

*Blavatsky on the origin  
and source of Theosophy*



From *Blavatsky Collected Writings*, (THEOSOPHY AND SPIRITISM) V pp. 50-51; full text in the same Series under the title “Blavatsky refutes the assertions of a French Theosophist.”

**F**OR THOUSANDS OF YEARS, one initiate after another, one great hierophant succeeded by other hierophants, has explored and re-explored the invisible Universe, the worlds of the interplanetary regions, during long periods when his conscious soul, united to the spiritual soul and to the ALL, free and almost omnipotent, left his body. It is not only the initiates belonging to the “Great Brotherhood of the Himālayas,” who give us these doctrines; it is not only the Buddhist Arhats who teach them, but they are found in the secret writings of Śamkarāchārya, of Gautama Buddha, of Zoroaster, as well as in those of the Rishis.

The mysteries of life as well as of death, of the visible and invisible worlds, have been fathomed and observed by initiated adepts in all epochs and in all nations. They have studied these during the solemn moments of union of their divine monad with the universal Spirit, and they have recorded their experiences. Thus by comparing and checking the *observations* of one with those of another, and finding none of the contradictions so frequently noticed in the dicta, or *communications* of the *mediums*, but on the contrary, having been able to ascertain that the visions of adepts who lived 10,000 years ago are invariably corroborated and verified by those of modern adepts, to whom the writings of the former never do become known until later — the truth has been established. A definite science, based on personal observation and experience, corroborated by continuous demonstrations, containing irrefutable proofs, for those who study it, has thus been established.

