

Our Invisible Helpers!

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Have you ever noticed that uplifting feeling that comes after you have prepared a meal from scratch, even though you felt you did not have the time to do it? Or that good feeling that comes after a room or porch has been swept, mopped or vacuumed, after a place has been dusted, after the bed has been made or a room tidied? What is that feeling? One could say it is a sense of satisfaction for a job well done. However, one can feel it even when someone else has done the work. That sense of fresh orderliness is like a breath of fresh air for whoever enters the space.

Likely, there are multiple reasons for such feelings. Could one of them be that the **activity** involved in maintaining a physical space brings about a qualitative change in the mood of the space? If so, how?

There was a time “in olden days” when households recognized that the physical care of the home, the garden, and nature at large, involved special participants that many consider to be whimsical today. Called brownies, tomtens, pixies, gnomes, and many other names, these beings were considered helpers in all processes that involved physical matter. From the book *The Spiritual Tasks of the Homemaker* by Manfred Schmidt-Brabant, Temple Lodge Press, we read: “*In the previous century it was usual in the evenings to put out a bowl of milk for the house spirit – an expression of the homemaker’s belief in invisible helpers.*”

Schmidt-Brabant encouraged the readers not to attribute human characteristics to such beings, but also not to completely ignore them. For wherever processes are taking place in the material world, there we can have an experience of the activities of these beings. Indeed, we are surrounded by processes in our daily lives that are supported by activities not readily visible to us. Such forces actually lighten our load, particularly if we are willing to acknowledge their existence.

With our modern way of thinking it can be difficult to consider such ideas. In the past it was as much of a feeling as it was an intellectual knowing that informed people about such partnerships. Our current abstract, concrete thinking tends to disavow anything that is not tangible. Yet, every day most of us use electricity, cell phones, and computers without any sense of how such power is transmitted across the miles. We also grow vegetable and flower gardens and have ceased to wonder at how such miracles spring forth from a tiny seed.

Could it be that just as God’s angels support us in our daily lives, these beings connected to the processes of life are also eager to support and serve the further development of life on the planet. As we withdraw further and further from an active partnership with – or at the very least acknowledgement of – these elemental beings, they withdraw their partnership with human beings and the natural world. In the greater scheme of things we observe such catastrophes as dying forests. But on a smaller scale, we also feel more and more burdened by our daily tasks. What happens if a poet disengages with his muse? The flow of his words becomes more difficult. So it is when we take no interest in the processes that support our work. It can become drudgery.

Schmidt-Brabant indicates that there is one major thing that the elemental world asks of us in return for their help. That is consciousness. They receive nourishment when we think of them with warmth and love – not sentimentality. So, next time you feel that uplifting feeling after cleaning a room or harvesting your vegetables, take a moment to say, “Thanks for your help.” As Schmidt-Brabant says in his book: “*...Elemental beings are like children who dance and are happy if their mothers stroke their hair.*”