

*The last shall be first,  
and the first last.*



## Not a breathing of the common wind will forget thee

From *Blavatsky Collected Writings*, (MODERN APOSTLES AND PSEUDO-MESSIAHS) XII pp. 261-62; [quoting William Wordsworth's sonnet *To Toussaint L'Ouverture*, published in "The Morning Post" 3<sup>rd</sup> February 1803, in honour of François-Dominique Toussaint Louverture (1743–1803), the brave and noble leader of the Haitian Revolution against slavery and Napoleon Bonaparte. The omitted lines are shown in pale grey.]

**O**F ONE THING, RATIONALLY-MINDED PEOPLE, apart from Theosophists, may be sure. And that is, service for humanity is its all-sufficient reward; and that empty jars are the most resonant of sound. To know a very little of the philosophy of life, of man's power to redeem wrongs and to teach others, to perceive how to thread the tangled maze of existence on this globe, and to accomplish aught of lasting and *spiritual* benefit, is to annihilate all desire or thought of posing as a heaven-sent saviour of the people. For a very little self-knowledge is a leveller indeed, and more democratic than the most ultra-radical can desire. The best practical reformers of the outside abuses we have known, such as slavery, deprivation of the rights of woman, legal tyrannies, oppressions of the poor, have never dreamed of posing as Messiahs. Honour, worthless as it is, followed them unsought, for a tree is known by its fruits, and to this day "their works do follow them." To the soul spending itself for others those grand words of the poet may be addressed evermore:

[TOUSSAINT, the most unhappy man of men!  
Whether the whistling Rustic tend his plough  
Within thy hearing, or thy head be now  
Pillowed in some deep dungeon's earless den; —  
O miserable Chieftain! where and when  
Wilt thou find patience? Yet die not; do thou  
Wear rather in thy bonds a cheerful brow:  
Though fallen thyself, never to rise again,  
Live, and] take comfort. Thou hast left behind  
Powers that will work for thee; air, earth, and skies;  
There's not a breathing of the common wind  
That will forget thee; thou hast great allies;  
Thy friends are exultations, agonies,  
And love, and man's unconquerable mind.

With the advent of Theosophy, the Messiah-craze surely has had its day, and sees its doom. For if it teaches, or has taught, one thing more plainly than another, it is that the "first shall be last, and the last first."<sup>1</sup> And in the face of genuine spiritual growth, and true illumination, the Theosophist grows in power to most truly befriend

<sup>1</sup> [Quoting *Matthew* xx, 16, "So the last shall be first, and the first last: for many are called, but few chosen."]

and help his fellows, while he becomes the most humble, the most silent, the most guarded of men.



From *The Secret Doctrine*, II pp. 80-81.

For it is said in the Sacred Ślokas:

*The thread of radiance which is imperishable and dissolves only in Nirvana, re-emerges from it in its integrity on the day when the Great Law calls all things back into action. . . .*

Hence, as the higher “Pitris or Dhyānis” had no hand in his physical creation, we find primeval man, issued from the bodies of his *spiritually fireless* progenitors, described as aëriform, devoid of compactness, and MINDLESS. He had no middle principle to serve him as a medium between the *highest* and the *lowest*, the spiritual man and the physical brain, for he lacked *Manas*. The Monads which incarnated in those *empty* SHELLS, remained as unconscious as when separated from their previous incomplete forms and vehicles. There is no potentiality for creation, or self-Consciousness, in a *pure* Spirit on this our plane, unless its too homogeneous, perfect, because divine, nature is, so to say, mixed with, and strengthened by, an essence already differentiated. It is only the lower line of the Triangle — representing the first triad that emanates from the Universal MONAD — that can furnish this needed consciousness on the plane of differentiated Nature. But how could these pure Emanations, which, on this principle, must have originally been themselves *unconscious* (in our sense), be of any use in supplying the required principle, as they could hardly have possessed it themselves? The answer is difficult to comprehend, unless one is well acquainted with the philosophical metaphysics of a beginningless and endless series of Cosmic Re-births; and becomes well impressed and familiarised with that immutable law of Nature which is ETERNAL MOTION, cyclic and spiral, therefore progressive even in its seeming retrogression. The one divine Principle, the nameless THAT of the Vedas, is the universal Total, which, neither in its spiritual aspects and emanations, nor in its physical atoms, can ever be at “*absolute rest*” except during the “Nights” of Brahmā. Hence, also, the “first-born” are those who are first set in motion at the beginning of a Manvantara, and thus the first to fall into the lower spheres of materiality. They who are called in Theology “the Thrones,” and are the “Seat of God,” must be the first incarnated men on Earth; and it becomes comprehensible, if we think of the endless series of past Manvantaras, to find that the last had to come first, and the first last. We find, in short, that the higher Angels had broken, countless æons before, through the “Seven Circles,” and thus *robbed* them of the Sacred fire; which means in plain words, that they had assimilated during their past incarnations, in lower as well as in higher worlds, all the wisdom therefrom — the reflection of MAHAT in its various degrees of intensity. No Entity, whether angelic or human, can reach the state of Nirvāna, or of absolute purity, except through æons of suffering and the *knowledge* of EVIL as well as of good, as otherwise the latter remains incomprehensible.

