

## **WILLIAM QUAN JUDGE on NATURE**

### **OCEAN OF THEOSOPHY p.130**

#### **(on Nature unaided fails)**

As man came to this globe from another planet, though of course then a being of very great power before being completely enmeshed in matter, so the lower kingdoms came likewise in germ and type from other planets, and carry on their evolution step by step upward by the aid of man, who is, in all periods of manifestation, at the front of the wave of life. The Egos in these lower kingdoms could not finish their evolution in the preceding globe-chain before its dissolution, and coming to this they go forward age after age, gradually approaching nearer the man stage. One day they too will become men and act as the advance guard and guide for other lower kingdoms of this or other globes. And in the coming from the former planet there are always brought with the first and highest class of beings some forms of animal life, some fruits and other products, as models or types for use here. It will not be profitable to go into this here with particularity, for being too far ahead of the time it would evoke only ridicule from some and stupidity from others. But the general forms of the various kingdoms being so brought over, we have next to consider how the differentiation of animal and other lower species began and was carried on.

This is the point where intelligent aid and interference from a mind or mass of minds is absolutely necessary. Such aid and interference was and is the fact, for Nature unaided cannot do the work right. But I do not mean that God or angel interferes and aids. It is Man who does this. Not the man of the day, weak and ignorant as he is, but great souls, high and holy men of immense power, knowledge, and wisdom. Just such as every man would now know he could become, if it were not that religion on one hand and science on the other have painted such a picture of our weakness, inherent evil and purely material origin that nearly all men think they are puppets of God or cruel fate without hope, or remain with a degrading and selfish aim in view both here and after. Various names have been given to these beings now removed from our plane. They are the Dhyanis, the Creators, the Guides, the Great Spirits, and so on by many titles. In theosophical literature they are called the Dhyanis.

### **ECHOES OF THE ORIENT 2, p.226**

#### **(on essential unity of Nature)**

The One Fundamental Law of Occult Science is “The radical unity of the ultimate essence of each constituent part of compounds in Nature — from Star to mineral Atom, from the highest Dhyāni-Chohan to the smallest infusoria,” (SD I, p.120). And this is to be applied spiritually, intellectually, and physically.

### **ECHOES OF THE ORIENT 2, p.344-5**

#### **(of duality of Nature)**

Q.: *Is it a fact, as sometimes asserted in print, that everything in Nature is dual, and that nothing can exist or even be conceivable without its opposite? I don't see the necessity for this.*

W.Q.J.: (...) We are dealing with Nature wherein there is the duality referred to. Every illustration used by the Editor is in itself a duality and understood only through the existence of duality. To assume the destruction of duality is to reduce into a state of nothingness both as to consciousness and the thing cognized. If we take his illustration of evil disappearing and good prevailing, then there must be assumed for the event a cognizer to perceive the good and to feel its effect, which at once makes the final all-embracing duality of a cognizer and the thing cognized, felt, or perceived. If no cognizer is present, but the Universe is simply goodness and naught else, then we have nothingness once more, since there is no mind or consciousness to note it. But as this is not so, we have to conclude that in the final analysis, whether objects be one or many, there must be a perceiver and that which is perceived.

**LETTERS THAT HAVE HELPED ME, LETTER 7 (of Man superior to Nature)**

We must some day be able to stand any shock, and to get ready for that time we must be triumphant now over some smaller things. Among others is the very position you and I are now in; that is, standing our ground and feeling ourselves so much and so awfully alone. But we know that They have left us a commandment. That we keep, although now and then objects, senses, men, and time conspire to show us that Masters laugh at us. It is all a delusion. It is only one consequence of our past Karma now burning itself out before our eyes.

The whole phantasmagoria is only a picture thrown up against the Screen of Time by the mighty magic of Prakriti (Nature). But you and I are superior to Nature. Why, then, mind these pictures?

Part of that very screen, however, being our own mortal bodies, we cannot help the sensation derived therefrom through our connection with the body. It is only another form of cold or heat: and what are they? They are vibrations: they are felt; they do not really exist in themselves. So we can calmly look on the picture as it passes fragmentarily through those few square feet contained within the superficial boundaries of our elementary frame. We must do so, for it is a copy of the greater, of the universal form. For otherwise we will never be able to understand the greater picture.