

The Amaranthine Dream of Boris de Zirkoff



Boris de Zirkoff on the Amaranthine¹ Dream that never dies

**A united mankind, a rebirth of esoteric wisdom,
a world at peace.**

“The Dream That Never Dies!” was spoken by Boris Mikhailovich de Zirkoff (1902-1981) at the Centenary World Congress of the Theosophical Society, New York, November 17th, 1975; it was first published in *The Theosophist*, January 1976, and subsequently included in W. Emmett Small. (Comp. & Ed.) *The Dream That Never Dies: Boris de Zirkoff speaks out on Theosophy*. San Diego: Point Loma Publications, Inc., 1983 — a compilation of fifty articles from the independent Theosophical Journal *Theosophia*, edited by de Zirkoff from its inception, in May 1944, until his death on the 4th March, 1981; pp. 30-33. Frontispiece by Richard Hoedl.

aLL OF US HERE, assembled in this Hall in ties of brotherhood, are a partial embodiment of a noble dream — a dream of ancient days, a dream living in the hearts of men from ages past, a dream implanted in man’s mind by his original Guides and divine Instructors — the dream of a *united mankind*, of a rebirth of *esoteric wisdom*, and of a *world at peace!*

From immemorial past, as far as tradition can tell, the noblest men and women of all times have dreamt that dream. From time to time, movements have arisen to bring about the realization of that dream, at least on some small scale.

A hundred years ago a small group of earnest seekers dreamt it again. A mystic gong was struck once more. Its sound began to spread far and wide, calling people to try and embody the ancient dream once again. Some heard it and came at once; first but a few, more later, more again . . . until a steady stream of seekers and students poured from the far corners of the world to join company with those who were the chief agents of this noble undertaking — H.P. Blavatsky, Henry Steel Olcott, and William Quan Judge. A hidden transom opened in human skies, and the light of the Ancient Wisdom illumined the barren fields of a deeply material age which had forgotten its spiritual origin and divine heritage. Were it not for these original pioneers, and Those behind them and far greater than themselves, we would not be here today in this vast assembly. Let us not forget it!

¹ [The word Amaranthine in the title is the adjective of the Greek word *αμαραντος* (amarantos), meaning never-fading flower, a poetical allusion to the flower of human reason and self-consciousness, ever-unfolding from within outwardly. — ED. PHIL.]

Today, a hundred years after the mystic gong was struck again, we face a world in transition, filled with unrest, anxiety and turmoil. Be not dismayed! A great rebirth is taking place in the world, a mighty change, a total reconstruction of the stage-setting, and such goes invariably together with an irreversible dislocation of things. How could it be otherwise? The Wind of the Spirit is blowing over the world and is taking with it our own accustomed inner landscapes. The unbending spirit of man is again taking its stand on the front lines, and its flaming banner is raised upon the beachhead of a new “Continent of Thought.” New chapters in civilization and culture are not the dreary results of sociological causes and brain-mind cogitations. They are the manifestations of a transcendent vision, inspired by *the dream that never dies*. Today, that dream is in the hearts of millions and nothing can ever extinguish it. Whatever we experience as a human family the world over is not some evil thing decreed by some imaginary providence. It is but our [31] own past streaming over our heads and meeting us in front in violent confrontation.¹ The key to the solution of these conditions lies within ourselves.

The Theosophical Movement of today has become a power in the world and has to be reckoned with. But it does face some dangers that should never be overlooked. One of these dangers is *commercialism*. The Ancient Wisdom cannot be sold, rented or leased. It can only be given freely, without shackles or conditions of any kind. We all know that. Another danger it had to meet several times already is from certain political powers whose inborn myopia prevents them from seeing the vast horizons of spiritual thought. This danger is but of a temporary nature, and is usually defeated in time by its own blatant arrogance.

But the most serious danger facing the Theosophical Movement in any part of today’s world is the wild proliferation of psychism, in all its many forms. It is *imperative* that the genuine work of our spiritual and intellectual movement be adequately protected from this menace. Warnings about it, and ways to meet it, abound in H.P. Blavatsky’s writings and in those of many other theosophists.

It is therefore a matter of grave concern to observe the spread in various lodges and centres of the Theosophical Society of programs and seminars about psychic powers, magical forces, flying saucers, curious and outlandish subjects dealing with the psychic nature of man, lower forms of yoga, Kundalini, and what not — instead of the basic teachings of Theosophy, the fundamental principles of our Ancient Wisdom, of which, unfortunately, very many members of the Society are often ignorant.

If the Theosophical Society does not make an imperatively needed change in this trend, it could very easily be submerged in a few years from now in a wave of insane *psychism* and find itself unable to ride the crest of the wave of the future — which is a spiritual wave, and to lead the intellectual awakening of humanity into spirituality. Where psychism is rampant, spirituality flies out the window, evicted by man’s folly.

¹ [Cf. The future lies in the present and both include the Past. With a rare occult insight <lbn> Rahel made quite an *esoterically* true remark, in saying that “the future does not come from before to meet us, but comes streaming up from behind over our heads.” *Blavatsky Collected Writings*, (ON THE NEW YEAR’S MORROW) Vol. XII p. 70]

We must never hesitate to proclaim that one of the main purposes in founding the Theosophical Society was *to stem the onrushing tide of psychism*. Unless the organized Movement succeeds in so doing, it may not outlive the century. On the other hand, if the Theosophical Movement become a unified force in presenting the genuine teachings of the Founders, and of those whose direct agents they were; if it purifies its waters and its channels and proclaims the basic truths of the esoteric philosophy to the rising legions of serious seekers, its future in the next century will be one of glorious achievement and [32] promise.

As pointed out by William Quan Judge, the real unity of the movement does not consist in having a single organization. It is “found in the similarity of aim, of aspiration, of purpose, of teachings, and of ethics.”

The Challenge of Century the Second is at our doorstep. Behind our work, as a backdrop to all our labour, stands the mystic power of our dream. I call on you to recognize that challenge! I call on you to rise to that challenge and to meet it with all you have in you! Born in bygone ages, the progeny of starlike beings at the dawn of mankind, handed down by generations of seers from age to age, our dream can never die.

When a hundred years ago the Brotherhood of Adept-Brothers sent out H.P.B. as their direct agent to the outer world, she acted in accordance with their ancient tradition. She later founded a School, a School of the esoteric thought, a gnostic school, which simply means a school of the ancient Gnosis or spiritual knowledge, of Ātma-vidyā, Brahmavidyā, Bodhidharma — call it by any of these terms.

Like all genuine schools of esoteric wisdom, the one she founded has its outer forum and its inner sanctuary. The Theosophical Movement is the outer forum. As to the inner sanctuary, or heart of that school, it is made up of the sum-total of students the world over, irrespective of affiliation or none, who are bent on a life of spiritual discipline, who have taken some serious vows, and are striving after a life of discipleship. Without this inner heart, the outer movement would be a mockery and a sorry farce.

And the chief characteristics of these students of the inner sanctuary are: impersonality, selflessness, wholehearted dedication to truth, forgiveness of all wrong done to themselves, sacrifice of all personal, worldly objectives; and their motto is: to know, to will, to dare, and to remain silent!

Thus H.P.B. forged another link in the age-old Hermetic chain.

There is a hidden wisdom in the world, a wisdom not apparent to the eyes of men. There is a secret path which leads to that wisdom and it starts at the very root of your own heart. There is a secret method of living, a course of life, a code of conduct, which provides the necessary conditions for treading that path, and enables man to reach the hidden wisdom and make it his own.

These three:

- 1 The hidden wisdom to be attained,
- 2 The path which leads thereto, and
- 3 The method of living

— are the main keynotes of the message which H.P.B. proclaimed to the world.

Above all else, encompassing all other thoughts, permeating all other precepts and teachings, she proclaimed the Ideal of Universal Brotherhood [33] — global brotherhood, mutual understanding and sympathy, the forging of mankind into one total family — the dream of the finest men and women throughout history, the objective of their dedicated lives, the inspiration of their thoughts, feelings and actions, the dream that never dies!

She disclosed the existence of *highly-evolved men*, the natural product of ages of evolution — *living men*, whose direct agent she was, entrusted with a mandate to accomplish a specific and significant task in the outer world. Throughout her life and mission, she pointed to those starlike beings who, watching silently, guard and guide the human race through the dangerous stages of its immaturity. Upon the distant horizon of our hopes, where *Their World of Light* touches our own world, she pointed to those figures of supreme manhood, whose hearts are made of fire, whose minds are flaming stars, whose souls are woven of compassion, and whose imperious will is dedicated to utter service and the transcending search for never-ending Truth. To them are pledged the substance of our lives, the fibre of our consciousness, the well-springs of our utmost being, in the vibrant silence where words can only fail, where thoughts are beacon-lights. In their steps we try to follow . . .

As men of vision and of heart-yearning, *we dare to dream*.

In the face of tyrants, above the din of battles, against the storms of human passions and the barbed-wire entanglements of ignorance and prejudice, *we dare to dream*.

We dream of a united mankind, of good will among men, and a world at peace. For our dreams are rooted in the abiding vision of the heart, the inner spaces of our utmost being, beyond the tyranny of time, the rhythmic ebb and flow of passing years.

Our dream can never die, nor can it pass away. It lives in the heart of all. Dreamers may die . . . but never dies the dream!



THEOSOPHY AND THEOSOPHISTS SERIES
THEOSOPHICAL JEWELS



The Amaranthine Dream, the dream that never dies.



The Love of Gods, an offering to the Master within.

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¹ [For the esoteric significance of colours and their sequence, consult Hieronymus von Mansfeld (*Comp. & Ed.*). *The True Colours of Man*, Gwernymynydd: Philaletheians UK, 2015; v. 17.15.2022; 92pp. This is our fifth Major Work. — ED. PHIL.]

Suggested reading for students.



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- OCCULT TRUTH IS NATURE WITHOUT THE ILLUSORY VEIL OF THE SENSES
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- THEOSOPHY IS THE SCIENCE OF TRUTH AND THE RELIGION OF JUSTICE
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