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Upon the transition of Amenhotep III the Empire fell to his son Amenhotep IV, with whose history all Rosicrucians are greatly concerned. He was the last Great Master in the family of the founders and the one to whom we owe the really wonderful philosophies and writings used so universally in all Lodge work throughout the world.

Amenhotep IV was born in the Royal Palace at Thebes, November 24th, 1378 B.C. His mother Tiy or Tia was of Aryan birth, but both he and his father paid the most sincere respects to her and were ever proud of designating her queen Tia upon all monuments.

He was only eleven years old in 1367 B.C. when he was crowned and immediately began a career unequalled by any pharaoh of Egypt.

His father, having been the Master of the Order for a number of years, built the great Temple of Luxor and dedicated it to the Brotherhood. He also added to the Temple of Karnak and in many ways left "monuments of testimony and praise."

The Brotherhood numbered two hundred and eighty-three Fratres and sixty-two Sorores at this time, and at the time of the crowning of young Amenhotep IV, the Master was one Thehopset who remained in the office until 1365 B.C. Amenhotep's installation as Master-by-Council-Decree occurred in the Temple of Luxor, April 9th, 1365, at sunset, in the presence of his bride and her parents.

Amenhotep being the only descendant, it was deemed advisable that he marry as early as the customs then permitted in order that an heir to the throne would be assured. But Amenhotep's children unfortunately were daughters, and this proved disastrous to the throne.

The life of this great man is too easily found in various histories of Egypt, especially Breasted's, to warrant space here, but his accomplishments for the Order must be considered, at least briefly.

Since he was born in a country where people were given to idolatry, where the chief endeavors were those of building Temples to gods, it is easy to appreciate his attitude toward the existing religion (or religions) after he had been thoroughly instructed in the secret philosophy. So keen was his understanding that in his fifteenth year he composed many of the most beautiful prayers, psalms, and chants used in the organization today, as well as contributing to the

philosophy and sciences.

To him came the inspiration of overthrowing the worship of idols and substituting the religion and worship of one God, a supreme deity, whose spirit was in Heaven and whose physical manifestation was the Sun--the Symbol of Life. This was in accordance with the secret doctrines, and it changed the worship of the Sun as a god to the worship of the God symbolized by the sun. This was the beginning of monotheism in Egypt and the origin of the worship of a spiritual deity which "existed everywhere, in everything, but was nothing of the earth" i.e, had no physical existence on earth in the form of inanimate or nonspiritual images.

Arthur E. P. Weigall, Chief Inspector of the Department of Antiquities, Upper Egypt, in writing of the religion inspired by Amenhotep IV (Akhnaton), says: "Like a flash of blinding light in the night time, the Aton (the sun-symbol of the true God) stands out for a moment amidst the black Egyptian darkness, and disappears once more--the first signal to this world of the future religion of the West . . . One might believe that Almighty God had for a moment revealed himself to Egypt . . ."

We shall let a portion of one of a number of hymns written by Amenhotep, and sung to the glory of the sole God, speak for itself:

Hour manifold are thy works!

They are hidden before men

O sole God, beside whom there is no other.

Thou didst create the earth according to thy heart.*

* The word heart may mean either pleasure or understanding here. Compare this with Psalm 104:24, to see influence on early Hebrew Psalmist.

Truly the religion of Amenhotep did not endure for long. Compared to the years of darkness, it was I but a flash, for it ceased as a public and general religion when Amenhotep passed beyond the veil in 1350 B.C.

He, too, left many monuments to the glory of the Brotherhood. First, he removed as far as possible all "pillars to Ammon" and all references to Ammon as a god. So thorough was his work that he did not hesitate to mutilate the work done by his father, at Karnak and Luxor, by effacing all reference to the god Ammon--put there to appease the heathen priesthood--even to removing the name of his father and mother where they were connected with such idolatry. This naturally provoked the populace, especially since Amenhotep substituted beautiful monuments to the "living God."

In the fifth year of his reign--when he was only sixteen years of age--a sweeping reform was initiated throughout Egypt by his decree, which prohibited any other form of worship except that already mentioned. In one of his decrees he wrote: "This is my oath of Truth which it is my desire to pronounce, and of which I will not say: 'It is false,' eternally forever." He then changed his own name so that it would not be inconsistent with his reform. Amenhotep meant "Ammon is satisfied"; this he altered to Akhnaton or Ikhenaton meaning "pious to Aton" or "Glory to Aton."

He built a new capital at El Amarna (Akhetaton) in the plain of Hermopolis on a virgin site at the edge of the desert and abandoned Thebes because it was the magnificent city of Ammon. At El Amarna he also built a large Temple for the Brotherhood, in "the form of a cross," and a large number of houses for his Council. Here was the beginning of monastic life, for within the boundaries of El Amarna lived two hundred and ninety- six Fratres of the Order, each having taken an oath never to pass "beyond the shadow of the Temple."

These Fratres wore special costumes which included a "cord at the loins" and a covering for the head, while the priest in the Temple wore a surplice of linen and had his head shaved in a round spot on the top.

It is from this institution that all monastic orders, especially that of St. Francis, derive their methods, even their costumes.

During these years at El Amarna the Brotherhood was being made into a concrete organization, and the Fratres at this community outlined the initiations and forms of service as used today.

Akhnaton (Amenhotep IV) not only built his Temple in the form of a cross, but he added the cross and the rose as symbols and further adopted the Crux Ansata,* in a special coloring, as the symbol to be worn by all teachers (Masters).

*The crux ansata is one of the earliest forms of a cross. It is an oval resting on a tau cross, or letter T. It was a symbol of life.

In fact, the last year of his life was spent in evolving a wonderful system of symbols used to this day, to express every phase and meaning of the Rosicrucian sciences, arts, and philosophies, and while some of these have become known to the uninitiated through the researches of Egyptologists, many remain secret and all are understandable only to the initiated.*

* The sciences and arts at the time, or the rituals, were not known as Rosicrucian. They descended to subsequently become a part of the present Rosicrucian traditions and rites.

As a ruler, our Master failed to check the desire War. He foresaw the result of the approaching crisis and, sad at his neglect of political matters in his enthusiasm for the spiritual, he weakened his health and was finally forced to take to his bed in the month of July, 1350 B. C. Instead of using his mighty knowledge to regain his health it appears from his last dictated writings that his constant wish was to be spiritualized, that he might be raised up to that plane from which God's symbol shone down upon him. He fasted--practically starving himself-- refused the services of the physician in the Order, and prayed constantly. Then, on July 24, late in the afternoon, with his right hand upstretched to God pleading to be taken into the nous he was seen by his Fratres and Sorores of the Order watching there, to be actually raised for a moment and then to drop back in "sweet repose with a smile of illumination upon his countenance."

Thus passed to the beyond our Great Master who did so much and left so much for our organization.

He may have neglected Egypt politically, but she will always remember her young Pharaoh whose twenty-eight years left her art and architecture, her sciences and philosophies so greatly changed and improved. His reign was like unto the Renaissance of France, and even the hieroglyphics and arts show a vast improvement based upon the principles of Truth. At the time of his crowning he took the title of "Amenhotep, King, Living in Truth," which the Rosicrucian phrase of fidelity as it is today, and he passed onward to the other life in truth. Perhaps the most summary of all testimonies to Amenhotep IV found outside of the Rosicrucian literature, is that paid by James Breasted, Professor of Egyptology, University of Chicago, who says in his History of Egypt: "The modern world has yet adequately to value, or even acquaint itself with this man, who in an age so remote and under conditions so adverse, became the world's first individual."

APPENDIX

One unbiased authority, William Singleton, in the History of Freemasonry (Volume V, page 1327) says: "During A. D. 1118, some writers say 1188, according to a Swedish legend, 'the Rose Croix came from the East into Europe.' " Again, on the same page: "To Ormesius, a priest of Alexandria in Egypt is attributed the origin of the Order of Rose Croix." This priest of the mystery temple in Egypt and six of his companions embraced Christianity at the solicitation of St. Mark, the Evangelist, in A.D. 46.

"Many similar historical notations reveal the antiquity of the 'very secret and mystical Order of the Rose Croix (Rosy Cross).' Because it was not a sectarian religious order, its members and highest officers were permitted to embrace any religion. Its officers were often Priests or Masters in Oriental temples.

"That the Rosy Cross became the true esoteric symbol of not only the Rosicrucians, but of the inner circles of the Essenes, the Templars, and the Militia Crucifera Evangelica is due to the fact that all of these organizations were, and still are, channels for the work of the Great White Brotherhood. The secret ritual of the Templars contains many allusions to the significance of the Rosy Cross; likewise, the Militia contains definite explanations of its 'secret revelations.' "

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"Moses, a son of the tribe of Levi. educated in Egypt and initiated at Heliopolis, became a High Priest of the Brotherhood under the reign of the Pharaoh Amenhotep. He was elected by the Hebrews as their chief and he adapted to the ideas of his people the science and philosophy which he had obtained in the Egyptian mysteries; proofs of this are to be found in the symbols, in the Initiations, and in his precepts and commandments. The wonders which Moses narrates as having taken place upon the Mountain of Sinai, are, in part, a veiled account of the Egyptian initiation which he transmitted to his people when he established a branch of the Egyptian Brotherhood in his country, from which descended the Essenes. The dogma of an 'only God' which he taught was the Egyptian Brotherhood interpretation and teaching of the Pharaoh who established the first monotheistic religion known to man. The traditions he established in this manner were known completely to only a few of them, and were preserved in the arcanae of the secret societies, the Therapeutics of Egypt and the Essenians."

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It is the existence of such an organization (Militia) that makes possible the continuous protection of the Rosicrucian Order, and it enables the Order itself to carry on its national and international secret activities in a conservative, uniform manner, to the glory of the Order and the preservation of the true, secret doctrines of Jesus.(?) To be admitted and titled as Chevalier of this Militia is to receive one of the highest honors and highest acknowledgements in the Rosicrucian Order. The ranks of the Militia are open to both men and women who have been individually tested and tried for a number of years by the Emperor of the jurisdiction where each member lives.

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The real author of the pamphlets that brought about the revival in Germany was none other than Sir Francis Bacon, who was Emperor for the Order in England and various parts of Europe at the time. His other Rosicrucian writings, and especially his book the New Atlantis, admittedly his own work, clearly indicate the connection between Bacon and the publications issued in Germany between 1610 and 1616.

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AMORC a special power and an international standing which no other metaphysical organization in North America has ever had or probably ever will I have.

In 1936, the Rosicrucian Order, A.M.O.R.C., sent a motion-picture camera expedition through out Asia Minor, Palestine, Egypt, and the countries of the Levant, to film professionally the sites of the mystery schools, the great temples, and the remains of ancient civilizations as a matter of record for the Order. A few of the places filmed included the Great Pyramids, Karnak and Luxor Temples, the Valley of the Kings and Queens, the tombs of the nobles, the great palaces of the Rameses, antiquities of ancient Thebes; the ruins of Babylon, Baalbeck, Bibles, Ctesiphon, and the Island of Lesbos in the Aegean Sea . . .

Among these organizations thus sponsored by the Great White Brotherhood were the Essene Brotherhood and later the Rosicrucian Brotherhood which evolved out of the Essene and Therapeuti movements.

Many of the eminent Avatars born in various parts of the world, who were conscious of the inspiration given to them to bring light to the masses, came under the observation of the Great White Brotherhood and through the Masters thereof received direct support and further inspiration. Some of these Avatars were permitted to organize movements of their own befitting the time and development of the people with whom they were dealing. One typical instance of this was the work of Madame Helena Blavatsky, who throughout her childhood was a subject of cosmic inspiration and preparation. She submitted to the cosmic urge to establish an independent organization, which she called Theosophy because of its appeal to the class of people with which she believed she would have to deal. As she more completely attuned herself with the Cosmic, she eventually came in contact with the Masters of the Great White Brotherhood, and in the latter part of her life her work was sponsored by the Great White Brotherhood as one of its channels of operation. At her transition, her work as an Avatar of the Great White Brotherhood was completed. Madame Blavatsky's writings and teachings will remain as a monument to her contact with the Brotherhood and to the great good that such other activities can accomplish. The organization she had founded had accomplished its definite mission, and there seemed to be no need for its continuance under the name and form used by her.

In fact, the very rapid growth of the Rosicrucian Order throughout the world gave the Great White Brotherhood every possible channel and every opportunity it could utilize for the dissemination of its power and knowledge. With the Great White Lodge and its ashramas and monasteries in several lands of the Orient providing a place for the most evolved workers of the organization to come together and devote their lives to the inner work of the Brotherhood, there was no reason for the maintenance of many movements or schools under various names divided against themselves under opposing leaders. Thus the Rosicrucian Order throughout the world today represents the general inner and outer activities of the Great White Brotherhood and is the most extensive Western world channel for the dissemination of the secret doctrines and teachings of the great Masters.