Masons (such as Mykhailo Drahomanov) participated in public activities. However, by the early twentieth century the Masonic movement had not become a purely political phenomenon. During the nineteenth century, the tsarist government could not stop the activities of Ukrainian Masons, it only drove them deep underground.

As a powerful social and political movement, Freemasonry revived in the early twentieth century in 1900-1905. In 1900 the first Ukrainian Masonic Congress was held. In early 1917, there were about twenty lodges in Kyiv alone. In 1919.

7 lodges, 83 circles, 800 Masons united in the "Grand Lodge of Ukraine", which in 1920 was recognized by the "Grand Lodge of Switzerland". During the "Red Terror" most of the Masons were destroyed by the Bolsheviks. Until 1929, Masonic meetings were held in an atmosphere of secrecy and secrecy. The last mention of Freemasons in Ukraine in the first third of the twentieth century dates back to 1933.

The revival of Freemasonry in Ukraine begins after the establishment of independence in 1991. Branches were opened in Kyiv, Lviv, Kharkiv, Odesa. In 1998, there was a split between the Ukrainian Masons. On October 17, 1998, under the protectorate The "Grand Lodge of Ukraine" was formed from the "Regular Grand Lodge of Italy". Today in Ukraine there are thirteen Masonic lodges, twelve of which are active. There are data that the number of Masons in Ukraine reaches almost 4 000 000.

Freemasons take people of free will who believe in one God, unlimited in views and finances. Such a person should be ready to help and support the lodge not only with words, but also to provide substantial financial support. According to the Landmarks, the commandments of Freemasonry, brothers are forbidden not only to interfere in political and religious conflicts, but even to discuss these topics at meetings. Anyone who violates the commandments cannot consider himself a true Freemason.

Special attention in this issue is drawn to the fact of the presence of Masonic symbols on Ukrainian banknotes. In particular, the Ukrainian five hundred hryvnia banknote bears the ironic inscription "Not equal to all equality". The point is that Freemasons consider themselves a privileged stratum of society, and all those who are not Freemasons are enemies and profane, who are in the darkness of ignorance of the so-called "light" Masonic ideology. Under this inscription is the Tower of Babel, which is a symbol of modern globalization and Mondialism, which aim to build a society with the abolition of state borders. It should be noted that the concepts of patriotism and nationalism are condemned by the Masonic ideology. This banknote depicts a tower in the bars, and the bars are a symbol of power over society, which the Masons seek to build around the world. Also, one of the most important symbols of Freemasonry - an acacia branch on the lattice of the Tower of Babel - cannot but attract attention. Another symbol on Ukrainian money is a triangle with an eye in the middle - this is also one of the main symbols of Freemasonry. The same symbol is also represented on the one-dollar bill. The prominent Ukrainian philosopher Hryhoriy Skovoroda, depicted on the said banknote, was also a Freemason and tried to introduce the ideas of the Masonic worldview in a veiled form into Ukrainian philosophy [1].

So, we can conclude that Ukraine for Freemasons has always been and will be the arena of the battle of ideologies for world domination. Supporters of the Great Architect of the Universe on the Ukrainian money demonstrate both the power of their influence on modern Ukrainian society and the ultimate goal of reorganizing society both at the international and national levels with the subsequent destruction of any notion of nationality.

List of references:

1. Prylutska V. Some reflections on the symbolism on Ukrainian banknotes [Electronic resource]: <http://vlz.in.ua/uploads/File/pdf/St/2009-s/2009-8%D1%8B/Prilutskai.pdf>.