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8 - DARK UNDERCURRENTS

Impersonal God?

Through her return to faith in Christ, Alice Bailey showed that she had turned away from the Theosophist concept of an impersonal God and had come to knowing Him personally. God is interested in and concerned about us - as a loving father, mother, or friend would be, and more so of course. And as a parent, friend, or spouse desires to have interaction and communication with their child or partner, so God desires to have the same with us.

And herein lies a major problem with Theosophy. Rather than believing that God is personal - has great love and concern for each person, and for humanity as a whole - in the view of Theosophy, God is impersonal, oblivious to human or earthly concerns:

“I write in every letter that a divine Christ (or Christos) has never existed under a human form outside the imagination of blasphemers who have carnalized a universal and entirely impersonal principle.”
(from “Reply to the Mistaken Conceptions of the Abbé Roca concerning my Observations on Christian Esotericism” by HP Blavatsky, 1888)

So those “blaspheming Christians” who believe that God entered our Earthly Realm in the person of His Son Jesus have a lot of re-thinking to do, according to Madame Blavatsky.

However, according to one of India's greatest eastern mysticism pioneers, Jesus Christ was anything but an "impersonal principle":

Jesus Christ was God — the Personal God become man... God in His absolute nature is not to be worshipped. Worshipping such a God would be nonsense. We have to worship Jesus Christ, the human manifestation, as God. You cannot worship anything higher than the manifestation of God. The sooner you give up the worship of God separate from Christ, the better for you. [from "[The Divine Incarnation or Avatar](#)" by Swami Vivekananda]

If I, as an Oriental have to worship Jesus of Nazareth, there is only one way, that is, to worship him as God and nothing else. [from the famous lecture "[Christ, the Messenger](#)" by Swami Vivekananda at Los Angeles, California, 1900]

According to Blavatsky's Theosophist wisdom, God can only interact with our Earthly Realm by means of spiritual laws by which the skilled mystic can access certain degrees of spiritual bliss. And there is truth to this. Skilled mystics and practitioners of energy healing can and do make valuable contributions to human society, especially when they are operating under the guidance of the Holy Spirit. But if not led by the Holy Spirit, then, as in any branch of knowledge, their skills are apt to take them down the wrong path.

Greek philosophical thought prior to Christ's First Coming believed in what was known as the *Logos*, a term for the mind of God working both in the cosmos yet also beyond the natural realm. God was viewed as the rational intelligence that has ordered the cosmos - in other words, a powerful "force" or Being, but somewhat distant from human concerns.

But what do we learn in the Gospels? "*The Word (Logos) was made flesh.*" (John 1:14) God is not a distant observer only, playing some kind of great cosmic game with us. No doubt He does take pleasure in observing what we do and likes to interact with us on that "game-board" level. But He cannot be thought of only as a "distant observer" over the playing field of human existence. For He was willing to come here Himself in the person of His Son onto the perilous plane of our earthly realm. Not with the idea of magically imposing miraculous change, taking over the

rulership of the world, as the Devil was tempting him to do. ([Luke 4:5-8](#))

Change must come from within. God seldom interferes with the free will power of choice that He gave to humanity in the Beginning. He desires that we love Him, not because we have to, but because we choose to. Humans must gain the interior motivation, learn to be able to rule themselves with God's help and guidance. And to do that required Christ's First Coming in the guise of a flesh-and-blood human being. And it will require the removal of Satan's influence in the Earthly Realm, which is what the Second Coming of Christ will do.

In the meantime, we live in a a broken and corrupt world. Jesus felt this desolation and sadness of the human race. He wept over the disastrous fate that He foresaw looming over Jerusalem and over the mourning of his friends at the death of Lazarus. And knew that, to fix the world, His own sacrificial death would be required.

He had to allow the spiritual forces of Darkness to bring about His execution. By this unjust act of trying to destroy the Creator, those forces of Darkness lost their right to continue as rulers over planet Earth. (See [John 1:2,14](#) - the Word is the Creator who was mad flesh and [Luke 4:6](#) - Satan, Earth's present ruler.)

God suffered with us human beings through His Son, and we ought to be grateful, knowing He did that for our benefit. He didn't have to, but it could be said that it was God's "choice" to do so. It was His love for us that made Him do that, go through all the difficulty, even agonizing suffering, that humans have to go through.

And that was the means, the bridge, by which we can find salvation and cross over into the family of God, the Kingdom of Heaven. He is a personal God who loves us personally.

But what does Theosophy teach? What says the Theosophist motto? "There is no religion higher than truth." Such a motto, we could imagine, would suit a Being who is distant, not very close to earthly concerns. And for those who claim to be "truth-bearers", they may gain some smug satisfaction for being smarter than everyone else. But is there a "religion higher than truth"? How about a different motto? "There is no religion

higher than love."

Theosophy, however, would prefer to avoid the "love" aspect and stick to the idea of a more detached relationship with God - an "entirely impersonal principle" (as Blavatsky puts it); otherwise, it would mean entering into personal relationship with the Almighty, and might cost too much:

"No; better follow afar off, they figure-try to get the blessing in some other way, than to come too close to the clear, white searchlight of that Presence; it would cost too much - a heart-searching for which they are not ready. Better not try to reach out and TOUCH HIM..."

(See [Appendix 1](#) for the full passage)

When asked for her thoughts about prayer, Blavatsky answered,

"We do not. We act, instead of talking... The visible universe depends for its existence and phenomena on its mutually acting forms and their laws, not on prayer or prayers." "We call our 'Father in heaven' that deific essence of which we are cognizant within us." "We try to replace fruitless and useless prayer by meritorious and good-producing action." [from *The Key to Theosophy* by H.P. Blavatsky, pg. 66-67,70. 1889]

So in Theosophy teaching, forget about any personal interaction with the Almighty. According to this statement of Blavatsky's, God is only to be found within ourselves. So if we can only depend on ourselves, what is the point of praying to a non-existent Being outside of ourselves? True enough, we do need to do our part, show initiative, be active in life. We are not meant to be passive. This is how atheist communism likes to portray Christianity as the "opiate of the people".

But total pacifism is not what Jesus meant by saying to "resist not evil but... turn the other cheek". (Matthew 5:39) Christ just meant that He can do a much better job of taking care of your "enemies" than you can. Your job is to "love your enemies" and trust God to handle the vengeance aspect in the way He knows is best. ([Matthew 5:44](#), [Romans 12:19-21](#))

And for that, prayer is essential, for we can't have this much love

without trusting in the supernatural power and presence of God. For He's certainly a lot more than a "deific essence." And prayer, far from being "fruitless and useless", is just as real, as practical a means of communication as using the phone - only much better, for the One on the other end can marshal the power and wisdom of Heaven on our behalf.

And we should not forget that Christ also said, "*Blessed are they that hunger and thirst after righteousness*" and that His followers would be "*persecuted for righteousness' sake.*" (Matthew 5:6,10) We are supposed to actively participate in standing up for truth and for what's right.

So, let it never be forgotten that we were meant to become partners with God. This is what He truly wants. He certainly doesn't want us to become strangers who distance ourselves from Him because we think we are all sufficient in ourselves. Because we love God and want to work with Him, then of course we come to Him in prayer, meditation, or by whatever means of spiritual communication is relevant to us individually.

God is personal and intends to interact with us on the personal level, which is why He sent Christ into the world. The Son of God, the very manifestation of God's love in the Earth, cannot be trivialized into a "Christ principle".

Of course, that human desire to direct one's own life is always present, and that makes it difficult to surrender fully into the arms of God. There are many ways we leave God out of our lives (and all of us are guilty of that in some way or another). Some over-emphasize their good works and get so busy in "serving God" they neglect God Himself; they forget their "first love". ([Revelation 2:4](#)) Some succumb to ritualism, following a set of rules. The Jewish people during the days of the Early Church did this by trying to continue in their old ways of the Laws of Moses rather than submit to the new way of faith and grace, yieldedness to the Holy Spirit, that Christ had introduced.

And some rely on the various techniques of accessing spiritual energy. Becoming "spiritual" - sensitive to spiritual energy - is certainly a worthwhile skill to develop. But a helpful maxim to remember is this: "just because it's spiritual doesn't mean it's good." And for many a Christian, the reverse applies: "just because it's spiritual doesn't mean it's bad". In

either case, supreme importance must be given to having personal dealings with the Almighty.

Although that might sound scary, actually, it is the most comforting and rewarding space to be in. It is only “scary” to the one who wants to hide from the Light because of their own wrongdoing. As John 3:20 puts it, “For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.” But it is comforting to know the other side, that “he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.” (John 3:21)

So the requirements of a “religion of love” are stringent: swallowing one’s pride, giving up one’s wrongdoings; and in other ways too, problem-solving and solution-finding have greater requirements when our religion expects us to look beyond our own little world and take the needs of others into consideration.

Spirits of Darkness

We human beings are interested, fascinated even, by spiritual realities. They take us out of the mundane realm of earthly reality. And Theosophy is strong in that area, an area in which mainstream Christianity, unfortunately, has become stunted - for which the maxim applies all too well: “just because it’s spiritual doesn’t mean it’s bad.”

But we shouldn’t forget the reverse: “just because it’s spiritual doesn’t mean it’s good.” Knowing how the founders of Theosophy felt about Christ, it should come as no surprise that their virtue of “spirituality” did not prevent or protect them from the influence of Dark spirits.

The early founders of Theosophy claimed to have received their writings and revelations from certain “divine masters” who were spoke to them telepathically. There is no reason to doubt that some people are gifted in this way and have trained themselves in the art of spiritual communication. And there is a certain fascination about these spirit guides.

But where there is doubt is the question as to how much these “divine masters” spoke the words of God - especially since they were not spirit

beings or angels, just human beings still alive on Earth who were able communicate telepathically to some of Theosophy's founders. So, it is reasonable to ask, were they under the influence of the Holy Spirit and angelic beings, or were they influenced by the Dark side? In Theosophist thinking, they have an exalted status, which seems out of sync with the quality of their seemingly unquestionable wisdom. (See [Appendix 2: Discussion with Sri Aurobindo on this matter.](#))

The forces of Darkness don't have to appear in a grisly, forbidding way. Being skilled in the art of deception, they are able to appear as reasonable, enlightened beings with the seemingly noble desire to "enlighten" those on Earth. They can convey their ideas through a medium, someone with psychic capacity that is able to pick up their thoughts and speech.

So how do we know if a spirit like this is from God or not? The quickest way is to ask the spirit what they think of Christ, and one will find out soon enough. ([1John 4:1-3](#)) Here is one example that exposes this corrosive and unpleasant skepticism from one of Theosophy's "spiritual masters":

Call it by whatever name, only let these unfortunate, deluded Christians know that the real *Christ* of every Christian is the *Vach*, the "mystical Voice," while the man *Jeshu* was but a mortal like any of us, an adept more by his inherent purity and ignorance of real Evil than by what he had learned with his initiated Rabbis and the already (at that period) fast degenerating Egyptian Hierophants and priests.
[**"The Mahatma Letters To A. P. Sinnett", pg. 377, by Mahatma Koot Hoomi**]

In case there be any doubts as to the true aim of Theosophical beliefs, such statements make it clear what the goal is - to undermine faith in Christ. Theosophy writings generally avoid such blatant blasphemy, but once in awhile the mask slips off. Most Theosophical writings employ a smarter strategy, using a more subtle approach, to achieve the same goal (of destroying faith in Christ).

So let the vigilant soul be forewarned and forearmed to resist the attacks of doubt by the Evil One against the Truth of God. Let us follow

the example of Christ who, when faced with temptations in the wilderness, withstood Satan's subtle attempts to lure Him away from trust in and obedience to the Father. ([Matthew 4:1-11](#), [Luke 4:1-13](#))

Note too, during that episode in the wilderness, that Satan quoted Scripture and by misapplying them, hoped to lure Jesus through a seemingly logical argument into thinking the wrong way and doing the wrong thing. Theosophy literature, in like fashion, often makes reference to Biblical concepts and Scriptures in hopes of leading the unwary into an alternative reality that distances the seeker from the One who is “*the way, the truth, and the life*”. (John 14:6)

But suppose we can't find out what a spirit of teacher thinks of Christ. In that case we have to look at their fruits. ([Matthew 7:20](#)) Does what they say make sense? Have their ideas brought good results?

One doesn't have to look far to realize that the writings of Blavatsky had serious negative results. No serious seeker after truth could accept the ideas about “root races” and origins of the Earth that her supposedly enlightened spirit guides brought to her. About the question of origins, the series of posts [Retrieving our Lost Heritage](#) has plenty of information on that subject.

About “Root Race” theory: Adolph Hitler, a well-known follower of Theosophy, eagerly embraced root-race ideas as the philosophical basis for his program of racial genocide in the 1930's and 40's. (More information on this can be found in the article [“Hitler's Racial Ideology: Content and Occult Sources”](#) by Jackson Spielvogel and David Redles.)

And of course, we have already noted Blavatsky's mistaken views about the non-historicity of Christ (in [post 5](#)).

On the surface, her ideas have an appearance of depth and wisdom. Indeed, Theosophy was the champion of open-minded, avant-garde thinking in the late 19th and early 20th centuries; and for this deserves the credit which could have gone to Christianity if it had sought for a more tolerant understanding of foreign cultures and been more interested in the field of spiritual communication.

So Theosophy resonated with much of the intelligentsia of that era. People who were looking for spiritual reality and wanted to escape the narrow confines of Victorian Christian thought were attracted to Theosophy. However, behind the outward appearance lurked a few stumbling-blocks designed by the Dark forces to trip the unwary.

In more recent times, Theosophy has tried to distance itself from the Dark influence that it started with and become more supportive of Christian belief. These attempts may be well-meaning, but can the leopard ever change its spots, as the saying goes? Can Theosophy ever shake off the lingering, deep-rooted, and misguided influences that permeate the writings of Blavatsky, and later of Besant, and even those of Alice Bailey?

The Dark forces are not going to cede their territory so easily; and all that's really happened is that, under this new veneer of respectability, the old ideas are still lurking, waiting to entangle whoever strays unwittingly into that territory. The seeker still winds up getting lost in a labyrinth of confusion, stuck in a dead end of "secret knowledge."

To be fair, we should understand that, as a science, the field of spiritual communication and use of spiritual energy does require some degree of complexity. Mapping the outline and energy centers of the human spiritual body parallels the mapping of bodily functions required in the field of medicine. When such knowledge is treated as an art or science, it can be used to benefit those who need healing of one kind or another.

Blavatsky and other Theosophists did indeed possess much understanding about these basic principles of how the spiritual body and spiritual realities work. And several teachers in the field of energy healing have found their knowledge helpful. It may be that a teacher has to dabble in Theosophy in order to extract some useful gems of wisdom. In such a case, it is imperative for them to stay connected to and follow the Holy Spirit to avoid getting dragged into the realm of spiritual Darkness.

And how might that Darkness manifest? Often in the form of an over-emphasis on some secret knowledge or scheme or path to enlightenment that promises "salvation" to the seeker. But without invoking the Master, the One who rose from the dead, the One who has restored humanity's relationship with the Father, such paths will only come to a dead end,

regardless of how ingenious they may seem.

For “no one comes to the Father except through Me,” Jesus taught. (John 14:6) Now, either Jesus was an absolute fool when He said that, or if He actually was the Son of God, the expression of God in the Earth, then what other path to the Father can there be? How else will a person gain entrance into the family of God the Father?

Some people find that path during their lifetime on Earth. Some willingly reject it (and in the Afterlife may wish they hadn’t). And some, through no fault of their own, simply don’t know, never had the opportunity in this life, but will find that opportunity when they leave the Earthly Realm at death. For Jesus said, “Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live.” (John 5:25)

Getting back to the subject of Dark spirits, it is needful to observe a little caution here because of how easy it is to fall into an unhealthy, obsessive fascination with evil. However, there are times when it helps to know the ploys and tricks being used as instruments of deception and confusion. This could be compared to how an exorcist gains the upper hand when he knows the name of the demon that he is confronting.

In this case, there is a certain demon (by the name of Pan) whose domain is that of creating mental confusion. Pan seeks to ensnare and trick people into accepting just about anything and everything. In the name of open-mindedness, he encourages people to just take it all in, without discerning or carefully selecting, which leads to compromise of basic principles.

It’s the age-old trap of worshiping the mind and logic. Pan steals simple, uncomplicated faith, encouraging people to over-analyze things, to demand some sort of proof. He deceives the unwary in the name of open-mindedness, persuading them to reject simple, obvious truths and trade them for a labyrinth of complexity.

Theosophist teachings do this a lot: take obvious truths that anyone can agree with and then, building on that, use those truths to give credence to concepts that are false. The forces of spiritual Darkness are

experts in this business: blurring the lines between good and evil, right and wrong, with lies and half-truths.

For example, a common half-truth is the known fact that most religions have a hero-like figure for their founder, who in many ways exemplifies the life, wisdom, or activities of Jesus Christ. To go this far is fine, acceptable. In similar fashion Paul the apostle, in Acts 17, made reference to the true and godly sayings of Greek poets to help his Greek audience to understand the message of the Good News of Christ's appearance and Resurrection.

But Theosophy uses truth to move in the opposite direction. The idea that all the great prophets, wise men, and religious leaders possessed Christ-like characteristics is logical enough. But instead of teaching that those former wise men and prophets pointed towards the One who would fulfill all that they could only do in part, Theosophy diverts the narrative. Yes, Christ was probably greater than all who came before and after Him, they will admit; but in essence He was no different from them. And that is where the deception starts. And from that misguided conclusion was born the idea of the “Christ principle” in Theosophist teaching.

How logical it seems to level the playing field like this - with the “Christ principle” appearing in different individuals through the ages, so that its arrival in the 1st century was just one more of its appearances. Jesus did come to our level, it is true; He was a human being just like anyone else. But what is the whole truth that the seemingly logical deductions from the half-truth are trying to avoid?

Christ, besides being a prophet, wise man, and miracle-worker is the very Son of God - the One who fulfilled in Himself what all those before and after could only do in part. Previous wise men and prophets may well have been influenced by the Holy Spirit and their conscience. But, despite what mythology might say about them, their parents were both human. The Gospels give a clear, non-mythological account of how Jesus was born. And this is what we would expect to hear if indeed God was the Father of that babe born in a manger long ago.

Jesus Christ is “*the way, the truth, and the life.*” “*All things were made by Him (the Logos)... He (the Logos) was in the world, and the world was*

made by Him.” (John 14:6, 1:10) The enemies of God, the Dark spiritual forces, do not want humans to grasp the profound realization that God, in His love for us, came into our world in human form through His Son Jesus Christ. And Theosophy teaching has been one of their means to obscure that realization, to hide, subtly and with apparent logic, the Light of God’s Truth.

If Christ is the Creator – in other words, God Himself come to Earth – how can there be any comparison at all to any other wise man, prophet, or king? And the authentication for that monumental truth was His Resurrection from the dead.

True enough, many wise persons have come and gone through human history, and they deserve commendation for what they have done. But, like it or not, Jesus Christ belongs in a different category altogether. We may say that the Theosophist concept of a “Christ principle” does at least point in the right direction towards faith in Christ. But at the same time it understates and hides the reality. It is a subtle way of using truth to obscure the truth.

Well, all that to say, the half-truth, without the whole truth, may lead one to a seemingly logical conclusion, but one that is false. In the world of politics – whether communism, fascism, or corporate capitalism – this happens all the time. A portion of truth is used to lure an unsuspecting public into an alternate reality, a utopian fantasy of one kind or another.

Words are real things. God’s own words brought Creation into being. This, by the way, is another side to the meaning of the Greek word *Logos*. Besides being a Greek philosophical conception, *Logos* also had the literal meaning of “word” or “speech”. When God speaks, real or true things come into being. When we speak, our thoughts crystallize and end up having real effects. If our words are false, then that’s propaganda, and that also creates real effects – false realities.

In the world of religion, the words of Theosophy have been a principal avenue to obscure and hide, subtly and with apparent logic, the Light of God’s Truth. Under the pretense of being a fountain of truth and wisdom, Theosophy has acted as a stumbling-block, steering seekers away from the One who is the Answer to all human longings for truth, life, love, and

God.

Think of this analogy: if someone were to write their life story with the idea of providing all sorts of useful information, history, life lessons, adventure and drama, but the story was criticized as untrue, how would it benefit the would-be readers? They might well turn away from reading it. And of course, the writer himself would not be very happy. Well, God has written His story for those who desire to follow Him and His way in their lives. And to undermine and block the way for others to partake of it (in the Gospels especially), is a serious matter.

The Great Mystery Obscured

At this point we are starting to run into the grand mystery of the ages: Christ fully human, yet fully God. How can that be?

To start, it will help to understand that Christ's First Coming was not the time to come in power and glory. His purpose in those days was to show how God Himself, in the confined form of a human being, would carry on. Christ taught us by example how to live in love. And of course, His very presence in the Earth signaled the beginning of the return of the Kingdom of Heaven.

In the *Book of Revelation* we learn that God's plan is for Christ to return in power to root out evil and to establish peace in the Earth under His just and fair government of "the meek" who will "*inherit the earth*". (Matthew 5:5) And that in the not-so-distant future. On that subject about the soon-coming End of the Age, there are several posts on this website to refer to.

After Christ's Resurrection on Easter Sunday and, 40 days later, His Ascension into the Heavenly Realm, the Holy Spirit rained down from Heaven to represent Him in the Earth. So even though He is not with us in the flesh, through the Holy Spirit Jesus remains our constant comfort and guide, helps us to overcome the lower selfish nature that exists within us, and empowers His followers to represent Him to the world.

Jesus Christ marked for us the pathway that will succeed in moving and shaping humanity into a society that can rule itself with justice and mercy. By surrendering ourselves to Him through the Holy Spirit, we travel the

pathway that leads to God the Father and the Kingdom of Heaven.

To avoid coming to grips with this astounding reality, yet very simple truth of what it means to have God come into our Earthly Realm through Christ, Theosophy tries to trivialize the belief in Christ, referring to it as the “Christ principle”. With this passing glimpse at truth, Theosophy grabs our attention, then quickly detours onto the path of “spirituality”, and does everything possible to avoid coming under the sovereignty and authority of Christ.

And the seeker is thus steered away from the awesome realization that the Creator, our Father in Heaven, in His great love for humanity, entered our world in the person of Christ. And thus began the process of bringing God’s Kingdom to Earth, of re-connecting the human race to Him as their Creator Father. It is an awesome realization, and it was difficult for the first disciples to grasp the full magnitude of who Christ was until they witnessed His Resurrection.

The same difficulty in grasping this truth persists among people today in many forms. For us in the Earthly Realm, it is difficult to perceive and takes faith, arising from a genuine love for God. When we trust someone, we love them. And the same is true in how we relate to God. When we trust Him, it means we love Him.

Some have this attitude of faith; others, like Blavatsky and her Theosophy, have convinced themselves and everyone who would listen, that the whole idea of Christ as God in the Earth is preposterous. What she espoused has been dressed up nicely, of course, in all sorts of lofty-sounding language. However, that swaggering tone of certainty, those words of logic and shallow reasoning, are just a cover for the spirits of Darkness and their hatred of Christ.

Besides casting doubt on Christ’s divinity, Theosophy also dangles the lure of some deep spiritual reality, inner truth, divine wisdom, some hidden knowledge, which if one can access, will result in enlightenment or blissful experience.

There is much to be said for finding peace of mind through meditation techniques and accessing the spiritual energy that exists in the natural

realm. Medical doctors also bring healing, except that they approach from the physical angle. Energy healers, on the other hand, approach from the spiritual side, which works well to bring a more holistic result in the healing of all kinds of ailments.

Nevertheless, both approaches can only offer a temporary, albeit necessary, fix, suitable for resolving many of the problems of this life. But what about the Afterlife? Neither the medical doctor nor the mystic practitioner can offer real assurance. But real assurance does come from the One who died and rose from the dead. Christ, who is our Bridge from this life to the next, says, “*I am alive forever and ever! And I hold the keys of death and the grave.*” (Revelation 1:18, NLT)

Another means, mentioned already, by which Theosophy obscures truth is through over-emphasis on the virtue of “broad-mindedness”. There is much to be said for healthy skepticism and open-mindedness. And we know that a degree of that is necessary when we want to investigate old and new concepts that need some upgrading. But when such exercises in thought go to an extreme, they can lead a person into a false reality. And then it becomes a problem.

The new reality, dressed in the guise of secret knowledge, wrapped in a labyrinth of complexity, blocks the way towards receiving the uncomplicated truth and perspective of God. This is where open-mindedness, instead of being a virtue, becomes a liability. To accept anything and everything that comes our way is not wise.

For example, Theosophy discusses at great length the “oneness” of all religions. This, of course, sounds like a superior, more broad-minded view since it does not confine spiritual reality to the narrow field of a particular culture or religion. Broad-mindedness has its virtues, to be sure. And that aspect of Theosophy held great attraction to many innovative thinkers of a previous generation, as noted before in this discussion.

To have a more inclusive viewpoint as to who God’s people are is another subject that was explored already, especially in the previous [post 7](#). And it is an area where Christianity could stand to improve. The problem with Theosophy’s idea of broad-mindedness lies in the purpose for which it is used - not to direct seekers to faith in Christ. Instead, its

approach steers seekers away from the One who is “*the way, the truth, and the life.*” (John 14:6) And although it can be helpful to recognize similarities in religious beliefs, it is not wise to go too far in this and end up getting drawn into the influence of spirits from the Dark realm.

Christ made it plain: “*No man comes to the Father except through Me.*” (John 14:6) Such a statement might receive scorn from some as intolerant narrow-mindedness.

But the reason He said it is because God has a deeply personal interest in us. And to better relate to us, He came in the form of a human being through His Son. When one understands who Christ really is, the very Son of God resurrected from Death, then, what may look like brash overstatement - “*I am the way, the truth, and the life*” - transforms into simple statement of fact. It was no mistake for Christ to say those words.

This does not mean that whoever does not happen to know Christ during this life is destined for a dreary existence in the Afterlife. God has infinite capacity, and Christ is more than able to offer His welcome to worthy souls after they have passed on into Celestial Realm.

But it should be understood that there is tremendous honor, a head-start we might say, for the one who comes to the Master well ahead of time - like during his or her earthly life.

Christ fully human, and fully God. How can that be? Well, it is the unfathomable mystery of the One who inhabits the realm of infinity, an awesome truth, a mystery that we created beings can never wrap our heads around. God’s ways are beyond our understanding. But thankfully, the only thing we really have to understand and believe is that He loves us.

The coming of Jesus Christ revealed to humankind the “mystery” of God. Theosophy acknowledges this in part by teaching the “Christ principle”. But then it takes that truth and moves in the opposite direction and does everything possible to avoid coming under the sovereignty and authority of Christ; it detours off onto the path of “spirituality”.

Well, there is much to be said about the benefits of meditation and

accessing the spiritual energy that exists in the natural realm. But “spirituality” alone is not enough. And one of the dangers is that it can foster spiritual pride. The Dark forces like to get their captives puffed up in their minds, to see themselves as “higher” than everyone else, to look down from their lofty and enlightened perch, even to imagine themselves as gods.

If one thinks that he or she has become a “higher spiritual being”, then why bother to take the step of submission to Christ? Why can’t a person just ignore the One whom God sent into the world as the “express image of His Person”? (Hebrews 1:3)

Such spiritual pride steers seekers away from the awesome realization that the Creator, our Father in Heaven, in His great love for humanity, entered our world in the person of Christ. And thus began the process of bringing God’s Kingdom to Earth, of re-connecting the human race to Him as their Creator Father. It is an awesome realization, and it was difficult for the first disciples to grasp the full magnitude of who Christ was until they witnessed His Resurrection.

The same difficulty in grasping this truth persists among people today in many forms. For us in the Earthly Realm, it is difficult to perceive and takes faith, arising from a genuine love for God. When we trust someone, we love them. And the same is true in how we relate to God. When we trust Him, it means we love Him.

Some have this attitude of faith; others, like Blavatsky and her Theosophy, have convinced themselves and everyone who would listen, that the whole idea of Christ as God in the Earth is preposterous. What she espoused has been dressed up nicely, of course, in all sorts of lofty-sounding language. However, that swaggering tone of certainty, those words of logic and shallow reasoning, are just a cover for the spirits of Darkness and their hatred of Christ.

There is something to be said for healthy skepticism and open-mindedness. And we know that a degree of that is necessary when we want to investigate old and new concepts that need some upgrading. But when such exercises in thought go to an extreme, they can lead a person into a false reality. And then it becomes a problem.

The new reality, dressed in the guise of secret knowledge, wrapped in a labyrinth of complexity, blocks the way towards receiving the uncomplicated truth and perspective of God. This is where open-mindedness, instead of being a virtue, becomes a liability. To accept anything and everything that comes our way is not wise.

Jesus said, “I am the way, the truth, and the life. No man comes to the Father but by Me.” (John 14:6)

Christ fully human, and fully God. How can that be? Well, it is the unfathomable mystery of the One who inhabits the realm of infinity, an awesome truth, a mystery that we created beings can never wrap our heads around. God’s ways are beyond our understanding. But thankfully, the only thing we really have to understand and believe is that He loves us.

Lack of Simplicity

Related to the above discussion, complexity is the next big issue. As one ventures into the Theosophy arena, perhaps out of curiosity or a desire to find truth or some “secret wisdom”, it doesn’t take long before the seeker ends up tangled in a complex labyrinth of “secret (esoteric) knowledge” - one mystery after another, one complex scheme after another of how to attain spiritual enlightenment. Perhaps this complexity creates an aura of depth of wisdom, or the feel of being on an intriguing road of discovery. But truth be told, too often complexity obscures simple truths that the forces of spiritual Darkness are trying to hide.

In the tale of “The Emperors New Clothes” by Hans Christian Andersen, the wily tailors weaved their web of lies to deceive the king into thinking he was grandly dressed when he wasn’t. He would have been smarter to see the growing complexity of the tailors’ “explanations” as a warning signal that things were heading in the wrong direction.

How then does God expect us to achieve enlightenment? First of all, we should understand that God has not made Himself difficult to find, so mysterious that a simple person cannot reach out to Him.

A certain amount of spiritual seeking is needed, it is true. And in this,

Theosophy's emphasis on spirituality can be appreciated. Jesus Himself taught that a person must be “born of the Spirit”, similar to how the wind blows where it will and you cannot tell how. ([John 3:3-8](#)) For God seems to tailor the spiritual journey, the born-again experience, in a way that uniquely fits each person that comes to Him.

And there is no secret or step by step plan. All that's needed is to come to Christ. It's easy, yet it's hard. Hard because one has to set aside any confidence in one's own capacity to achieve salvation; that means recognizing one's own shortcomings. But otherwise, to find freedom from the downward drag of human existence through God's salvation is easy. God is personal, and He has sent the Person of Jesus Christ into our Earthly Realm. When we humbly receive Him, we gain the “divine wisdom” that is true, plus the joy of entering into the presence of God and the Kingdom of Heaven.

It should be added here that there is allowance for those who, for whatever reasons, do not know about Christ. This is why Jesus said that it is possible for a person to blaspheme the name of Christ yet be forgiven, especially if they have not blasphemed against the Holy Spirit (who represents Christ). ([Matthew 12:32](#), [Luke 12:10](#)) There is such a thing as general faith in God, which comes through observing His created world or paying attention to the voice of conscience. In these cases, such people can be, as the apostle Paul wrote,

a law to themselves, who show the work of the law written in their hearts, their conscience also bearing witness.” For they “by nature do the things in the law... For there is no partiality with God... for not the hearers of the law are jlikeust in the sight of God, but the doers of the law will be justified. ([Romans 2:14,15,11,13](#))

When a person comes to Christ, they do become a more enlightened spiritual being - but it is through the gate of humility, becoming “like children”. ([Matthew 18:3](#), [Mark 10:15](#), [Luke 18:17](#)) Compared to God, we indeed are little children, and when we come into actual relationship with Him, there is no point in thinking that our great knowledge or skill or spirituality gives us some kind of edge.

And indeed, many do not want to go so far as entering into relationship

with the Father. For it means giving up wrongdoings, re-directing the self onto the path of unselfishness, no longer the sole director of one's life. (John 3:20)

And sad to say, Theosophy provides the convenient escape hatch. It gives a person the illusion of being on the path to greater enlightenment. But it is a path that never quite makes it. The promised salvation is a mirage - always just out of reach.

This does not mean to say that meditation techniques and attempts at self-purification are wrong. They can be extremely helpful to use and make a part of one's life. The important question is, does a person depend on these techniques only? Or does he or she depend on the Holy Spirit (who represents Christ) for guidance, knowing that in oneself it is not possible to ever attain the perfection of God?

To find God does not require any secret plan or hidden wisdom. The salvation of humanity was declared openly by God Himself in the Person of Christ. It may be secret and hidden to the one who has allowed worldly values to have priority over their love for God. Certainly, that will block access to the wisdom of God. Whether it is the distraction of wealth, fame/pride, success, addiction, these are the real cause of spiritual blindness and for the wisdom of God to become "secret and hidden".

New Age thought and Theosophy do teach the importance of overcoming these distractions of the present life and provide useful techniques for overcoming them. And truly, one can reap the benefits of such practices: peace of mind, a better organized personal life, and much more.

But that is not the be-all and end-all. For the question remains, even with all these techniques, am I really engaging with God the Father? And what about when this life is over? That's a big subject - to be explored in the next section.

Atonement

Theosophy places a great deal of emphasis on getting rid of one's bad karma, so that in the next life (or reincarnation), a person will be born into

a better lifetime. Hindu religion has understood this concept for centuries. Its wise men knew there had to be a Higher Power and, thankfully, introduced the knowledge that one's religious duty (Dharma) meant obeying the law of Karma.

It is a recognition of the truth, summarized in the *Book of Galatians*: “*Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.*” (6:7) And this principle applies also to how things will turn out in our future lifetime. Jesus often taught this in parable after parable about the time when Earth-dwellers will give account for what they did during their lifetimes.

So there is a great deal of truth to the law of Karma; we reap what we sow. A person can't pull the wool over God's eyes. Still, obeying the law of karma, although it is good, does not fully engage in personal relationship with our Heavenly Father.

It's more like a business deal. We should want to get rid of our bad karma, not just for the sake of gaining merit and better karma, but because we know our sins grieve the heart of God. They separate us from Him. And besides that, looking at it from the business-deal angle, our blessings in this life and the next depend on our obedience to God's laws of love.

But we shouldn't forget that, more than a business deal, we are engaging in personal interaction with the Almighty. Some will be welcomed “*into the joy of your Master*” because they were faithful; others will “*shrink from Him in shame*” because of their misspent lives. ([Matthew 25:21,23](#); [1 John 2:28](#) – ESV) We must needs then ask ourselves, how will we feel, and how will our Lord and Master feel, when we come to stand before Him?

In the centuries preceding the arrival of Christian missionaries, Hindu sages were not yet aware that Christ's Resurrection from the dead had opened the gateways into the Kingdom of Heaven. A real environment, not just a vague state of heavenly bliss. Of course, there will be lots of heavenly bliss, no doubt about that, but also a real environment of people, places, animals, and things to enjoy.

And we should call to mind the Lord's prayer that His Father's "will be done on Earth as it is in Heaven". (Matthew 6:10) God's plan is for Earth itself to be changed and become like the environment that exists in the Heavenly Realm. Our destiny goes beyond escaping the Earthly Realm. Rather it is to see it changed into a paradise - and do our part to live that reality now.

Heaven is a real place. Heaven isn't a state of mind. It isn't a state of being. And it isn't a place where your essence floats around like a ghost. It's a real place. In fact, the Bible says there will be streets, trees, water, and homes in heaven. Many Scripture passages allude to the fact that animals are there. You'll have your physical body, renewed through your resurrection. And there will be a real place for your real body to live: "There are many rooms in my Father's house. I wouldn't tell you this unless it was true. I am going there to prepare a place for each of you" (John 14:2).

And Jesus said in Matthew 6:20, "Store your treasures in heaven, where moths and rust cannot destroy, and thieves do not break in and steal." You can't store up treasures in a place that isn't real.

[from "[Three Realities of Heaven](#)" by Rick Warren]

God is concerned, not only with the spiritual, because He is not just a spirit anymore. He has a body. He knows what it's like to be poor, to be a refugee, to face persecution and hunger, to be beaten and stabbed. He knows what it is like to be dead. Therefore, when we put together the incarnation and the resurrection, we see that God is not just concerned about the spirit, but He also cares about the body. He created the spirit and the body, and He will redeem the spirit and the body.

...God is not just concerned about spiritual problems but physical problems also. So we can talk about redeeming people from guilt and unbelief, as well as creating safe streets and affordable housing for the poor, in the same breath.

(by Timothy Keller)

To the Theosophist, this may sound "unspiritual". Their worldview tends to ignore the profound and thorough nature of God's plans - which include, not only our spiritual regeneration and enlightenment, but also the physical restoration of our bodies and the environment we live in. We

under-estimate the power of God when we limit the grand panorama of His plans for human society.

God's capacity is enormous, infinite in fact, and He can offer more than just another round of life on Earth in the kind of bodies we have now. Reincarnation does offer hope for those who've not heard of Christ's appearance and Resurrection. But once we've heard of Him and know Him as the benevolent and all-powerful Creator, then we can rejoice in His plans for the future: life in the supernatural Realm; resurrection and new bodies not subject to pain; an environment free of poisonous plants and creatures and overall hostility; government that is wise, fair, and just; and the list goes on.

This is not to say that reincarnation cannot happen. In fact, Scriptures point to a grand "reincarnation" to come at the start of the future Age. The "saints" of all ages - "the meek" who "*shall inherit the earth*" (Matthew 5:5) - are scheduled to return to Earth in new bodies that can function in both physical and supernatural realms. "*They came to life again, and they reigned with Christ for a thousand years.*" (Revelation 20:4. See also [1Corinthians 15:44, 53](#); [Philippians 3:21](#); [1John 3:2](#))

This will happen with the Return of Christ, but does reincarnation happen during the present Age? It is quite possible that a soul may be sent or may desire to be sent again into the earthly dimension. But after experiencing the extraordinary bliss of heavenly reality, it's not likely that many souls would want to return to Earth as it is now. This is a point noted in near-death experiences: most people who died temporarily, then caught a glimpse of Heaven, preferred not to return to their bodies.

And then there are the cases of people having vivid memories of a previous life. In most cases, their spirit has channeled the spirit of someone from the past. And because they have absorbed the thoughts and experiences of that person from the past, they have the impression of having lived a previous life. Now this doesn't mean to say that reincarnation never happens. But the point to keep in mind, it probably doesn't happen as much as we might think.

And there is a certain drawback here to take into account: the common belief that if you misbehaved in a previous life, then it is your fault if you

find yourself in a bad state in your present life. To think in terms of so much pre-destination, that people deserve to be in their unfortunate circumstances, does not encourage coming to the aid of the sick and disadvantaged. It hinders the work of social reform.

The teachings about karma and reincarnation are a sort of “you-pay-for-your-sins” approach. Yes, we do pay for our sins, and we do get paid for our good deeds. To strive for excellence and higher levels of spirituality, those are worthy goals to pursue. But no one can achieve a state of sinless perfection. And like so many endeavors, when there is too much emphasis, it is easy to go off on a tangent. In this case, the achievement of some degree of spirituality could cause a person to disregard and detour around the necessity for Christ’s intervention to restore humanity into fellowship with the Father and the Heavenly Realm.

“There is none righteous, no, not one... for all have sinned and fall short of the glory of God.” (Romans 3:10,23) Regardless of how much we aim for self-perfection, we humans can never make it on our own. We need a fellow human (who is also more than human) to stand in the gap of sin for us.

Besides, even just looking at it from the angle of a business deal, no one, however hard they may try, can imagine themselves worthy before the glory and perfection of the Almighty. In fact, anyone who thinks they have achieved some superior state of sinless perfection, and therefore God should be pretty happy with them, might in God’s eyes look like a real stinker!

Jesus was without sin, yet suffered because of sin, so Death had no hold on Him. Jesus, the Son of God, was raised from the dead, bringing with Him all who will accept Him.

Death is the great tragedy of human existence. Life in the Earthly Realm comes to an end and is experienced as a terrible loss. Yet here is One, the Christ, who returned to physical life. And because He was one of us, that gave Him the right and the power to be our Master and Lord... and to reverse the curse of Death that came upon the human race long ago. He became our bridge from the Earthly Realm into the Heavenly Realm.

Jesus spoke in the *Book of Revelation*, “*I hold the keys of death and the grave.*” (1:18, NLT) What glorious hope and joy that offers to the human race! Death is not the end after all. There is life after this life - whether that means life in the Celestial Realm or physical life in a renewed environment and one in which mercy and justice reign supreme!

Continue to [9: Return of the Christ](#)

Appendix 1: Gift or Giver?

...They do not want to have PERSONAL DEALINGS with Him, for in the light of His presence there might be some revealings they are not ready for. They are not seeking PERSONAL CONTACT, for they are not ready just now to pay the price such contact always demands. No; better follow afar off, they figure-try to get the blessing in some other way, than to come too close to the clear, white searchlight of that Presence; it would cost too much-a heart-searching for which they are not ready. Better not try to reach out and TOUCH HIM..., as the woman of old touched the hem of His garment, for He would surely turn about and ask, “Who touched Me?” and then would follow a conversation which would surely bring to light some things that would be better hidden in the shadows, on the outskirts of the crowd. No; better not try to touch Him, for that means an unconditional surrender, an allegiance undivided, a real heart-searching. Better leave the heart out of it entirely, and just use head-faith instead of heart-faith. Thus reasons, perhaps unconsciously, the one who wants the blessing without the Blessing, the gift without the Giver. But head-faith will not bring the blessing and there are no gifts without the Giver, for CHRIST HIMSELF is the fulfillment of every promise; the solution to every problem; the answer to every need. Without HIM ye can do nothing. You must get into personal contact with Him. You must have personal dealings with Christ Himself. **YOU MUST TOUCH JESUS;** for there ARE no gifts without the Giver, no blessings without the Blessing! It is the quickest, easiest way, after all, to just step right out into the white searchlight of His presence, throw down every defense, put away every subterfuge, make a complete surrender. He who climbs up any other way and tries to rob the storehouse of Heaven is a thief and robber. You can't pick the locks of God's treasure-house. You must enter through the Door. Christ Himself is the Door. **THIS is the supreme blessing, the greatest benefit of the faith life, the highest reward—that it brings you into personal touch with the**

Lord Himself-straight into the very presence of the Giver, the King of kings. This touch is worth more than all the gifts. This personal contact is far more blessed than all the blessing, for it not only brings you the supply of your material need-it also brings the supply of your spiritual need, and throws open to the soul new vistas of glory, heights of attainment, and visions of riches in Christ Jesus never dreamed of. For you who are seeking for some blessing, wanting to "get things from God," let me give you this one verse of scripture in closing: let it sink deep into your heart, and my earnest prayer is that it shall be fulfilled in your life: "Delight thyself IN THE LORD, and He will give thee the desires of thine heart." Oh, that God would reveal to each one NOW, so that we can get beyond all secondary things quickly, that it is Christ Himself-Jesus only, that is the greatest need of our life; the only Source of supply. Reveal to us, O Lord, that we cannot have the blessings without the Blesser; the victory without the Victor; the light without the Sun of Righteousness; the fragrance without the Rose of Sharon; holiness without the Holy One; healing without the Healer; the life abundant without the Life-Giver ... for Jesus is ALL and IN ALL, the Source of Supply, the Stream that Never Runs Dry!

[from *The Promises of God are Streams that Never Run Dry* by Virginia Brandt Berg, 1934]

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APPENDIX 2: A look at the “spiritual masters” of Theosophy (from Sri Aurobindo)

One sees also a steady avoidance of the demand for substantiation, a withdrawal into mystic secrecy, a continual reference to the infallible knowledge of the male & female Popes of Theosophy or, when that seems to need bolstering, to the divine authority of invisible and inaccessible Mahatmas... the Guru is only a vessel of the infinite Knowledge, the Avatar is only a particular manifestation of the Divine Personality. It is shocking to our spiritual notions to find cosmic Demiurges of a vague semi-divine character put between us and the All-Powerful and All-Loving and [find the Mahatmas] Kutthumi and Maurya taking the place of God.

We must more and more begin to feel that to believe a thing because somebody has heard from somebody else that Mrs Besant heard it from a Mahatma, is a little unsafe and indefinite. Even if the assurance is given direct, we shall learn to ask for the proofs. Even if Kutthumi himself comes

and tells me, I shall certainly respect his statement, but also I shall judge it and seek its verification. The greatest Mahatma is only a servant of the Most High...

Mahatmas exist, but they are not omnipotent or infallible... It [Theosophy] must keep the Mahatmas in the background and put God and Truth in the front.

[from “The Claims of Theosophy: Essays Divine and Human” in *Complete Works of Sri Aurobindo*, Vol. 12, 1910-1913

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The other question is to judge the relations of the leaders of the T.S. [Theosophist Society] with the masters, that is, to determine the nature of the psychical experiences of these people. Everything in their works, and particularly the little true spirituality one meets with, makes me think that they have never gone beyond the vital plane — which corresponds to what they call the astral plane. I set aside the case of deception. First, there is to be considered wilful self-deceit, the fact that on this plane we see what we mentally want to see. This is a complex and marvellous realm, where the true and the false are inextricably entangled. Everything appears under a logical and seductive form, organised but finally illusory. [The “exalted masters” are lying in other words.]

...There are influences [demons?] of all sorts there [on the “vital plane”], whose one desire is to take possession of those who are rising high in order to use them for their own ends. Not only the weak are their prey, but the strong can be so equally, for it is specially the strong [like Blavatsky] they aim at...

...spiritual ambition, so dangerous for a yogi, which endows us with a special importance in human life... is a big danger, which seems to me to have made the Theosophists also fall.

[from “Talks: Spirituality, Theosophical Society and true occultism” in *Complete Works of Sri Aurobindo*, 11 January 1926]

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