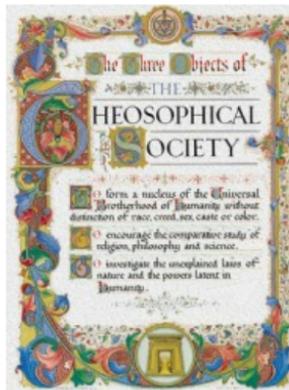


Christians, being of Jewish, Hindu, Buddhist, Muslim, Zoroastrian or tribal religious background and so also were the Masters of the East.

Thus Theosophy has had to deal with the feelings of persons who find themselves at odds with Christianity as well as those sympathetic but who look to theosophy to add a dimension of depth and esoteric meaning to conventional expressions of the religion — and also with those of all faith traditions who want to find in them all, Christianity no less than any other, relics of a common ancient wisdom. All this has understandably led to some differences of tone and emphasis amongst Theosophical writers treating of Christianity.



Helena P. BLAVATSKY was herself unsparing in her polemics against the ecclesiastical tradition of Christianity, whether dealing with the Church Fathers or modern priests, pastors and missionaries. That was above all the case in *Isis Unveiled* and certain letters. Roman Catholic, Protestant and Eastern Orthodox clerics were all subjected to her scorn, though she considered her own Russian Orthodox church a bit purer than the others (see CW XIV:125). The basis of her animus against Christian churches was what she perceived as arrogance combined with misplaced concreteness. That is to say, Blavatsky held that churchmen, past and present, whether through intentional deceit or mere stupidity, had concealed the real origin and meaning of Christianity as a vehicle of the ancient wisdom and had then made absolute, dogmatic creeds of Christianity's symbolic outer conveyors of esoteric truth, to the extent of suppression and persecution of those who saw beyond the letter. The fundamental error, or deception, was making God a Creator external to