

What is a helper? How I see it, by Elizabeth Mylonas

"The process of being a helper is one of guiding. The image I use is that you take the worker's hand and you are going to walk their path with them. You are not going to drag them down their path. You are not going to say "here, this way and that way." You are not going to push them. You are just going to take their hand like a friend and walk their path and as you do you can point out things. "See those rocks over there? would you like to explore them? See this stream here in front of us. What does this mean? I see you have your feet stuck in the mud; let me help you." This is a process of mutual exploration of the worker's path in which you are helping them to see what they need to learn and understand."

"The art of helping is being sensitive to the worker and allowing yourself to walk their path with them. You are a guide, teacher and friend. You must always keep in mind that it is the worker's path you are dealing with and that it will unfold according to its own Divine Plan. The worker is the garden and you are the gardener. You cannot force the plants to grow, you can only water them and tend them with care."

"Being a helper is above all an act of love and it is the commitment to caring for another soul and honoring the contract that you have made with that soul. In helpship, prayer and meditation are essential. Being in touch with your spiritual as well as emotional self as much as possible is very important. You need to nourish these connections on a daily basis with prayer, meditation and daily review. The helper must combine knowledge and love. The best helpers are also the best workers in that they are deeply committed to their own individual process of spiritual unfoldment and purification according to the Guide's principles and are able to surrender to the care and help of another gardener who is their helper."

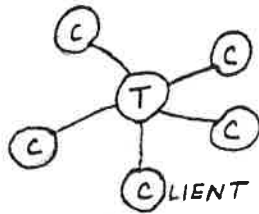
from A Basic Manual and Workbook for Helpers and Workers
by Elizabeth Mylonas July 80.

I wrote these lines almost five years ago during the first summer helpship training program in 1978. In my class were many therapists who had come to be trained as helpers. We were already exploring the differences between helpship and therapy and together we came to understand the difference. As a helper you have accepted the existence of spiritual law, and you seek to deepen your knowledge of it both through your studies of the lecture material and related writings, but primarily through your experiencing of spiritual law in your own life and of your continual search with your helper's support to remove the barriers to living in accordance with that law. As a helper and a worker you are aware that your path is unique and you learn to trust the laws of cause and effect as they continually shape the pathway that is yours. As a helper you know that the worker knows his path on the deepest levels of his soul, even though he is not

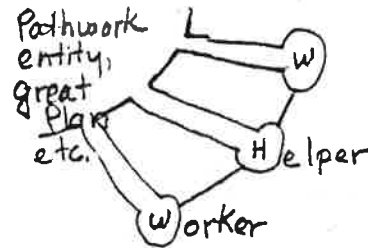
fully conscious at the present time, and that he will find his way to that understanding. Your task is to draw forth from him that knowledge and to support him in revealing to himself his inner truth through the use of all the tools that we have on the conceptual, emotional, energetic and spiritual levels. The skillful asking of questions to help the worker find his way through the maze of his inner landscape is an art which needs to be continually inspired by your own surrender to the wisdom and function of God in you and through you, for as a helper you are an instrument of a greater wisdom beyond your own limited ego.

As a helper you understand that you have a sacred spiritual contract with your workers. Both of you are committed to something greater than yourselves. Your task together is not simply the transformation of difficult life problems; the seeking of relief from symptoms both of which are only a part of the work. You also know that the work never ends, that there are always deeper levels to tap and uncover and that when you are feeling good and have no outward problems the sessions do not stop. That is the time when one can go deeper into the experience of pleasure and learning to sustain it, and wait for the next bit of the real self to be revealed. Your task with your workers is to walk the path of the spirit, which may lead through the valley of the shadow of death where the worker needs your steady hand and your belief in the light at the end of his tunnel even though he can't see it, or it may lead into the fields of bliss, joy and union with the cosmos where you can celebrate the worker's liberation from his own darkness together. You are a witness to a holy process. The law of brotherhood, the acceptance that you and the worker are really the same, that your position as the helper in no way puts you above him, that indeed you are both serving a greater One provides a climate where the holy spirit can flow between you in the sharing of this venture.

Now, specifically how does the difference between helpship and therapy manifest? The worker has come to the Pathwork because he has been attracted to the teachings as given to us by the Guide. He seeks spiritual nourishment. There may also be other reasons but on the deepest level, the soul has felt the call to follow this specific way of self-purification. There are other ways of purification but the worker has chosen this one. A client goes to a therapist because he has heard about him and wants help. He may know that the therapist works with a spiritual teaching but the connection with the specific teaching is not the main reason he sees the therapist. If someone comes to the Institute it is because they have heard of our work and are interested in it, but they are not primarily interested in the community aspect, or the connection to a body of teachings. So we start with two different diagrams of connection.



Therapist



Pathwork Helper

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Naturally at first the work in each category may be very similar involving the psychological aspects, the image work, the feeling of childhood feelings. However, if we as helpers are not deeply connected to the level of the spirit we may be just doing therapy at this level. Are we seeing the worker as a whole being, complete and pure as he is on the deepest level? Do we acknowledge with him the level of incarnational meanings in current life events? Do we remind him of the greater reality in connection to his task and the truth of that greater reality even if he seems caught in his childhood pain? Do we avail ourselves of the healing force of Christ in transforming images? Are we as helpers aware of and working with all these levels even if the worker is not there yet by translating them into words which the worker can understand? I do not mean to imply that therapists do not also see their clients in their wholeness, but the client will not be connected to the concept of a community of souls all travelling on the same path.

In the first stages of the work there may be more teaching with the worker; laws of cause and effect, self responsibility and other spiritual laws, spiritual practices, meditation and so forth. It is a delicate balance between teaching and helping the worker to bring forth his own spiritual knowledge. Your task is to help the worker understand and begin to use the tools of his own transformation process. If we fail to do this then the worker becomes dependent on us and the law of self-responsibility is violated. I feel that this is where a lot of the confusion between helpers and therapy may have begun. We did not want to take full responsibility for our own paths; we wanted our helpers to become our therapists, perhaps to give us advice, to be our parental objects of transference, so we betrayed ourselves and perhaps our helpers colluded with us. However, we can forgive ourselves for our mistakes and bring ourselves back into alignment with spiritual law because we are more aware now. No blame.

I would like to go back to the diagrams of the different relationships as I see it. In the first diagram of the therapist relationship, the client relates primarily to the therapist although there may be a cursory relationship to the Institute. The therapist in this case is the focus of all the energy, feelings, transference, needs, love etc. If the therapist is connected to the spiritual work so much the better, but the client's relationship is still basically to the therapist.

In the second diagram the helper and the worker are connected to the Pathwork entity, the lectures, the spiritual truths, the plan of salvation, and the physical manifestation of the Center for the Living Force. Their connection as helper and worker is secondary as they are first both workers in this common venture. This is true on the psychic level even for stage 1 workers... "...connected to a purpose whose aim goes beyond personal development". I think that the current confusion between helpers and therapy has come about because of a breakdown in this common connection to a greater spiritual community. When the connection of the helper to the entity Pathwork is weak, the helper cannot fulfill his role of helping the worker become connected more deeply to the common venture and the relationship becomes a therapeutic one with the helper being the main focus. The connection to the Center suffers in this case. This may also be an outpicturing of the helper's own shame of his higher self and/or a disconnection on the part of the helper from his own core. I think that the emphasis on having more supervision, more therapeutic training, and so forth in recent years may be a way of seeking security through outer techniques and knowledge to make up for the lost security which would be based on a true and healthy connection with our God-selves as our sources. I think this may be where we find ourselves now.

Do not get me wrong about the need for training, I feel strongly that helpers need training and that we have not had the necessary requirements in terms of adequate knowledge of psychodynamics, group processes, anatomy and other topics. I personally received most of the courses before I entered the Pathwork and I feel that many helpers who are trained exclusively in the Pathwork are and have been deficient in certain basics. None-the-less, I do not think that adequate training will ever make up for a basic talent for helpers, and a true calling to serve the great plan in this way. I think that becoming a helper has been taken too lightly in the past. Again, I think this is further reason for the helper therapist confusion. I think that the spiritual call to helpers is very important and that we are perhaps just beginning to find out what this is all about.

To return to the summer program and what I learned about helpers as compared to therapy. I find that helpers is a way of approaching life. If I put my own self-purification work as taught by the Guide first, I will be a model of the application of these principles to whomever I am with. Naturally this is not easy, but in the summer programs we live the Pathwork 24 hours a day, and so the sessions take on a different role. They are clearly part of a greater process. We have even decreased the number of sessions from five per week in the first year of the program to 1 and maximum of 2 per week in '81. The process unfolds for each person through studying the lectures and exploring spiritual truths together. Each revelation by one person in the group touches off something in the other and so it continues in a beautiful swirl of energy. No one is really doing anything. Instead we are all

being moved through by something much greater than the sum of our collective parts. Ideally this is what all of our interactions would be like and this is why I feel that the essence of helpship is communally based beginning with the helper's connection to this type of community. If this connection is there, bringing up issues with the worker regarding his relationship to the community is not seen as having to be a representative of something you do not believe in. Rather, your connection to the community as a helper means that you are taking an active role in continuing to realize the greater vision of what this venture is all about and to involve your workers in that greater vision. In this case there is a balance between the worker's focus on his own process as pursued with his helper, and his involvement with the larger community.

Change is absolutely necessary, and it is the methods by which this change comes about that indicate the level of connectedness to the community. Ideally, you see yourself and your workers and fellow helpers as all together in this mutual venture working for something greater than yourself. Naturally there need be no duality between working for yourself and working for the greater plan when one has surrendered to the deeper spiritual call that is the basis of this Pathwork. At this point there would be a trust in God's plan and a willingness to seek God's will in every aspect of one's life. We would also trust that all needs would be met and the conflicts concerning fees etc. would take on a whole new dimension. Service to God in a mature way, not in a childish way of trying to get it by being good and not wanting anything, would be our daily task and everything we do whether it be giving a session, taking a walk, praying or reading a book would be filled with the golden light of trust that we were doing exactly what we needed to be doing. Even the number of sessions to be given in any given day would be determined by seeking harmony in God's will instead of the need for money. (Naturally this would not change from week to week).

So, in short, I believe that there is a difference between helpship and therapy and I also believe that each has its place and that each is a divine calling. I feel that each needs to be done in the greater scheme of things but that they are two distinct forms of working on oneself and working with others. Specifically, as I have stated it has to do with the worker's relationship firstly to the entity Pathwork and the helper's relationship to the entity Pathwork, thus the true expression of the law of brotherhood and the honoring of the Reality that we are all souls travelling our paths guided by the lights of our higher selves and Jesus Christ in this beautiful task of purifying our souls in consciousness which can bring us endless joy fulfillment peace and abundance

