

the universe rather than, as theosophists understood the situation to be, a source of consciousness-matter emanations unfolding from within the heart of the cosmos. The best intellectual expression of this position may be the following passage from *The Secret Doctrine* (II:41):

“Christian theology, having rejected the doctrine of emanations and replaced them with direct, conscious creations of angels and the rest out of nothing, now finds itself hopelessly stranded between Supernaturalism, or miracle, and materialism. An extra-cosmic god is fatal to philosophy, an intra-cosmic Deity — i.e., Spirit and matter inseparable from each other — is a philosophical necessity. Separate them and that which is left is a gross superstition under a mask of emotionalism.”

There were, however, among the Christians, some initiates who understood these things. Jesus himself, whom she said taught karma and reincarnation above all, was one, and so was St. Paul, and they presented the deeper truth in the veiled language of Jesus’ parables and Paul in his grasp of the esoteric meaning of the Cross (*SD* II:556). In Blavatsky’s understanding of Jesus and Paul, the former is not exactly the singular incarnation of an external God, or even of the creative Logos, of ordinary Christianity. That is the Christ, who is more than Jesus: “Christ, the Logos, or the God in Space and the Savior on Earth, is but one of the echoes of the same antediluvian and sorely misunderstood Wisdom” (*SD* II:483).

But esoterically the doctrines about Jesus as Christ come close to the truth when they acknowledge that he was an initiate and a Master, and that in the symbolic drama of his life, death, and resurrection profound mysteries that must be interiorized by all initiates are presented in symbol. In her view this was how the ancient Gnostics understood Christ and Christianity. They, Blavatsky like many Theosophists contended, alone entertained a true and deep understanding of the Christian mysteries. As for the rest of the churchmen, they came nigh to obliterating it with their quarrelsome dogmatism and political ambition.

It must be admitted that Blavatsky’s onslaughts against most Christianity, which included attacks even on groups given to good works such as the Salvation Army, were not always even-handed. There was little inclination to give credit as well as blame in connection with the faith’s long and exceedingly diverse history. Moreover, Blavatsky seemed unaware of the