

AN INVERTED TELESCOPE – A LONG-RANGE VIEW OF THE CONFLUENCE OF SCIENCE AND OCCULT SCIENCE IN THE TWENTIETH CENTURY

INTRODUCTION

What Do We Mean by Science?

Science is an elastic term with many shades of meaning. Nevertheless it is important to distinguish at the outset what is now almost universally regarded as science in the form of Western science, from the term ‘science’ in its most general meaning of ‘knowledge’ (derived from the Latin *scientia*, a noun formed from the present participle of the verb *scire* ‘know’). Both Western science and Theosophy are sciences in their own right, for each has its objectives, field of application, structured approach, methodology, doctrines and experimental techniques.

The broad division between Theosophy and ‘hard’ science or Western science (henceforth generally referred to as just ‘science’) is best illustrated by way of two hypothetical questions:

We want to know the *objective* facts about Nature, *what* are her mechanisms, *how* does she behave, and we want *quantitative* information about her physical phenomena.

For example: given the physical measurements of the galaxies, stars and planets of the Cosmos today, can we determine where they have been in the past, and predict where they will be in the future?

To answer this question, we turn to science.

We now wish to inquire deeper into *why* Nature and Man behave the way they do, understand the *purpose* of their existence, discover their *origins* and discern the causes, *qualitative* influences and *subjective* factors that underlie the wealth of physical phenomena that we observe.

For example: why and to what purpose do the galaxies, stars and planets of the Cosmos have their specific existences and individual characteristics, and how do they originate?

Science, by its own frank admission, is not much wiser about this question now, than it was over 400 years ago—despite an enormous amount of theorizing and research. So to respond to this challenge, we must perforce resort to Theosophy and engage its principal subset of Occult Science.

What is Our Purpose?

But do science and Occult Science stand glaring at each another in proud isolation? Of course not, even though some scientists and occultists may choose to cast malevolent looks at one another! There is indeed much harmony between these two disciplines, but also some discrepancies, arising from their different philosophies and methodologies for investigating nature. Our purpose now is to show that, however unwillingly, science has dragged itself into the maelstrom of Occult Science and indeed, become its best ally as the Master K.H. prophesied over one hundred years ago.¹

Accordingly then, we show the confluence of science and Occult Science in major disciplines of scientific endeavour. We shall not dwell upon the differences. This is not to pull the wool over our eyes and pretend that discrepancies do not exist as we said above. Indeed the

Theosophical Research Centre in England did sterling work for some sixty years and meticulously recorded areas of disagreement.² Nevertheless for the moment we prefer to concentrate on harmony and agreement as being a more constructive and brotherly approach to that of harping on disagreement and disparities. It is a perverse characteristic of human nature to underplay major areas of concord and unnecessarily exaggerate and gloat over petty discord. Surely though, it is by establishing the common ground—not by arguing over differences—that we can move forward as a Society, and thereby embrace the wonderful contributions of modern science. But first a brief word on the way science and Occult Science work.

HOW SCIENCE AND OCCULT SCIENCE WORK

The Inductive Method of Science

Science adopts the Aristotelian, inductive method to move from the particular to the general, rather like assembling individual pieces of a jigsaw puzzle: discrete observational data are collected and gradually fitted into a general picture, the latter being a mental representational model of the physical effects observed. The mind process is predominantly intellectual, applied in a linear mode. The instruments of investigation are limited to, and conditioned by, the five physical senses and their extensions, as telescopes and microscopes, etc. The result is a precise description of the appearances, behaviour and physical mechanisms of the Universe—Nature in her *manifold appearances*. The prevailing scientific paradigm of materialism has many unsupported and unsubstantiated assumptions. Physical or mathematical modelling are central features of the scientific method of inquiry. This means that science itself is not about truth or knowledge, *per se*—rather an interpretation of the physical world.

The Deductive Approach of Occult Science

By contrast, Occult Science works in the Platonic tradition of moving from the general to the particular within the Ring Pass-Not (i.e. limiting boundaries of evolutionary growth) of every world system: the overall, grand picture is first realized in its essential nature, and the way this presents itself as particular effects then expounded. The mind process is essentially ‘lateral thinking’ and intuitive, applied in an all-inclusive mode. The instruments of investigation are *not* limited to the physical senses. This gives profound insights into the origin, essential nature and manifestation of Nature in her *true self*.

CONFLUENCE BETWEEN SCIENCE AND OCCULT SCIENCE

Why Many Scientists Are Also Embracing Mysticism

These days we find increasing numbers of scientists turning towards mysticism as a complement to the rational scientific method. A review of the world-wide Directory of Members of The Scientific and Medical Network will indicate this fact. Furthermore, teachers and students at the Massachusetts Institute of Technology have formed an alchemical society and regularly study *The Secret Doctrine*. During Millikan’s tenure at Cal Tech, a copy of *The Secret Doctrine* lodged in the library was so much in demand that one had to put one’s name on a long waiting list. This work is also discussed periodically at the Harvard Club in New York by several chemistry teachers, including MIT professors.

Why then, such an upsurge in interest in mysticism and occult science? We explained above that in investigating something by the *scientific method*, we can describe its appearance, behaviour and characteristics by standing apart from it (the discoveries from quantum physics

notwithstanding). But by the *occult approach* in order to understand its inner nature, we have literally to become the very thing we wish to investigate—or at least to *participate* in it. This is why the occult system always operates from *within* to without, and prefers to investigate Nature by participating with her processes, rather than interrogating her outward behaviour.

It is by virtue of such *interior* insights that Blavatsky was able to make prophetic remarks in *The Secret Doctrine* about future developments in natural science, for example:

The wave motion of living particles becomes comprehensible on the theory of a spiritual ONE LIFE, of a universal Vital principle, independent of *our* matter, and manifesting as *atomic energy* only on *our* plane of consciousness.³

The above statement displays a foreknowledge about three facts that are now commonly accepted by science, namely: (a) the energy within the atom; (b) the wave-like nature of particles, and the particle-like nature of waves; and (c) the vitality and ‘consciousness’ of particles. Blavatsky was in all probability the first person to use the terms ‘atomic energy’ and the ‘wave motion of living particles’, which science has discovered for itself, using its own methods of investigation.

In the field of life sciences, we find similar portentous statements, such as:

It is not against zoological and anthropological discoveries, based on the fossils of man and animal, that every mystic and believer in a divine soul inwardly revolts, but only against the uncalled-for conclusions built on preconceived theories and made to fit in with certain prejudices.⁴

Driven inexorably by the pressure of their own discoveries, and increasingly inconsistent theories to account for them, scientists are slowly awakening to the truth of Blavatsky’s assertion. This will soon become apparent.

Hence in view of the foregoing, it is not surprising that the greatest scientists, past and present, have realized the limits of the process of scientific inquiry and sensed the need for more intuitive approaches. Fig. 1 captures a few unequivocal pronouncements of renowned twentieth century physicists (some of whom won the Nobel prize) on the limitations of science and necessity of incorporating the mystic path.

Theosophical Prophecies Fulfilled by Science

We now show some key tenets from *The Secret Doctrine* that have been borne out by the future science of the twentieth century. Some of these statements are oracular in nature, whilst others express fundamental principles of Occult Science. For convenience, these major areas of confluence are categorized in two tables: Table 1 deals with natural science and cosmology; and Table 2 with life science and consciousness.

Table 1 shows how the theoretical models and experimental discoveries in particle physics have dealt a death-blow to the classical, materialistic notion of the hard impenetrability of atoms. The discovery by science of innumerable sub-atomic particles, the inconvertibility of mass and energy associated with atomic energy, and the existence of perpetual motion at the micro- and macro-scale, all follow, in one way or another, from the fundamental occult tenets of the illusive nature of (physical matter, the infinite divisibility of the atom, and the wave (or energy-like) motion of living particles.

This table also shows some overlap between science and occult science in cosmology insofar as both agree on the existence of a point-origin of the universe, and its periodical rebirth. However it is emphasized that Occult Science does **not** sanction the big bang model as currently understood. At best, big bang may be regarded as a model of the physical mechanisms that are the counterpart of esoteric principles. The POINT referred to in the esoteric doctrine is a symbolic representation of the birth, or rather re-awakening of Cosmos in **spirit**—not in physical matter, according to big bang theory. Furthermore, the ‘expansion’ referred to by Blavatsky has nothing to do with a physical expansion from a small centre or focus, but rather a ‘change of condition’.⁵ In any case, recent discoveries in science are revealing ever greater limitations of the big bang model.⁶

Turning to Table 2, we see that however strenuously orthodox biology may resist the notion of a vitalist principle, such objections are ultimately bound to be futile. Until recently, Darwinian theory reigned supreme, but the sterling work of courageous scientists who have dared to question this fanatically sacred belief of scientific materialism has made a large rent in the near-impregnable fortress of evolutionary theory. Of especial note is the painstaking research of Cremo and Thompson—also made into an NBC Television Special video presented by Charlton Heston—that proves the existence of anatomically modern humans several *millions* of years into the past (whereas the orthodox view would be around 100,000 years or less). They provide overwhelming and utterly convincing documentation about anomalies and out-of-place discoveries of both human fossils and artefacts that show that almost everything that we have been taught to believe about the origins and evolution of our species rests upon the shaky foundation of academic opinion, and on a highly selective (and prejudiced) sampling of palaeontological and archaeological discoveries. By pushing back the age of mankind into the far distant past to an era when even the monkey did not exist—according to Darwinian theory—‘cutting edge’ evolutionary science has nudged itself ever closer to the occult doctrine on anthropogenesis.

Spurred on mainly by the modern ecological movement, life science is slowly awakening to the occult doctrine of a universal life, or Gaia, whereby the earth, planets, and all life are regarded as one organic, living whole, rather than a collection of inert or dead entities. This has profoundly affected the scientific outlook on environmental and related issues.

Table 2 also deals with that hot potato of scientific debate—consciousness and mind. At the moment science is deeply divided on whether ‘brain equals mind’, i.e. the brain ‘produces’ consciousness like the liver secretes bile, or whether the brain is the physical instrument for the phenomenal expression of mind and consciousness. Despite the desperate efforts of orthodoxy to equate brain with mind, mounting evidence, from science itself, is fast gathering to show that such an assumption is quite unsupportable.

Table 1 Fulfilment of Theosophical Prophecies on Future Course of Natural Science and Cosmology

Prophecies in <i>The Secret Doctrine</i> by Blavatsky About the Future Course of Science	Corroborating Scientific Discoveries in Natural Science and Cosmology
<i>NATURAL SCIENCE (PHYSICS AND CHEMISTRY)</i>	
Downfall of Materialism	
'We are at the very close of the cycle of 5,000 years of the present Aryan Kaliyuga; and between this time [i.e. 1888] and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow.' ⁷	<i>Experimental discoveries:</i> 1895 X-rays Roentgen 1896 Radioactivity Becquerel 1897 Electron Thomson (Radiant matter of Crookes) 1898 Radium Curie <i>Theoretical precepts:</i> 1900 Quantum Planck 1905 Photoelectric effect Einstein 1905 mass equivalent to energy Einstein
General Discoveries in Natural Science	
<u>Divisibility of atom:</u> 'The atom <i>is</i> divisible, and must consist of particles, or of <i>sub</i> -atoms ... It is on the doctrine of the illusive nature of matter, and the infinite divisibility of the atom, that the whole science of Occultism is built.' ⁸	Electron discovered in 1897. Subsequently proton, neutron, quarks, and other particles and their anti-particles were discovered. 'We will have to abandon the philosophy of Democritus and the concept of fundamental elementary particles.'—Heisenberg ⁹
<u>Perpetual motion:</u> 'It is a fundamental law in Occultism, that there is no rest or cessation of motion in nature.' ¹⁰ 'Ceaseless Motion ... is the perpetual motion of the universe, in the sense of limitless, ever-present SPACE.' ¹¹	'Scientific investigations show that in infinitely little, as well as infinitely great things, <i>all is motion</i> ... we find <i>nothing</i> at rest.'—Garrett Service ¹²
<u>Interconvertibility of mass and energy:</u> 'To occult Science, <i>force</i> and <i>matter</i> are <i>only two sides of the same SUBSTANCE</i> .' ¹³	Einstein's famous equation $E = mc^2$ 'Matter is itself convertible into radiant energy.'—Millikan ¹⁴
<u>Atomic energy:</u> 'The "wave motion of living particles" becomes comprehensible on the theory of a Spiritual ... universal Vital principle ... manifesting as <i>atomic energy</i> only on <i>our</i> plane of consciousness.' ¹⁵	'Einstein's equation says that if one gram of mass is transformed into heat each second, 90 billion kilowatts of power are continuously produced.'—Millikan ¹⁶
ORIGIN AND PERIODICITY OF COSMOS	
<i>Origin</i>	
'The Universe evolving from the central Sun, the POINT, the ever-concealed germ.' ¹⁷ 'The atoms emanated from the Central Point emanate in their turn new centres of energy, which ... multiply other minor centres. These ... form ... the roots ... from worlds and "man-bearing" globes, down to ... the <i>seven</i> kingdoms.' ¹⁸	The ultimate (mathematical) point exists at the moment of the big bang at zero time, whereupon this point expands as space-time to constitute the expanding physical Universe. (see Note 1.) 'There was a time, called the big bang, when the universe was infinitely small and infinitely dense.'—Hawking ¹⁹
<i>Periodical Rebirth of Universe</i>	
'The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux.' ²⁰ 'This process [expansion of universe during an active period, and contraction of universe during dormant period] has been going on from all eternity, and our present universe is but one of an infinite series, which had no beginning and will have no end.' ²¹	A cyclically repeating pattern of big bang (expansion from a point) followed by a big crunch (contraction towards a point). (see Note 2.) 'According to the general theory of relativity, there must have been a state of infinite density in the past, the big bang, which would have been an effective beginning of time. Similarly, if the whole universe recollapsed, there must be another state of infinite density in the future, the big crunch, which would be an end of time.'—Hawking ²²

Note 1: This is the traditional big bang model. As explained in the text, *The Secret Doctrine* **does not uphold** the big bang model as currently understood—but only some aspects of the physical counterpart of esoteric principles. In any case, recent discoveries in science are forcing the big bang model to be constantly updated and modified.

Note 2: There are several big bang models. A cyclical universe is predicted by the high density, gravity-dominated model, for which the currently estimated average density of matter must exceed 5×10^{-30} grams per cubic centimetre.

Table 2 Fulfilment of Theosophical Prophecies on Future Course of Life Science and Consciousness

Prophecies in <i>The Secret Doctrine</i> by Blavatsky About the Future Course of Science	Corroborating Scientific Discoveries in Life Science and Consciousness
LIFE SCIENCE	
<i>Astral Body (Ethereic Double)</i>	
<p>'The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical, the former independent of the latter.'²³</p> <p>'The Darwinian theory, however, of the transmission of acquired faculties, is neither taught nor accepted in Occultism. The physical, according to esoteric teaching, evolving gradually from the spiritual, mental, and psychic. This inner soul of the physical cell—this "spiritual plasm" that dominates the germinal plasm—is the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology.'²⁴</p>	<p>'All amputees, and all who work with them, know that a phantom limb is essential if an artificial limb is to be used.'—Sacks²⁵</p> <p>'Sheldrake indicated that this theory [morphogenic resonance] was first proposed to the scientific community in the 1920's by ... William McDougall. It was discovered that successive generations of rats [even stupid rats] significantly improved their ability to escape from a tank of water containing a maze. When the experiment was repeated in Scotland and Australia with unrelated strains of rats as controls, ... it made no difference ... all improved their performance.'—Hannon²⁶</p> <p>'Some aspects of the hypothesis of formative causation recall elements of ... occult systems, for example, the concept of the etheric body ... Morphogenetic fields, through their own structure, mould developing cells, tissues, and organisms. Thus, for example, in a human embryo a developing ear is moulded by an ear-shaped morphogenetic field.'—Sheldrake²⁷</p>
<i>Darwinian Theory and Natural Selection</i>	
<p>'"Natural Selection" is no Entity; but a convenient phrase for describing the mode in which the survival of the fit and the elimination of the unfit among organisms is brought about in the struggle for existence. But Natural Selection, in the writer's humble opinion, "Selection, as a Power," is in reality a pure myth; especially when resorted to as an explanation of the origin of species. Of itself, "it" can produce nothing, and only operates on the rough material presented to "it." The real question at issue is: what CAUSE—combined with other secondary causes—produces the "variations" in the organisms themselves.'²⁸</p>	<p>Natural selection and accidental random mutation could not possibly account for the harmony and complexity of our Universe.</p> <p>'I do not accept that there is any significant evidence that the mechanism driving evolution is the neo-Darwinian mechanism of chance mutation coupled with natural selection. In discussing neo-Darwinism as a paradigm ... every apparent scientific discovery that stimulated the theory in the first place and later assisted with its development has now been found to be false.'—Milton²⁹</p> <p>The most authoritative challenge to Darwinian theory is Michael A. Cremo and Richard L. Thompson, <i>Forbidden Archaeology</i>, 1994.³⁰ Other quality scientific books, providing factual objections to Darwinism are M. Denton, <i>Evolution: A Theory in Crisis</i>, 1985; R. Wesson, <i>Beyond Natural Selection</i>, 1991; A. Mebane, <i>Darwin's Creation-Myth</i>, 1994; M. J. Behe, <i>Darwin's Black Box</i>, 1996. All these are published by Science Frontiers, The Sourcebook Project.</p>
<i>Gaia</i>	
<p>'The idea of universal life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic theology. It hardly seems possible that science can disguise from itself much longer, by the mere use of terms such as "force" and "energy," the fact that things that have life are living things, whether they be atoms or planets.'³¹</p>	<p>Gaia is the new idea that planet Earth itself is vital and alive, or in Newton's words, that 'this earth resembles a great animal ... draws in aethereall breath for its daily refreshment and vital ferment and transpires again with gross exhalations.'—Newton³²</p> <p>'Gaia hypothesis: This postulates that the physical and chemical condition of the Earth, of the atmosphere, and of the oceans has been and is actively made by life itself. This is in contrast to the conventional wisdom which held that life adapted to the planetary conditions.'—Lovelock³³</p>
<i>Consciousness and Mind</i>	
<p>'Parabrahm (the One Reality, the Absolute) is the field of Absolute Consciousness.'³⁴</p> <p>'Absolute Consciousness contains the cognizer, the thing cognized and the cognition, all three in itself and all three <i>one</i>.'³⁵</p> <p>'No single atom in the entire Kosmos is without life and consciousness.'³⁶</p> <p>'Professor A. Winchell: "How little can be argued respecting the necessary conditions of intelligent, organized existence, from the standard of corporeal existence found upon the earth. Intelligence is, from its nature, as universal and as uniform as the laws of the Universe. Bodies are merely the local fitting of intelligence to particular modifications of universal matter or force."³⁷</p>	<p>That consciousness and mind were not the late product of material processes in the evolution of animals, but instead were primal to the evolution of all life. Nature herself manifests intelligence.</p> <p>'I don't believe this universe came together by accident. The mind, I believe, exists in some very real sense in the universe.'—Dyson³⁸</p> <p>'I found Eddington at one point saying the stuff of the world is mind stuff and giving it the primary place over matter.'—Wald³⁹</p> <p>'There may be elements of intelligence in every atom of matter.'—Josephson⁴⁰</p> <p>'Contrary to the philosophy of materialism, the conscious self can be admitted to have a reality which is not merely derivative from matter.'—Sheldrake⁴¹</p> <p>'By materialists I mean those who are, so to speak, mentally retarded by virtue of wilful refusal, despite all evidence, to admit the possibility of non-physical life. It is clear that all truly creative workers in science and the arts rely upon intuition. It is suggested that intuition represents brief communion with Cosmic Intelligence. At the spiritual level, we share one Cosmic Intelligence.'—Smith⁴²</p>

POSTLUDE

It is important to maintain an impartial and objective perspective concerning areas of apparent differences and agreement between science and Occult Science. For these two sciences have distinct, but complementary objectives and contributions; so it is unwise to over-extend either one into those areas that can more reliably and expertly be dealt with by the other. It has already been mentioned that Occult Science deals mainly with fundamental issues and causative factors, whilst science deals with the outer and visible phenomenal manifestations of these inner, invisible noumenal influences. Thus there are bound to be marked differences between the two over matters of detail, especially over quantitative facts where science is on its own firm ground. *But these differences are based on the science of today.* Who is to say that the future holds no promise of resolving such anomalies (between contemporary science and Occult Science) as science marches inexorably forwards to ever newer discoveries that either modify, or in some cases completely overturn, previously cherished views? (For example, there is now growing unease about some of the assumptions used by Einstein in his relativity theory, especially the unwarranted assumption that the speed of light is constant.⁴³) So can a current scientific test of occult doctrine be regarded as the final and ultimate dictum of veracity?

However in general, inspection of Tables 1 and 2 will show that the overall patterns and panorama, cyclical changes and broad trends in scientific progress are better understood through Occult Science; whereas science can more expertly handle the vital and essential physical phenomena and data—this was always their intended purpose. By such means, then, a genuine reconciliation and synthesis can be achieved between Western science and Occult Science.

Finally it is well to remember that *The Secret Doctrine*, arguably the most massive occult work publicly available, is quite incomplete, for Blavatsky was permitted by her Adept Teachers to lift only the corner of the veil of Isis. This is because:

Occult philosophy divulges few of its most important vital mysteries. It drops them like precious pearls, one by one, far and wide apart, and only when forced to do so by the evolutionary tidal wave that carries on humanity slowly, silently, but steadily towards the dawn of the Sixth-Race mankind. For once out of the safe custody of their legitimate heirs and keepers, those mysteries cease to be occult: they fall into the public domain and have to run the risk of becoming in the hands of the selfish—of the *Cains* of the human race—curses more often than blessings.⁴⁴

It is precisely because of the danger of ‘casting pearls before swine’ that Occult Science has been unjustly accused of undue secrecy and blinds, and the guarded unveiling of its precious pearls through symbol, myth, allegory and fable. But these pearls are every persons’ birthright and may be garnered by awakening to the fact that wisdom is attained primarily by altruistic living resulting in a qualitative transformation of mind, rather than an accumulation of knowledge and quantitative information, however erudite.

¹ *The Mahatma Letters to A. P. Sinnett*, Letter No. 11 (chronologically No. 65).

² *Science Group Journal and Research Centre Journal*.

³ Blavatsky, *The Secret Doctrine*, Volume II, p. 672.

⁴ Blavatsky, *The Secret Doctrine*, Volume I, pp. 636-7.

⁵ Blavatsky, *The Secret Doctrine*, Volume I, pp. 62-3.

⁶ Paul A. Lavolette, *Beyond the Big Bang*, Park Street Press, 1995.

⁷ Blavatsky, *The Secret Doctrine*, Volume I, p. 612.

⁸ Blavatsky, *The Secret Doctrine*, Volume I, pp. 519-20.

⁹ Werner Heisenberg, *Science*, March 19, 1976, p. 1165.

¹⁰ Blavatsky, *The Secret Doctrine*, Volume I, p. 97; see also Volume I pp. 55, 93 footnote.

¹¹ Blavatsky, *The Secret Doctrine*, Volume I, p. 2.

¹² S. Garrett Service, *The Einstein Theory of Relativity*, New York, New York, E. M. Radimann, 1928, p. 48.

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- ¹³ Blavatsky, *The Secret Doctrine*, Volume I, p. 623.
- ¹⁴ Robert Millikan, *The Autobiography of Robert A. Millikan*, p. 273.
- ¹⁵ Blavatsky, *The Secret Doctrine*, Volume II, p. 672.
- ¹⁶ Robert Millikan, *The Autobiography of Robert A. Millikan*, p. 273.
- ¹⁷ Blavatsky, *The Secret Doctrine*, Volume I, p. 379.
- ¹⁸ Blavatsky, *The Secret Doctrine*, Volume I, p. 635.
- ¹⁹ Stephen W. Hawking, *A Brief History of Time*, Bantam Press, 1988, p. 8.
- ²⁰ Blavatsky, *The Secret Doctrine*, Volume I, p. 17.
- ²¹ Blavatsky, *The Secret Doctrine*, Volume I, p. 4.
- ²² Stephen W. Hawking, *A Brief History of Time*, Bantam Press, 1988, p. 173.
- ²³ Blavatsky, *The Secret Doctrine*, Volume II, p. 149.
- ²⁴ Blavatsky, *The Secret Doctrine*, Volume I, p. 219.
- ²⁵ Oliver Sacks, *The Man Who Mistook His Wife for a Hat*, New York, New York, Summit Books, 1985, pp. 64, 66.
- ²⁶ Ralph H. Hannon, *The American Theosophist*, December 1984.
- ²⁷ Rupert Sheldrake, *The American Theosophist*, Special Fall 1983 issue.
- ²⁸ Blavatsky, *The Secret Doctrine*, Volume II, p. 648.
- ²⁹ Richard Milton, *The Facts of Life—Shattering the Myth of Darwinism* Fourth Estate, London, 1992.
- ³⁰ Michael A. Cremo and Richard L. Thompson, *Forbidden Archaeology*, Bhaktivedanta Book Publishing, 1994. This book is 952 pages long. It contains full archaeological, geological and palaeontological evidence to refute the Darwinian theory of evolution. A shorter and more readable account by the same authors is *The Hidden History of the Human Race* with a foreword by Graham Hancock (author of *Fingerprints of the Gods*). This work has also been produced as an NBC Television Special video *The Mysterious Origins of Man*, presented by Charlton Heston.
- ³¹ Blavatsky, *The Secret Doctrine*, Volume I, p. 49.
- ³² Isaac Newton, *Burndy MS*.
- ³³ James Lovelock, *Gaia—A New Look at Life on Earth*, Oxford University Press, 1995, p. 144.
- ³⁴ Blavatsky, *The Secret Doctrine*, Volume I, p. 15.
- ³⁵ Blavatsky, *The Secret Doctrine*, Volume I, p. 56.
- ³⁶ Blavatsky, *The Secret Doctrine*, Volume II, p. 702 footnote.
- ³⁷ Blavatsky, *The Secret Doctrine*, Volume I, p. 607-8 footnote.
- ³⁸ Freeman Dyson, *Infinite in All Directions*, New York, New York, Harper & Row, 1988. Also quoted in *Time*, April 1988.
- ³⁹ George Wald, *Theosophical Research Journal*, June 1986, 43; lecture delivered at the annual Science Seminar held at the Theosophical Society, Wheaton, Illinois, October 19, 1985. Also quoted by Freeman Dyson, *op. cit.*
- ⁴⁰ Interview by Barry Rohan, *Detroit Free Press*, October 25, 1983; quoted in *The Eclectic Theosophist*, San Diego, California, May-June 1984, p. 5.
- ⁴¹ Rupert Sheldrake, *A New Science of Life*, Paladin, Granada Publishing, 1984.
- ⁴² E. Lester Smith, extracts from *Intelligence Came First*, edited by E. Lester Smith, with revisions by Patrick Milburn, The Theosophical Publishing House, USA, 1990; and *Inner Adventures—Thought, Intuition and Beyond*, The Theosophical Publishing House, USA, 1988.
- ⁴³ For example, several articles and letters in *Electronic & Wireless World* over the last two decades.
- ⁴⁴ Blavatsky, *The Secret Doctrine*, Volume I, p. 558.