1 – Introduction
2 – Mystery of Spiritual Energy
3 – Authority and Dominion of Christ
4 – Problems in Christianity
5 – Origin of the Western Version of Eastern Mysticism
6 – Theosophy's Early Days
7 – The Name of Christ, or What's in a Name?
8 – Dark Undercurrents
9 – Return of the Christ
10 – Conclusion
Appendix – What Theosophy Hopes You Won't Notice

*

10 – CONCLUSION

This series of posts started as an investigation to see how Eastern Mysticism and faith in Christ could be made compatible. It soon became evident that one of the main hindrances to such compatibility was the influence of Theosophy.

So, what can be said about Theosophy? A summary statement might sound like this: Theosophy is a philosophical, quasi-religious system promoted by certain westerners who were disaffected with Christianity. They took what they needed from Eastern Mysticism and re-packaged it with their own strong bias against faith in Christ. Or to say it another way, Theosophy hijacked Eastern Mysticism and used it as a sort of legitimacy factor that made it easier to promote their disbelief in Christ – not only in the East, but also in the West (where it appears in New Age teaching).

The founders of Theosophy realized they could harness Eastern Mysticism in their war against Christianity – especially against Christ Himself. Their refusal to come to terms with Christ influenced many in the East to feel that they too must rebel against faith in Christ. And it seems this perspective of ignoring the full reality of who Christ is has imprinted itself onto Eastern Mysticism. As a result Eastern Mysticism, and nowadays New Age teaching, are saddled with the bad reputation of being the enemy of Christianity. Eastern Mystics might have reason to object to Christianity as a foreign belief system imposed on them. But they would

do well to remember that Theosophy also is a foreign belief system imposed on them.

> **The phenomenon of the Theosophical Society is a warning to us of a pressing urgency. It will never do to allow the science of Indian knowledge to be represented to the West through this strange & distorting medium. [from "Essays Divine and Human: The Psychology of Yoga" in *Complete Works of Sri Aurobindo*, Vol. 12 , circa 1911]**

What westerners may feel is negative in Eastern Mysticism and New Age teaching can be traced all the way back to the meddlesome influence of other westerners, those whose motive was to discredit and undermine Christianity and use Eastern Mysticism as a sort of legitimacy factor, promoting it as the alternative to Christianity. Had Blavatsky, Besant, and others been real lovers of God, they would have moved in the other direction and sought to unite the knowledge and skills of Eastern Mysticism with the Good News of the Kingdom.

Take, for example, the knowledge and skills of medicine, which have been a useful aid in many parts of the world to glorify and advance the Good News of the Kingdom. Why cannot the skills of Eastern Mysticism, especially those of energy healing, combine with the task of bringing the Good News to those who need to hear it?

To be clear, Eastern Mysticism and New Age teaching in their pure and original forms show no antipathy towards Christ. Hindu Scriptures, in fact, look forward to the coming of a Savior for the human race. (And there is remarkable evidence of the Gospel account tucked away in ancient Hindu Scriptures. Here is a fascinating study about this from "I Love My India" in the website of johanpeters.in) It is mainly because of Theosophy's influence that these important areas of mystic knowledge, known in India for many generations, seem to have gained the unfortunate reputation of being sinister, alternative belief systems against faith in Christ.

The New Age teachings of our day have inherited much of what Theosophy introduced about 100 years ago and tried to cement onto Eastern Mysticism. So for the modern day practitioner of yoga or energy healing, there is a necessity to separate that theological baggage from the actual practices and techniques that are useful in bringing health to

body and spirit.

A sincere, faith-based approach might look like this: Eastern Mysticism is a skill, an art, even science, that is extremely useful in accessing the spiritual energy in our bodies and in the natural world and using that energy for beneficial purposes; thus, it should be included as a vital component in the broad panorama of human knowledge. Christ said, *"I am the way, the truth, and the life."* He is the Creator, and surely, an important aspect of His *"Truth"* about His Creation exists in the discoveries about spiritual energy that abound in the realm of Eastern Mysticism. (See Appendix "introductory statement" from the *World Pranic Healing Foundation* website.)

The founders of Theosophy were not looking from that faith-based angle, however, but were intent on undermining faith in the One whom God sent into the world to become its Savior. Their antipathy toward Christianity – that is, in the way "religion" is practiced – has some justification. But Jesus Christ is not a religion. He is a Person, the Son of God. And we are meant to have fellowship with God through Him, for as He said, *"No one comes to the Father but by Me."* (John 14:6) So we have every reason to entrust ourselves to Him, the One who came from the heart of the Creator and loved us, even to the point of being willing to die for our sakes.

The sad truth about the founders of Theosophy: when they came to India and learned the secrets of Eastern Mysticism, they saw this as a way to disrupt Christianity. Well, the "religion" needed some disrupting, true enough, and if they could have left it at that, it might have remained as constructive criticism. But theirs was not the kind of movement that took place in the 1500's, the Reformation, which aimed to bring Christianity back in line with the teachings and example of Christ. Instead, the whole purpose of Theosophy was to tear down faith in the Person of Christ – to undermine the knowledge of who He is, and do so in ways subtle enough to appeal to the intelligentsia of those times (late 19th, early 20th century).

Call it a "divide and conquer" strategy by the forces of spiritual Darkness. Well, that strategy has worked long enough to pull seekers in the wrong direction. It is time now for followers of Christ to re-claim what has been cast aside – not in a negative way of denouncing false beliefs,

but positively by adopting the beneficial aspects of Eastern Mysticism. Any true follower of Christ should be strong enough in their faith and convictions to ignore and counter the misguided ideas planted into the mystic wisdom of the East by the proponents of Theosophy.

To say it more explicitly, why should the forces of spiritual Darkness get the credit for something God made?

Just as the English hijacked Christianity and used it to justify their exploitation of India, so Theosophy hijacked Eastern Mysticism and used it to legitimize their hostility towards Christ, even to use Eastern Mysticism as a weapon in their endeavor to eliminate faith in Christ. These are strong words perhaps, but there comes with them the sincere recognition of the benefits and great value that the knowledge and practices of Eastern Mysticism can bestow, especially when they are practiced by those who are not afraid to invoke the Holy Spirit and the Name of Christ during their activities and practices.

Theosophist teachings have entwined themselves into Eastern Mysticism, and this has done much to corrupt New Age theological conceptions: exaltation of ancient Egyptian gods, root races, lost continents, and a confusing theology of origins. (On this issue, Sri Aurobindo had something to say. See Appendix 2.) (To delve into the intriguing mysteries of the origin of the natural realm would go beyond the scope of this discussion. But for the interested reader, he or she may find it worthwhile to check the *Retrieving Our Lost Heritage* series of posts.)

This corruption in theological understanding is not the fault of the pure science and art of energy healing or meditation techniques. The fault lies with the founders of Theosophy who originally wedded themselves to Eastern Mysticism in hopes of using it to give their movement a veneer of legitimacy. Or we could say it another way: much of Eastern Mysticism was in a sort of neutral zone, not terribly opposed to the Gospel of Christ. But Theosophy came along and encouraged Eastern Mystic thought to head in the direction of opposition.

There is a need then to separate the background influence (of Theosophy) from the very legitimate art and skill and science of using

spiritual energy for healing and other useful purposes. That's not so easy to do because they've become quite interwoven.

Not surprisingly, Theosophy lays great emphasis on those areas where Christianity, especially the version of it that existed in the Victorian Age (and today still), had its weak spots: 1) lack of tolerance for other belief systems 2) lack of spirituality.

On the question of lack of tolerance towards other religions, those who've had strong spiritual experiences may find Christians, who often lack a strong connection to the supernatural, a rather intolerant bunch and lacking in understanding.

As mentioned earlier, Jesus Himself didn't seem all that concerned about belief systems. How people were conducting their lives and relating to their fellow human beings was of more concern to Him than whether or not they had the right belief system or "theology". And it is very obvious in some of the parables, like that of the Good Samaritan or of the Final Judgment, that this was what mattered to Him. (Luke 10:25-37, Matthew 25:31-46)

The two greatest commandments, as Christ taught, are: *"Thou shalt love the Lord thy God"* and *"Thou shalt love thy neighbour as thyself."* (Matthew 22:36-40, KJV) Loving and worshiping God comes first and must happen *"in spirit and in truth"* (according to John 4:24). Worshiping God is a relationship, not a ritual. And of course, the other commandment – to *"love thy neighbor as thyself"* – must accompany one's love for God: *"for he who does not love his brother whom he has seen, how can he love God whom he has not seen?"* (1John 4:20)

So for Christian people, it would help to go further in recognizing the similarities and good points in other belief systems and what we have in common, rather than being so quick to point out their flaws and shortcomings. In Acts 17 the apostle Paul recognized some of the wise words in Greek poetic literature to help guide his learned listeners towards faith in Christ and the Resurrection. Following this example, the ideas of other religions can be used, not to minimize who Christ is (as Theosophist teaching tries to do), but rather, as a way to build faith in the love and power of Christ.

On the question of spirituality, looking at the state of mainstream Christianity, it is no wonder people are attracted to New Age teaching (and in a previous generation to Theosophy). The world longs for spiritual reality and experience. There is a long-buried treasure here in this realm of Eastern Mysticism when it comes to spiritual experience and the supernatural. The only problem: it has been tainted, corrupted by the interference of those strong-willed meddlers from the west.

As a result of Theosophy's influence, Eastern Mysticism has been saddled with the reputation of being against Christianity. Eastern mystics might be justified in viewing Christianity as a foreign belief system foisted on them, but they should remember that Theosophy also is a foreign belief system foisted on them.

Western Christianity has been spoiled by materialism, and so it has avoided supernatural and spiritual realities and lost the original pristine fire and purity that it started with (and that it had at certain times in history). It has come to resemble the Sardis church, of whom Jesus said, *"I know your works, that you have a name that you are alive, but you are dead"* (Revelation 3:1); and the Laodicean Church that had become *"lukewarm, and neither cold nor hot,"* and as a result Jesus warned, *"I will vomit you out of My mouth. Because you say, 'I am rich, have become wealthy, and have need of nothing'—and do not know that you are wretched, miserable, poor, blind, and naked."* (Revelation 3:16-17) These admonishments of Christ describe problems that have been around for centuries but seem to have reached an extreme in modern Christianity.

As a result of this, potential seekers turn away from what looks to them like a dry, materialistic belief system to one that seems more spiritual and more accommodating. Theosophy took advantage of this chink in the armor of Christianity and fostered the idea that, if you want spirituality, then you have to give up Christianity (and along with that faith in Christ). And today New Age teaching seems to have inherited this same idea. Well to give up Christianity is one thing, but that should not mean giving up faith in the Person of Christ – the One who is *"the way, the truth, and the life."* (John 14:6)

So if New Age teaching can recognize and set aside what it inherited from the past, that could open the way for the discovery of a marvelous

realm of spiritual understanding to the people of God. The mechanics of the spiritual energy fields that exist in our bodies and in the world around us, the art and science of spiritual communication, these are extremely valuable avenues of knowledge and skill that God's people need.

And what is needful for any true follower of Christ? It's to know how to get their spiritual "antenna" pointed towards the supernatural, the spiritual realm where angels, saints, spirit helpers, and the Holy Spirit can guide and instruct the disciple. Energy healers and Eastern Mystics have already learned this art, even science, of getting their signals from the supernatural. All that's needed is to avoid the tendency to glorify oneself or to give too much credit to the techniques.

And who knows? When they have learned to do this and are putting first the One who is *"the way, the truth, and the life,"* then we may well see that these folks have progressed further on the path to spiritual maturity than most Christians.

Tuning into the Holy Spirit is so important. More than just the spiritual energy that we have – our auras and chakras (energy centers), along with all the energy that surrounds us, there is also the Holy Spirit, who comes from beyond the natural realm. The Holy Spirit represents Christ and is what we need to help us represent Christ in this broken world.

For those engaged in energy healing, may they continue with the good work they're doing. And along with that, may they understand how Eastern Mysticism has suffered from the intrusion and influence of Theosophy and those westerners who hated Christ and wanted to undermine faith in Him. Their influence has done much to hinder the journey of many a seeker in their search for the Light and Life of God.

> **Theosophists have strengthened doubt and discredit and driven many an earnest seeker to bewilderment, to angry suspicion or to final renunciation of the search for truth… [from "Essays Divine and Human: Hinduism and the Mission of India" in *Complete Works of Sri Aurobindo*, Vol. 12, 1910-1913] (See also Appendix 3.)**

No doubt many a seeker, desirous of the Spirit and the supernatural, and not finding it in Christianity, became easy prey for the teachings of

Theosophy that have infiltrated and lingered on in New Age teaching. New Age teaching, without the anti-Christ bias (inherited from Theosophist teaching), would be great and much needed for the world today.

Can Eastern Mysticism shake off the foreign influences inherited from its past connection with Theosophy? Why not? What a great step forward that would be! With the kind of head-start that those who are adepts in the use of spiritual energy possess, there is potential among them to become powerhouses of spiritual energy in these perilous times that are coming.

Many of these, when they come to full faith in Christ, can exercise a new quality of spiritual leadership which will be needed in the days to come. What Eastern Mysticism has taught its followers can mesh with faith in Christ to generate formidable powerhouses of the Holy Spirit. The followers of Christ would be invigorated and march forward, having gained the spiritual sensitivity that before was so sorely lacking. Dry and dead Christianity must be reinvigorated of get left behind in the dust.

So the question that many seekers might have: what is the path forward for those who want to learn the skills and spiritual sensitivity that is the hallmark of Eastern Mysticism and New Age teaching? The first step would be, as Alice Bailey did, to make whole-hearted commitment to Christ. Being one with Him who is the Light of the world will provide discernment of and protection against the subtle influences and dark spirits that New Age teaching has, unfortunately, inherited from the intrusion of Theosophy into the realm of Eastern Mysticism.

New Agers and practitioners in Eastern Mysticism have gained a wonderful sensitivity to the spirit realm. This has the potential to give them the capacity to march forward boldly into the new era into which the world is heading: an Age when God's will shall be done on Earth as it is in Heaven. Even now, according to Christ's frequent statements, *"The Kingdom of Heaven is at hand."* (3:2, 4:17, 10:7, Mark 1:15) The very fact that He was there in the domain of Earth meant that God had entered the world of humankind and was starting the process of re-making it into a realm where God's will is *"done on Earth as it is in Heaven"*. (Matthew 6:10)

But before we get to see the full reality, there will come a time of great persecution. The Dark forces will be marshaling their forces during this, their final era of power before the Return of Christ. And only those who know how to get their signals from the Holy Spirit will be able to stand strong during that time.

Those who are skilled in the art/science of getting their signals from spiritual sources are better equipped in this respect; they will have the experience and intuitive ability needed to wend their way through the perils of those days. And to gain this improved access to the spiritual realm, some of God's people may want to engage with that area of knowledge, practiced for generations by mystics from the East. As long as they seek the glory of Christ and depend on the Holy Spirit for guidance, they cannot go astray; they will find protection and be a testimony of God's power, as they struggle through the turmoil of those final days.

~ END ~

Continue to: APPENDIX – What Theosophy Hopes You Won't Notice

***

Appendix 1: Introductory statement from the *World Pranic Healing Foundation* website.

WHAT IS PRANIC HEALING: A Way Of Life
'Prana' is the Sanskrit word for life force. It is called 'chi' in China and 'ki' in Japan. Pranic Healing is a revolutionary and comprehensive system of natural healing techniques that uses prana to treat illness. It is a synthesis of ancient, esoteric healing methods that have been rediscovered, researched and tested over decades with proven success…
[RETURN]

*

Appendix 2: Theosophy's confused theology

Unfortunately, as always happens to a great effort in unfit hands, it [Theosophy] stumbled at the outset & went into strange bypaths. It fell into the mediaeval snare of Gnostic mysticism, Masonic secrecy &

Rosicrucian jargon. The little science it attempted has been rightly stigmatised as pseudo-science… to accept uncritically every experience & every random idea about an experience as it occurred to the mind & set it up as a revealed truth & almost a semi-divine communication, to make a hopeless amalgam & jumble of science, religion & philosophy all expressed in the terms of the imagination—this has been the scientific method of Theosophy. The result is that it lays its hands on truth & muddles it so badly that it comes out to the world as an untruth. And there now abound other misstatements of Indian truth, less elaborate but almost as wild & wide as Theosophy's. From this growing confusion we must deliver the future of humanity. [from "Essays Divine and Human: The Psychology of Yoga" in *Complete Works of Sri Aurobindo*, Vol. 12 , circa 1911]

[RETURN]

*

Appendix 3:

It [Theosophy] is a movement that has taken from each previous movement European or Asiatic some of its knowledge and mixed it with much error and imagination of a rather vital character. It is that mixture and the mental character of its knowledge that prevent it from being a sound thing. Many start with it, but have to leave it if they want to get to real spiritual life and knowledge. [from "Letters on Himself and the Ashram: Theosophy" in *Complete Works of Sri Aurobindo*, Vol. 35, 4 November 1933]
[RETURN]

*

Continue to: APPENDIX – What Theosophy Hopes You Won't Notice