

# **LETTERS THAT HAVE HELPED ME**

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Letters that have helped me by Jasper Niemand

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**JASPER NIEMAND**

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COMPILED BY  
*JASPER NIEMAND*

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SEVENTH EDITION

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THE  
UNITED LODGE OF THEOSOPHISTS  
Los Angeles, California  
1920



To  
Z. L. Z.  
the Greatest of  
the Exiles, and Friend  
of all Creatures, from his  
Younger Brother, the Compiler.

JASPER NIEMAND

1891





## PREFACE

*"Seeking for freedom I go to that God  
who is the light of his own thoughts. A  
man who knows him truly passes over  
death; there is no other path to go"*

—UPANISHADS.

IN the *Path* for May, 1887, we find these words: "We need a literature, not solely for highly intellectual persons, but of a more simple character, which attempts to appeal to ordinary common-sense minds who are really fainting for such moral and mental assistance as is not reached by the more pretentious works."

The experience of one student is, on the whole, the experience of all. Details differ, however. Some are made more instantly rich than others: they are those who put forth more vigorous and generous effort; or they have a Karmic store which brings aid. What Theosophists know as Karma, or the law of spiritual action and reaction, decides this, as it works on all the planes, physical, moral, mental, psychical, and spiritual alike. Our Karma may be worked out on any one of these planes when our life is chiefly concentrated upon it, no matter upon what other plane any special initiative impulse or branch of it originated.

The writer, when first he became a Theosophical student, had the aid of an advanced occultist in his studies. This friend sent him, among others, the letters which, in the hope that they may assist others as they have the original recipient, are here published. They are not exhaustive treatises; they are hints given by one who knew that the first need of a student is to learn *how to think*. The true direction is pointed out, and the student is left to clarify his own perceptions, to draw

upon and enlarge his own intuitions, and to develop, as every created thing must at last develop, by his own inward exertions. Such students have passed the point where their external environment can affect their growth favorably. They may learn from it, but the time has also come to resist it and turn to the internal adjustment to higher relations only.

The brevity of these letters should not mislead the reader. Every statement in them is a statement of law. They point to causes of which life is an effect; that life arising from the action of Spirit in Nature, and which we must understand as it is manifested within us before we can advance on the Path. There is a scientific meaning within all these devotional or ethical injunctions, for the Wisdom-Religion never relaxes her hold upon Science or attempts to dissever an effect from its cause. Most of these admonitions have their base in the constitution of the Archæus, or World-Soul, and the correlation of its energies; others, still, adhere in the Eternal.

No less should the reader guard himself against a slight estimate arising from the exquisite modesty of Z. An occultist is never so truly a man of power as when he has wholly learned and exhibits this truth:

"And the power the disciple shall desire is that which shall make him appear as nothing *in the eyes of men.*"

The inner eye, the *power of seeing*, looks deeper into the source of a man's knowledge and takes it at its true value. Those men who are sharers in the Divine, whose first office is to give, are often protected from the demands and curiosity of the careless by a simple exterior which deceives the worldly sense. Some men are great because of the Power which stands behind them, the divine energies which flow through them; they are great through having learned how to receive this celestial influx from higher spheres of Being; they are the appointed ministrants, the true servitors of the

Law and pupils of Masters whose office is humanitarian and universal.

Such aid is never volunteered; it follows the Karmic behest, and, when given, leaves the student free to follow it or not, as his intuitions may direct. There is not a shadow or vestige of *authority* in the matter, as the world understands the word *authority*. Those who travel the unknown way send messages back, and he who can receives them. Only a few of the first steps are here recorded and the first impediments surmounted. No hints of magic lore are to be found; no formulas of creed or occult powers; the questions of an awakening soul are answered, and the pilgrim is shown where lies the entrance to the Path. The world at large seeks the facts of occult science, but the student who has resolved to attain desires to find the true road. What may seem to others as mere ethics is to him practical instruction, for as he follows it he soon perceives its relation to facts and laws which he is enabled to verify, and what seemed to him the language of devotion merely, is found to be that of science; but the science is spiritual, for the Great Cause is pure Spirit.

Many students must at some time stand where the writer then stood, at the beginning of the way. For all these this correspondence is made public, and they are urged to look within the printed words for their imperishable meaning. They may be cheered to find the footprints of a comrade upon the rugged Path, above which the light of Truth ever shines. Yet even this light is not always a clear splendor. It may seem "in the daytime a cloud, and by night a pillar of fire." We must question every external aspect, even that of Faith itself, for the secret and germ of things lies at their core. Let us purify even our Faith; let us seek Truth herself, and not our preconceptions of Truth. In her mirror we shall never see our own familiar face: that