

ALL SCIENTISTS ARE MARINATED IN DIVINITY

This article shows that an open acknowledgement of Divinity has been the philosophical conviction of all great scientists. We then illustrate, as an example, that the popular image of Newton as the author of the mechanical, clockwork universe is a most incomplete one: that Newton's scientific work was just the tip of a colossal iceberg, the greater part of his prolific and prodigious output being concerned with the divine roots of natural phenomena and all existence.

PHILOSOPHICAL BASIS

Risking the arrows of modern scientific criticism—somewhat blunted by clumsy misuse—this article attempts to demonstrate that great scientists the world over, ancient or modern, be they from the East or the West, were motivated primarily by spiritual ideals and derived their inspiration from an unshakeable faith in the divine. Furthermore, that they regarded themselves as instruments of the divine and their immense labours and discoveries as the external expressions of divine unfoldment.

We shall demonstrate our case with reference to scientists of old. The reader will understand that in those times, science and religion, along with mysticism and philosophy, all rested in 'borderless touch' with one another, without the rigid compartmentalization into concrete bunkers of an essentially organic unity that is so prevalent nowadays in academic circles. However the essential principles apply equally to the present age: twentieth-century Nobel laureates and knights of modern science upheld precisely the same underlying philosophy as their counterparts in bygone ages—namely, their conviction in a Higher Power by whatever name we choose to ascribe to it.

But first, what exactly do we mean by *great* scientists? It is important to distinguish clearly between the famous and the great. The former are driven by the pursuit of power, position, authority and ultimately their holy grail—the Nobel prize. Ambition is subservient to the unswerving pursuit of truth, the latter, supposedly, the Hippocratic oath of science. Loudly do they crow, like strutting game-cocks, that their ethos is always to dismantle a theory when it does not match the experimental findings. Yes, so long as a modified theory does not upset the apple-cart of established prejudices and assumptions. Rupert Sheldrake and Robert Jahn are just two examples of eminent scientists who have been castigated by their peers because they dared to step out of line and suggest a new line of thinking for the reason that their experiments did not match the established theory.¹ How dare they talk of anything with even a whiff of super-physical realms, let alone the paranormal; and all this despite the fact that since decades, quantum physics, with its emphasis on the

¹ Sheldrake proposed a theory of morphogenesis arguing against purely materialistic theories in biology; and Jahn conducted rigorous scientific studies of the interaction of human consciousness with sensitive physical devices and systems, again in opposition to established ideas in physics.

central role of non-physically based consciousness, dealt materialistic science a death-blow. Then there is a large mass of documented evidence from eminent, modern scientists working in prestigious laboratories about anomalous findings in cosmology and the life sciences that simply do not fit the accepted mechanistic Big Bang and Darwinian theories. Do these authenticated anomalies result in more elegant theories being developed? No! Rather, the experiment and experimenter are both relegated to the trash can by the establishment.

In stark contrast are the great scientists—more numerous than the media or scientific journals would have us believe. Often working in solitude with no obvious rewards for their efforts, their driving passion is to seek out the truth at all costs. And what is their modus operandi and guiding principle? That in addition to studying the length, breadth and thickness of physical nature associated with physical mechanisms (which the physical sciences have achieved to such laudable perfection), yet it is absolutely obligatory also to unveil the physical mask to reveal those non-physical realms—the noumenon of physical matter, its phenomenal aspect. When acting upon such lines through an extended and all-inclusive mode of consciousness, great scientists have all hit upon cardinal truths which materialistic academia jeer at as ‘exploded superstitions’.

Central amongst such ‘degrading beliefs’—degrading in the opinion of the divinity-denying sceptic—is that Cosmos, in addition to its objective and physical planets and inhabitants, is also inhabited by invisible, super-physical and intelligent Existences. The so-called Archangels, Angels and Spirits of the West, or the Dhyani Chohans, Devas, Suras and Asuras of the East are real intelligent entities or Beings. Collectively they are known as gods (always in the plural) emanated from an Absolute Intelligence-Principle—the Ain Soph of the Kabalists, the Parabrahman of the Vedantins, ‘God’ of the Christian mystics. The public are forced to believe that the accumulated testimony of History on this point is just an ancient prejudice of thought, and that Philosophers such as Socrates and Plato, asserting the existence of such divine beings were mistaken enthusiasts and gullible fools. Simple and honest country peasants even today who believe in such ‘nonsense’ are supposed to be no better off than their credulous medieval counterparts. But what about Paracelsus and Roger Bacon, or Jacob Boehme and Swedenborg, or Tycho Brahe, Johannes Kepler and Sir William Herschel amongst the astronomers, let alone the great sages of Egypt and India. Are they all blind believers, cheats and hysterics; and were Sir Isaac Newton and Sir William Crookes, both Presidents of the Royal Society also deluded fools? Or is it the case that the ‘leaders’ (assassins perhaps?) of modern scientific thought—the Goulds, Dawkinses and Cricks, propped up by their gullible supporters—who are so struck with the disease of divinity-denying negation? The latter is the case, we maintain.

Without further ado, we assert that however varied their external statements may be, all have precisely the same basis—what the modern scientist-theosophist Stephen Phillips has called ‘the image of God in matter’. That so-called creation is not a something fashioned by an external Creator-God like a carpenter fashions a chair, but rather that it is projection of the divine nature. All nature is the garment of God and physical nature the triumphant culmination of the unfolding God nature—the explicate form emerging from the implicate order. Reality thus has a holographic or

fractal quality wherein the whole is reflected within the minutest parts. So even whilst investigating physical nature, great scientists have recognized the divine impress.

SIR ISAAC NEWTON

Enough now of philosophy!² We have made passing reference to several scientist-philosophers of old to illustrate our thesis. Let us continue with a substantial example of a mystic-scientist who held such a view—Sir Isaac Newton, the great man who openly declared and wrote that ‘there is some subtle spirit by the force and action of which all movements of matter are determined’. This prince amongst scientists recognized and unequivocally declared his deep conviction about the emerging mathematical beauty of cosmos from its divine source of emanation.

Overall Life Survey

In 1642 Galileo died. In the same year Newton was born prematurely at Woolsthorpe Manor, in Lincolnshire an hour after midnight on 25th December 1642 on the night of the full moon—England’s greatest Christmas presents to all humanity. A sickly infant, not expected to live, indeed he was so small that he could have fitted into a quart jug. Born into a family of farming stock, his mother was a simple lady, barely literate. And what about his yeoman father? From all accounts, a wild and intemperate man, he was totally illiterate. So much, then, for a genetic or environmental basis for Newton’s towering genius!

Fig. 1 shows a bird’s eye view of Newton’s life which falls into three distinct phases: as the sober, introverted Lincolnshire lad; the genius and absent-minded professor at Cambridge; and the powerful administrator in London.

What was he like as a child? As we would expect, he was lonely, serious and melancholy, but also precocious and intensely curious by nature, the early seeds that flowered into that indispensable quality of deep introspective meditation and contemplation that were the key to his mature insights into the secrets of Nature.

From his earliest days he took the Biblical Commandments and moral injunctions in deadly earnest. An *open* Bible was Newton’s daily guide to conduct. A sin in thought was tantamount to a sin in deed—there was little difference. His early Notebooks show his passion to *know*³ and of all knowledge as being a revelation and manifestation of God. In the same shorthand that Samuel Pepys used for his famous diaries, Newton recorded all his youthful sins against God in a Book of Confessions. Fig. 2 shows a selection of some fifty confessions during his life up to Whit Sunday 1662, which ranged from ‘Making a mousetrap on thy day’ and ‘Robbing my mothers box of plums and sugar’ to ‘Swimming in a tub on the Sabbath’ and most significantly, ‘Having unclean thoughts, words, actions and dreams.’

Newton went to Cambridge University at age 18 and was elected Lucasian Professor of Mathematics nine years later. During his so-called *anni mirabiles* years from 1664 to 1666 he produced discoveries in mathematics, physics and astronomy unequalled in

² The above section based on the occult science portion of *The Secret Doctrine* by H. P. Blavatsky.

³ Interestingly, the word *science*, meaning ‘knowledge’ is derived from the Latin *scire* ‘know’.

the history of science. Tracking comets night after night made him ill from exhaustion. He produced colossal writings on optics, astronomy, physics, mathematics and mechanics; chemistry, alchemy and astrology; medicine, physiology and psychology (including telepathy); religion, philosophy, chronology and metrology. But the most important point to note is that during all this time—as indeed all his creative life—he was sustained by consciousness of a direct and personal relationship between himself and God-the-Father, without any need of a mediator. He researched every Biblical manuscript he could lay his hands on, *all in a sense of an obligation to God for his Being, Science being a way of knowing Father-God, rather than a vehicle for technological indulgence, or vainglorious exhibition of power as it has generally become nowadays.*

How Newton Worked

But how did Newton work and achieve his results when his creative genius was at its peak? An entirely self-made man and solitary worker, a do-it-yourself genius so to speak, he laid no claim on any initiated teachers, and certainly no family history of especial scientific or philosophical attainments, as we have seen. Certainly there was always a prodigious effort with night after night of study, concentration and experimentation. He ate only sporadically, and needed barely any sleep, sometimes no more than two hours a night over extended periods—driven by an all-consuming passion for TRUTH with no personal motive. How then did he achieve his feats?

The answer is that throughout his creative life Newton arrived at his revelations by intuition—by prolonged, willed and massive concentration upon a single idea until the inner meaning was revealed—the time-honoured method bearing close resemblance to mystic meditation. Then having seen with the *inner* eye and grasped the *essential* truth, the insights so gained would subsequently have to be proven mathematically and verified experimentally in order to communicate them to the world at large.

In Newton's very own words, 'Truth was the offspring of silent and unbroken meditation.'

Newton and Deity

Take a look at the range and depth of books in Newton's personal working library shown in Fig. 3. You may be astounded to learn that this vast collection contained more than three times the number of non-scientific books than those on science (a hard fact, singularly embarrassing to modern scientific orthodoxy). If the number and subject matter of books in a man's library be any indication to where his true interests and heart lie, then surely religion must count as the epitome of Newton's life—477 books representing some 28 per cent of his entire collection. This huge mass of religious books included Church history, Church fathers, Jewish rites and customs, religious controversy, and most significantly, some thirty Bibles in five languages, plus Walton's enormous six volume Bible with texts in Hebrew, Greek, Syriac, Ethiopian, Chaldee, Samaritan, Arabic, Persian and Latin. Cryptic texts were treated by Newton as hieroglyphs to which he could provide the key by analogy between the world natural and the world political. He utilized the gematria—the technique of translating a name into its numerical equivalent. Each phrase and image in the prophecies was precisely linked to specific historical events, justifying the

equivalences with erudite reasoning. His penetrating gaze saw into the religious and metaphysical dimension behind the music of the spheres (in fact Newton openly admitted that Pythagoras and Plato were amongst those giants upon whose shoulders he stood).

Some amazing facts emerge from Newton's writings which we can summarize as follows:

- A wholly consistent and universal outlook, and although his attention is multiple and not linear, yet his system is absolutely unitary.
- He clearly states his opinion that the ancient mysteries rites hid scientific facts to protect dangerous and powerful truths from falling into the hands of the profane.
- He prophesizes the events of huge time periods, thousands of years ahead.
- He believes in angels whom he calls *messengers*.
- Phrases like 'before this world began' are never meant to refer to the physical universe.
- He goes to great lengths to explain the stages that led to the false and crystallized, anthropomorphic or man-made image of God. To this extent Newton was convinced of a massive fraud which perverted the Church in the 4th and 5th Centuries.
- Stressing that we must not attempt to interpret the relation between God and Christ in any physical sense, but only in a moral and functional sense.
- He states that the world needs the regulation of Deity from within, that is, in an intrinsic sense not to be understood in terms of an external 'god' making adjustments to the steering wheel of the universe, for example –

blind fate could never make all the Planets move one way and the same way in Orbs concentrick, some inconsiderable Irregularities excepted,... and which will be apt to increase, till this System wants a Reformation [by an intrinsic Rector to use Plato's words].'⁴

During 1692-93 Newton wrote four letters to Richard Bentley in *proof* of a Deity.⁵ Turn to Fig. 4 and see how Newton refers to Deity in at least 10 different ways.

However very few of Newton's religious works have been published. Amongst the few that have seen the light of day are *Observations upon the Prophecies of Daniel and the Apocalypse of St. John, Interpretation and Purpose of Prophecy, Rules for Interpreting the Words and Language in Scripture, Language of the Prophets, and Temple of Solomon*. Where are the remainder to be found? Auctioned in the Sotheby sale of 1936, some one million words on religious matters were catalogued, plus four volumes containing one thousand folios on theology, church doctrine, ecclesiastical history and chronology. The majority of them now rest in the Yahuda Library in Jerusalem—silent and mute testimonials to Newton's great religious learning.

⁴ Opticks, p. 402.

⁵ Four Letters from Sir Isaac Newton to Doctor Bentley Containing Some Arguments in Proof of a Deity, *The Correspondences of Isaac Newton*, vol. 3, pp 233-56. In his will, the great chemist/ alchemist Robert Boyle endowed a series of lectures to defend religion from atheism. The young theologian Richard Bentley, who drew heavily upon the *Principia* for the content of the first Boyle Lectures, applied to Newton for help on a number of points. In all, Newton addressed four letters on God and natural philosophy during the following weeks.

Let us end with a few extracts of Newton's eloquent and glowing statements about Deity and Nature.

Firstly from his treatise on Light, Opticks, we find the great man paying homage to Deity with these words:

Whence is it that Nature doth nothing in vain; and whence arises all that Order and Beauty which we see in the World? To what end are Comets ... and what is it that hinders the fix'd Stars from falling upon one another?

How came the Bodies of Animals to be contrived with so much Art, and for what ends were their several Parts? Was the eye contrived without Skill in Opticks, and the Ear without knowledge of Sounds? How do the Motions of the Body follow from the Will, and whence is the Instinct in Animals?

And ... does it not appear from Phaenomena that there is a Being incorporeal, living, intelligent, omnipresent, who in infinite Space, as it were in his Sensory, sees the things themselves intimately ... Of which things the Images only carried through the Organs of Sense into our little Sensoriums, are seen and beheld by that which in us perceives and thinks.⁶

Is this the mark of a cold and heartless scientist preaching a rigidly deterministic clockwork universe of inert particles enshrined by that grotesquely rhetorical term 'Blind Watchmaker', or is it the reverential insight of he whom the great economist Lord Keynes described as 'the last wonder child to whom the Magi could do sincere homage?'

In the next extract, responding to a query from the Secretary of the Royal Society, Newton reveals his mystical insights into Nature in language of rare eloquence and poetry. It provides compelling testimony to the harmony between his religious and scientific thought.

For nature is a perpetuall circulatory worker ... Some things to ascend & make the upper terrestrial juices; and by consequence others to descend ... And as the Earth, so perhaps may the Sun imbibe this Spirit copiously to conserve his Shineing, & keep the Planets from recedeing further from him. And they that will, may also suppose, that this Spirit affords or carryes with it thither the solary fewell & materiall Principle of Light; And that the vast aethereall Spaces between us, & the stars are for a sufficient repository for this food of the Sunn & Planets.

Perhaps the whole frame of Nature may be nothing but various Contextures of some certaine aethereall Spirits ... wrought into various forms at first by the immediate hand of the Creator, and ever since by the power of Nature ...became a complete Imitator of the copies sett her by the Protoplast.⁷

Our last extract from undoubtedly the greatest scientific work ever to be written—the *Principia*, shows Newton's unerring insights into God as non-anthropomorphic and

⁶ Opticks, *Qu.* 28.

⁷ Letter to Henry Oldenburg, Secretary of the Royal Society *The Correspondences of Isaac Newton*, vol. 1.

non-personal; all-potential, transcendent and immanent, unaffected by manifestations, and the futility of conceptualizing deity using the ordinary human mind.

The Supreme God is a Being eternal, infinite, absolutely perfect ... And from his true dominion it follows that the true God is a living, intelligent, and powerful Being ... He is eternal and infinite, omnipotent and omniscient; that is, his duration reaches from eternity to eternity; his presence from infinity to infinity ... He is not eternity and infinity, but eternal and infinite; he is not duration or space, but endures and is always present. He endures forever, and is everywhere present; and by existing always and everywhere, he constitutes duration and space. In him are all things contained and moved; yet neither affects the other: God suffers nothing from the motion of bodies ... He is utterly void of all body and bodily figure, and can therefore neither be seen, nor heard, nor touched; nor ought he to be worshipped under the representation of any corporeal thing.⁸

To conclude, Newton discerned the Divine intent and Divine content behind, and within every atom of creation. By swiftly banishing the Deity who was for Newton the fountainhead of his inspiration and also the immanent and transcendent power in Nature, materialistic, 'establishment' science (never to be confused with true science) has affronted Newton by merely scraping the physical husks of his great learning, whilst leaving the deep, spiritual core untouched and ignored. If his esoteric philosophy and religious precepts were given as much importance as his mechanical laws, the Newtonian-based technology might have a mind and heart and not sometimes behave like a juggernaut out of control.

Finally we ask, why did Sir Isaac Newton labour so mightily? Let the great man answer in his own words:

When I wrote my treatise about our Systeme I had an eye upon such Principles as might work wth considering men for the beleife of a Deity & nothing can rejoice me more than to find it usefull for that purpose not with a design of bidding defiance to the Creator but to enforce and demonstrate the power & superintendency of a supreme being.⁹

⁸ *Principia*, vol. 2, General Scholium (scholium means explanatory comment).

⁹ Letter to Richard Bentley Four Letters in Proof of a Deity.

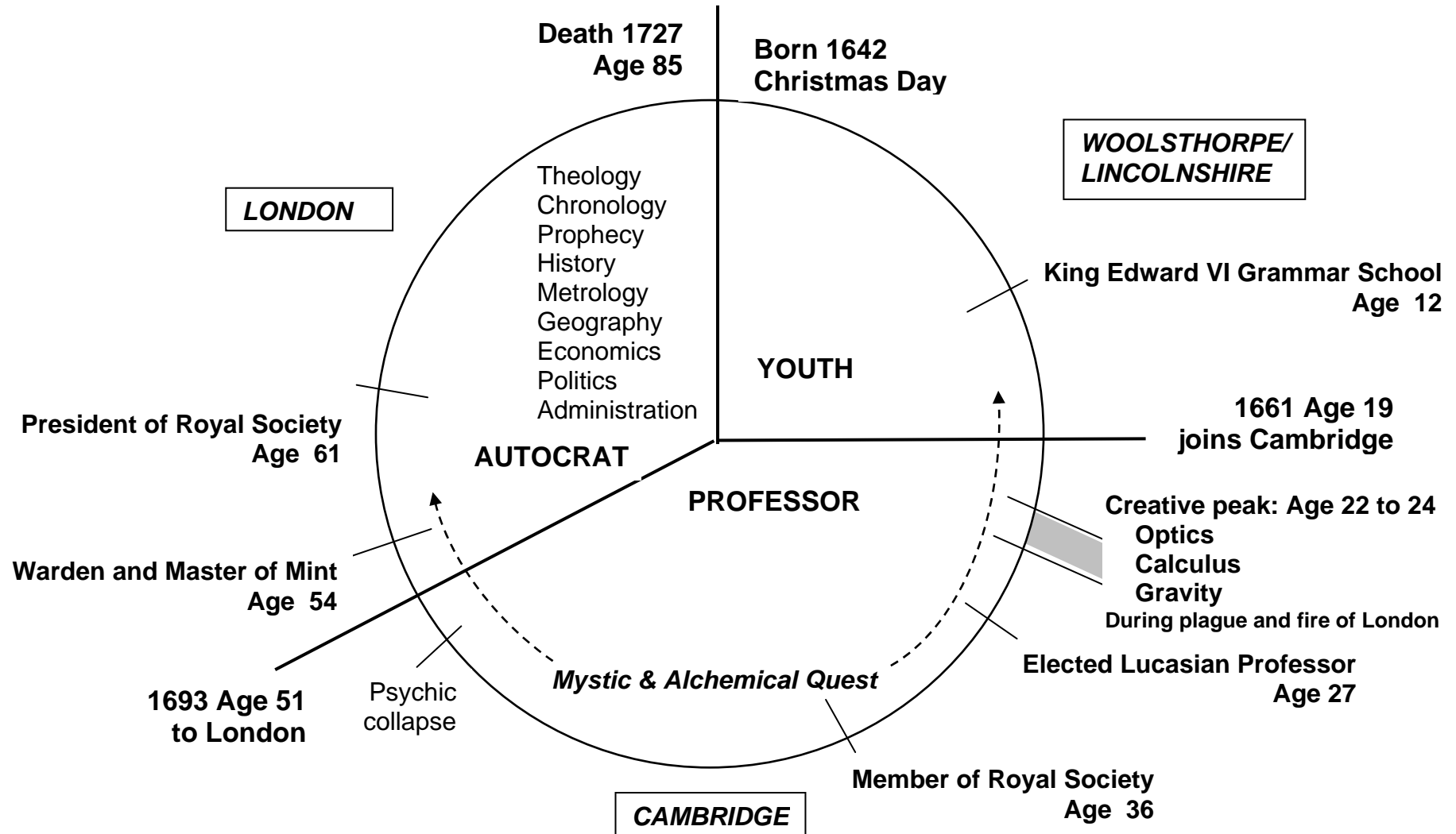


Fig.1 PRINCIPAL MILESTONES IN NEWTON'S CAREER

Code: 1662.

| | | |
|----|----|----|
| 1 | 1 | 1 |
| 2 | 2 | 2 |
| 3 | 3 | 3 |
| 4 | 4 | 4 |
| 5 | 5 | 5 |
| 6 | 6 | 6 |
| 7 | 7 | 7 |
| 8 | 8 | 8 |
| 9 | 9 | 9 |
| 10 | 10 | 10 |
| 11 | 11 | 11 |
| 12 | 12 | 12 |
| 13 | 13 | 13 |
| 14 | 14 | 14 |
| 15 | 15 | 15 |
| 16 | 16 | 16 |
| 17 | 17 | 17 |
| 18 | 18 | 18 |

Fig. 2 Teenage Confessions of Sins Against God

| | <i>Number of Titles</i> | <i>Proportion (%)</i> |
|--|-----------------------------|---------------------------|
| Scientific works | 538 | 30 |
| Non-scientific books | 1214 | 70 |
| Theology/Bible (including 30 Bibles) | 477 | 28 |
| Physics, optics, chemistry, astronomy, mathematics, general science | 330 | 19 |
| Classics, reference, periodicals | 239 | 13 |
| Geography, travel, history | 219 | 12 |
| Alchemy, medicine, botany physiology, zoology | 208 | 12 |
| Literature, antiques, medals, numismatics, other subjects | 172 | 10 |
| Philosophy, logic, law, politics, economics, currency | 107 | 6 |
| <i>Literature collection:</i> Shakespeare, Milton, Homer, Ovid, Virgil, Horace, Aristophanes, Euripides and many more | | |
| <i>Languages in library:</i> English, Latin, Greek, French, Hebrew, and others | | |

Fig. 3 Newton's Personal Library of 1752 Titles

1. **Counsel and Contrivance of a voluntary Agent**
2. **Author of the System**
3. **intelligent Agent**
4. **the effect of Counsel**
5. **a Cause to be not blind and fortuitous, but very well skilled in Mechanicks and Geometry**
6. **the Creator**
7. **effect of Choice rather than Chance**
8. **a divine Power**
9. **a divine Arm**
10. **a Deity**

Note: There are some 800 definitions of Deity in all of Newton's writings

Fig. 4 EXPLICIT REFERENCES TO DEITY