Pathwork Lecture 55: Three Cosmic Principles: The Expanding, The Restricting, And The Static Principles


This lecture is given in an expanded poetic format, what I call a Devotional Format of the lecture, and in that sense this is my interpretation of the intent of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, devotionally.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide's Presence and Love emerging from among the words such that the wisdom comes to LIVE you.

For clarity: The original text is in bold and italicized. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/

Gary Vollbracht

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<td>Greetings!</td>
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<td>God bless all of you,</td>
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<td>my dearest friends,</td>
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<td>blessed is this hour [i.e., blessed is this time we now spend together in this lecture].</td>
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<td>With great joy</td>
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<td>we resume our work together</td>
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<td>in this coming season.</td>
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<td>Let me express the hope</td>
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<td>that all my dear friends</td>
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<td>will continue in their endeavors.</td>
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<td>If you do [i.e., If you do continue in your endeavors in this Pathwork],</td>
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<td>you cannot help but</td>
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<td>reap the fruits</td>
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<td>by losing</td>
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<td>the inner burden</td>
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<td>that you still may carry</td>
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<td>within yourself.</td>
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It is my task
to bring you
• special blessings,
• a special strength
for the year to come,
so that you
• may find the energy
to overcome
all possible resistance
to your development and
• can make the best
of each phase [i.e., each phase of your development],
whatever it [i.e., whatever that phase of
your development] may be.

It is appropriate that we start the new season
with a subject
that deals with
three cosmic principles
existing in
the entire universe.

They [i.e., The three cosmic principles] are
the
• expanding,
the
• restricting, and
the
• static
principles.

They [i.e., The three cosmic principles: expanding, restricting, and static principles] manifest in nature;
they [i.e., the three cosmic principles: expanding, restricting, and static principles]
• govern and
• influence
everything
that
• has ever been created and
• ever will be created.
There is no branch of human science where these [three] principles [i.e., the expanding, restricting, and static principles] cannot be found.

They [i.e., The three cosmic principles: expanding, restricting, and static principles]
- penetrate and
- form
the human soul
as well.

In other words, they [i.e., the three cosmic principles: expanding, restricting, and static principles]
exist
- on all levels and
- in all forms,
  from
  - the most subtle
to
  - the coarsest.

They [i.e., The three cosmic principles: expanding, restricting, and static principles]
exist in
- their pure form
as well as in
  - deviation and
  - distortion.

I will discuss these [three] principles from the psychological point of view, so that in your work you can benefit from this knowledge.
Let us now consider these [three] principles separately
   • in their positive, as well as
     • in their negative aspects.

The principle of expansion in its
   • pure and
   • harmonious form
manifests as
   • creativity,
   • growth,
   • building,
   • forward movement,
   • search,
   • activity,
   • the outgoing quality necessary to find
     the "other you" – therefore as
   • unselfishness and
   • lack of egocentricity, as
     • search
       • for union or
       • for anything outside the self.

Needless to say that I list just a few aspects in each category.

You can surely enlarge on it.
In its negative aspect, the principle of expansion manifests as
• aggression,
• war,
  on the material level,
and on the psychological level as
• hostility,
• overactivity,
• quarreling,
• destructiveness,
• cruelty,
• impatience,
• thoughtlessness.

The principle of restriction
in its positive aspect means
• equilibrium,
• balance –
  for it
  is this principle [i.e., the principle of restriction] that
  • balances the expansion
  and thus
  • creates harmony,
  preventing
  the outgoing movement
  from getting out of control.

It [i.e., The principle of restriction in its positive aspect] represents
• introspection,
• inward movement,
• caution,
• patience,
• thoughtfulness.
It [i.e., The principle of restriction in its positive aspect]
also represents
• self-search,
in contrast to
• the search for the "other you"
  that characterizes
  the principle of expansion.

You all know that
you cannot truly
• find and
• understand
• the soul
  of another person
unless
you
• understand
• yourself.

You can never
really penetrate
the wall
separating you
from your fellow-creatures
before you have
penetrated
the wall
that separates you
from your innermost self.

Thus you can see
how
the principles of
• expansion
and
• restriction
have to
• work in harmony and
• complement one another
so that
more harmony
can be created
in the soul.
To grow out of
the confining walls
of your ego,
so that
expansion
can be
• harmonious and
• healthy,
you have to
• find and
• make use of
the introspective quality in you –
and
• use it [i.e., use the introspective quality in you]
properly.

If the outgoing force
is unrestricted,
even if it [i.e., even if the outgoing force]
is used in a
constructive way,
growth
cannot occur
harmoniously.

All healthy growth
is
• organic,
• slow and
• steady.

Here [i.e., in healthy, organic, slow, and steady growth]
the principle of restriction
is at work.

Unchecked growth
cannot
be assimilated,
and is, therefore,
more
• harmful
than
• constructive.
So
  • the principle of restriction
  also stands for
  • assimilation.

Unassimilated growth
  must,
  eventually,
  turn harmful.

Only
  • assimilated,
  • step-by-step
  growth
  is
  • organic,
  • healthful and
  • constructive.

If
  the outgoing person
  does not learn
  to cultivate
  the restricting forces,
he or she
  will never
  really
  succeed
  in finding
  what he searches for.

The expanding forces
  must turn
  destructive,
unless
  the other two principles [i.e., unless the restrictive and static principles]
  are at work as well.
In its negative sense, the principle of restriction stands for
• regression,
• going backward instead of forward,
• holding up progress,
• going in the wrong direction;

it stands for
• dishonesty,
• hypocrisy,
• cowardice,
• avarice,
• selfishness,
• egocentricity,
• separateness.

The static principle in its positive aspect stands for preservation.

At first sight it [i.e., the static principle] may seem the same as the restricting principle, but it is not.

The restrictive principle is movement –
• inward
or
• backward –
while the static principle is
• rest,
• the state of being,
• timelessness,
• passivity
in the healthy sense.
Healthy growth occurs in three distinct stages:

• outward movement –
  • search for the other,
  • putting the ego behind;
• inward movement –
  • searching for the self,
  • assimilating all that has been absorbed by the outward movement and
  • applying it [i.e., applying all that has been absorbed by the outward movement]
  properly to the self;

and

• rest, preservation –
  • gathering of new momentum for the preparation of the new cycle.

The static principle is essential to the rhythm of progress.

Without it [i.e., Without the static principle] fruition cannot take place.

If you observe the growth of plants, you will notice this same threefold rhythm [i.e. the threefold rhythm of the expanding, restrictive, and static principles].

Try to become aware of this ever-recurring cycle.
The static principle
in its negative aspect
manifests as
• stagnation,
• putrefaction,
• lifelessness,
• inertia.

It is important to realize
that every soul
is governed by
these three principles.

All created beings
in the entire universe
are influenced by it [i.e., influenced by this set of three principles].

All three principles
must work together
in the harmonious person.

They must
• sustain,
• complement, and
• further
  one another.

In the disharmonious person,
the three principles
• will be at war with one another;
they
• will be in contradiction.
Each created being is governed predominantly by one of these principles.

But that does not mean that in perfection you represent only one of them [i.e., only one of these three principles] to the exclusion of the other two. That cannot be.

Although each perfectly created being has as its basic characteristic one of these principles, the other two must be harmoniously blended to [i.e., in order for the three principles to] • sustain, • help, and • further one another.

To the degree that the entity deviates from divine harmony, the three principles will • clash, will • contradict one another.
They [i.e., The three principles, when the entity deviates from divine harmony,] will
   • not be understood properly,
   will
   • be misapplied
      by overemphasis on one,
      so that
      the other two
      are
      • unduly neglected and
      • not cultivated enough
while
      the one overemphasized
      • is not used
      entirely
      constructively,
      • but unwittingly also [used]
      in a destructive way.

Not being aware of
    what your true personality is in this respect [i.e., in respect to
    how you are misusing the overemphasized principle],
you may cause
    further harm
    to your self
    by suppressing its [i.e., by suppressing the overemphasized principle's]
    true nature.

You may have
    an unconscious misconception
    that your true nature –
    representing one of the three principles –
    is "bad,"
so that
    you neglect to
    • cultivate and
    • purify
    that in you
    which is strongest.
Consequently
    the divine principle
    you
    should
    manifest
    is left to fester.
It is not enough that forces which should be put to constructive use are inverted by suppression and therefore affect you adversely, but meanwhile you also overcultivate another part in you that would need no further emphasis.

In less severe cases [i.e., In cases where the entity deviates from divine harmony less severely], you overemphasize that which you truly are, while you neglect to cultivate the other forces that need encouragement to grow and blend harmoniously with your particular main strength.

If you consider your self-work from the point of view of these three cosmic principles, new vistas must open up to you and clarify further who you are and what you are.
You will understand
  • yourself –
  and therefore
  • others –
    better
    by finding out
    whether you
    • overemphasize
      • that in you
        which is
          • predominant
    • at the expense of
      • the other two forces
        that need
          • cultivation and
            • purification.

It is even possible
  that both distortions
  occur to some degree
  in one and the same person.

On the one hand
  you may
    suppress
    your predominant nature,
on the other
  you may
    overemphasize
      it [i.e., overemphasize your predominant nature].

Both decisions [i.e., both the decision to suppress as well as
the decision to overemphasize your predominant nature]
happen unconsciously
  out of your wrong conclusions.
So find out
where you deviate from
these three principles
in their perfect form;
• in what way and
• why
does this happen.

What misconceptions
are responsible for it [i.e., responsible for this deviation]?

This outlook [i.e., seeing where you deviate from these three principles]
should help you a great deal, my friends.

It might also give rise to
new questions
which I will be happy to answer.

These days
humanity
is quite familiar with
two of the principles,
the
• expanding and
• restricting,
though perhaps
calling them by different names.

But the third principle [i.e., the static principle]
is not often recognized.

It is also generally ignored
that all three principles
should
• blend together and
• be interdependent.
The importance of
the static principle
is of particular significance.

In its positive aspect
it represents
• the ultimate goal,
• the highest stage
  one can reach:
    the state
      of
        • being,
        of
          • timelessness, and
          • motion in motionlessness.

It is
• the final stage of evolution.

Yet
the static principle
in its negative aspect
is the most hindering
for human development.

This fact [i.e., the fact that the static principle, in its positive aspect, represents the final stage of evolution and at the same time, in its negative aspect, is the most hindering of the three principles for human development]
should lend itself
for interesting
• speculation and
• meditation,
  my friends.

For where
stagnation [i.e., the static principle in its negative aspect of stagnation]
eexists,
progress
cannot occur.
Thus,
backward movement –
the principle of restriction in its negative aspect –
is better than
no movement [i.e., better than stagnation, the negative aspect of the static principle].
Because
if you move backward long enough,
you must
come to a point
when you finally realize
that the direction you have taken
is
• wrong and
• bitter and
• dark.

Therefore
you will have the incentive
to turn around.

In any kind of
• motion or
• movement,
things change.

If they change
for the worse,
this very fact
will make you
desire to change your direction,
even though
you may find yourself
in a depressive state.

Besides,
the very momentum
of your motion,
wrong as it has been so far,
will make it easier
to
• keep on moving
and
• turn to
the right direction.
But
  • in the negative static state,
  • in stagnation,
    there is
    no
    movement.

Without movement,
  there can be
  • no progress and
  • no growth.

Since you have
conditioned yourself
  to be motionless,
it is
  extremely difficult
  to summon the strength
  to set yourself in motion.

And you may not even realize
  the necessity for it [i.e., not realize the necessity for setting yourself in motion]
because
  in that state
  everything
  seems hopeless;

you are under the impression
that
  • nothing changes and
  • nothing can ever change
  because
  you
  stand still.

In your predicament
  you remain
  under the wrong impression
  that
  no change
  is possible.
Of course, no human being is in the static state with all the facets of his or her personality.

Some [human beings] are static to a strong degree, but others [i.e., but other human beings] are in the static state • only with a part of their personality, • manifesting particularly strongly at certain times only.

It is up to you to find out how all this applies to you.

Do not expect that anything would apply completely to one person.
QUESTION:
I understand that these three principles exist in varying degrees in everybody.

But I would like to know if any necessary connection between the three exists, such as the • degree and • direction of the expansive [principle] and a certain • degree and • direction of the restrictive principle.

Do they [i.e., Do the expansive and restrictive principles] • combine and • produce a certain • degree and • direction of the static [principle]?

ANSWER:
You mean that one influences the other? {QUESTIONER: Yes.}

Nothing in the human soul is separate.
Every
• quality,
• reaction,
• attitude, or
• tendency
must invariably
influence
everything else in the soul,
sometimes
more
• directly and
• obviously
than at other times, when the connection is
more
• indirect and
• subtle and
• not so easily noticeable.

You have found that out already
in the work you are doing.

As I said,
these three principles
are interdependent.

If there is deviation
from the proper working
of one principle,
the other two
will be influenced.

Let us say,
your overemphasis
is on the
principle of expansion,
which works
both
• positively
and
• negatively
in you.
The overemphasis [on the principle of expansion] causes
• a negative effect,
• a deviation
  in the expansive principle.

The [negative] effect [of the overemphasis of the expansive principle] must also show up in the working of the other two [i.e., the working of the restrictive and static principles],

where in this respect a
• neglect and
• underdevelopment –

and therefore deviation in another sense [i.e., deviation in neglect and underdevelopment rather than deviation in overemphasis] –

occurs.

Everything is connected by the law of cause and effect.

Take a photograph:
on the negative
• the objects are black and
• the background is white,

while
on the print it is the other way around.

Perhaps this analogy will give you the idea.
At any rate,
as a result of
your self-search,
the more
you progress,
the more
you find out
how
• one thing
• causes and
• influences
• another.

What was first
a mass of
isolated information about yourself
begins to tie in with
all the rest [of the information about yourself],
so that
you gain
• one
• overall,
• comprehensive
picture [of yourself].

This [i.e., This seeing one overall, comprehensive picture of yourself instead of
seeing only isolated masses of information about aspects of yourself]
has to be
experienced;
it
cannot be conveyed
in words.
As a demonstration of how these principles are misunderstood, I would like to give an example that is typical.

Many people say:

"By constantly thinking about myself I become selfish.

It is better to think of other people instead of concentrating so much on myself."

It is true that there are people
• who think too much of themselves,
• who are egocentric.

They
• do not ever think of others and
• only concern themselves with their own problems.

• This wrong attitude [i.e., this wrong attitude of never thinking of others], as well as
• the quoted objection [“By constantly thinking about myself I become selfish”]

are both an expression of the
• misunderstood and
• misapplied principle of
  • restriction or
  • introspection.
Correctly understood,
the purpose of introspection
is to break the wall
between
• the self
and
• others.

By the same token,
if a person says:

"By being so extroverted,
I neglect
my own spiritual nature.

One
• cannot and
• should not
live so much
• on the surface,
• in the outer world.

To find God,
I have to
• retire from
the outer world
and
• lead
an inner life,"

this attitude
shows the same distortion [i.e., is also an expression of the misunderstood and misapplied principle of restriction or introspection].

It is true that
• no
introspection [whatsoever] and
• an over-emphasis
on the outgoing quality [with, as a result, little or no time left
for introspection]

hinders progress.
• This imbalance [of having too little introspection], as well as
  • the objection [i.e., the objection against being too much of an extrovert], is an expression of the
    • misunderstood and
    • misapplied principles we discussed.

A further proof of ignorance of these cosmic principles is that
  Eastern teachings are often misunderstood in the following way:

People who have heard something about
  • Nirvana,
  • the state of Being,
often try to attain this state forcefully,
  long before they can possibly be ready for it [i.e., before they can possibly be ready for this state of Being].

Such a person is, of course, unaware that he or she unconsciously encourages a tendency to stagnate, which is hidden underneath the good motives [i.e., hidden underneath the good motives to reach Nirvana or the state of Being].
Again,

this misinterpretation [that leads such a person into a state of stagnation] shows

• ignorance and

• a misunderstanding of

the necessity of

blending the three principles,

if

• harmony

is to be reached and

• the real state of Being

finally attained.

But this [i.e., But attaining this real “state of Being”]
cannot happen

by

• forceful means and

• special exercises.

It [i.e., Attaining this real “state of Being”]
is the product of

the labor

of development.

QUESTION:
Can it be possible

that a person has a

relatively healthy

• expansive and

relatively healthy

• restrictive

principle

and yet a

comparatively unhealthy

• static one?
**ANSWER:**

*Then [i.e., For the static principle to be comparatively unhealthy while the expansive and restrictive principles are “relatively” healthy]*

the word "relative"

*would have to be very flexible.*

*Because it is impossible that a great degree of deviation [from health and truth] exists in one respect [i.e., in respect to one of the three principles]*

and

*a minimum degree [of deviation from health and truth] in another [i.e., in respect to another of the three principles].*

*But it is true that the degree of deviation may be stronger in one respect than in the other due to the basic characteristics of the person.*

**QUESTION:**

*But there would still be a certain connection between the three principles?*

**ANSWER:**

*Oh, absolutely.*

*You will find when you apply what I am teaching that there must always be a parallel.*
In other words, when you deviate in one way, you may find exactly the opposite deviation in the other way.

In a mirror, your right side is on the left, and vice versa.

Or think again of the analogy of the photograph.

I know this is hard to grasp.

Incidentally, do not try to force this new knowledge into your work.

Remain aware of it [i.e., Remain aware of this new knowledge about the three principles], think about it.

Knowledge has to grow naturally, never forcefully.

Cultivation of the awareness without pressure will eventually make this knowledge [i.e., this new knowledge about the three principles] really yours.

Then [i.e., when this new knowledge about the three principles is really yours] you will verify what I am trying to convey to you.
QUESTION:
Since these principles have to permeate the religious mythology too, in what way is it expressed in the trinity of different religions?

For instance
• the Brahmic Trinity or
• the Christian Trinity?

ANSWER:
It cannot be said that the symbol of the trinity only represents these three principles.

Many of the
• universal and
• cosmic principles come in threes.

Hence "three" stands for many things.

Furthermore, let it be understood that as far as the three principles we discussed tonight are concerned the perfect representation of each [principle] does not mean that the others are absent.
Each [i.e., Each of the three principles, the expansive, the restrictive, and the static] represents
one harmonious whole,
although
with a
harmonious predominance
of one [i.e., a predominance of one of the three principles].

Let us take the example of
• man
    and
• woman;
when they finally
merge into one being,
in the final state,
that does not mean
that while they are separated
• the male
    is exclusively male,
    and
• the female
    entirely female.

As you know very well,
• in each female
    the male
    is represented
    and
• in each male
    the female.
In the harmonious person, 
both [i.e., both the male and female aspects]
are integrated;

- the male 
and 
- female 
qualities
  - do not
    - battle with
      one another,
  - but
    - sustain,
    - complement, and
    - help
      one another.

None [of the male or female qualities] 
is ousted.

Only the 
- deviation or
- overemphasis
  is smoothed out.

Certainly 
there is a predominance of one, 
but not 
to the exclusion of the other.

It is exactly the same 
with the three principles.

Therefore, 
each part of the Trinity 
represents 
all three 
with 
a predominance of one.

Which principle 
is represented 
in each part of the Trinity 
should be easy enough 
to find out for you.
QUESTION:
Well,
  the Father principle
  in the Creation
  is clearly expressed.

It is said in the Gnostic teachings
  that
  • in the Father
    we are born,
  • in the Son
    we die.

In other words,
  it is a certain restriction
  represented in
  the Christ principle.

ANSWER:
Quite right.

• The Father
  is the Creator,
  therefore
  stands for
  the principle of expansion.

• The Son
  has come to earth.

  He has been
  incarnated.

Incarnation is
  • restriction,
  • an apparent going back,
  although for the good purpose of
  • going forward.

• While the Holy Ghost
  represents
  • the static principle,
  • the state of being.
QUESTIONER:
Yes,
  it is
    • the equilibrium.

At the same time
  it is
    • the reunion.

ANSWER:
Exactly,
certainly.

QUESTION:
Now, one more question, please,
  with regard to
  breathing.

Is
  the exhalation
    the natural restriction?

ANSWER:
• Exhalation
    is
      • expansion;

• inhalation
    is
      • restriction –
        backward movement.

• And then
  there is –
    which is again so often
      • ignored and
        • forgotten –
      • the third principle:
        the moment in which
          you hold.
QUESTIONER:

That [holding between inhalation and exhalation]

is done in the yoga exercises.

The holding

is the most important.

ANSWER:

Exactly.

But not only

in particular exercises [like yoga].

Even in

normal breathing,

when you are completely

unaware of it,

this moment,

representing

the third principle,

is

the most important part

of breathing.

It does not make any difference

that this moment

is short,

but it is

that element

which gives

• rhythm and

• harmony

to the breathing.
And when any kind of a trance occurs, be it
• a mediumistic one or
• any other kind,

it [i.e., the trance] happens through
• the holding and
• non-breathing part [of the three-part breathing cycle]

that must be extended
to accomplish a trance.

This same threefold rhythm is in the whole universe.

It [i.e., this threefold rhythm] must eventually be found in your inner growth.

When you make an effort
• to go forward,
• to use your energy,
• to search for truth,

that is expansion.

And when the necessary time comes to
• assimilate what you have learned and
• apply it to yourself,
when you
• search within yourself,

that is restriction.
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<th>You</th>
<th>cannot develop without both • outgoing and • ingoing movement and • assimilating the two [i.e., assimilating what you find in your searching for truth on the outside and from within yourself].</th>
</tr>
</thead>
</table>

| To speak practically, you cannot develop • by living alone, • without the world bringing out in you what needs to be changed. |

Without outer help, • these elements [i.e., these elements that need to be brought out, offered to others, and, where necessary, changed] would remain dormant in you and • you would thus ignore what you really are, in part at least. |

Without going outward, no material would be given to you to point in the direction of the inner disharmonies.
And then [after going outward where you receive the material pointing you in the direction of your inner disharmonies]

comes
the time of fruition
when you actually
do not seem
to go anywhere.

These periods [i.e., these periods of fruition when you do not seem to go anywhere]

will depress you
in the beginning.

They will be
the times of
• heaviness and
• apparent hopelessness.

The further you are advanced, [and]
the more you
• know yourself and
• have properly
  • assimilated and
  • come to terms with
    the knowledge
    you have gained,

the happier the times of fruition will be for you until
the next period of
• effort and
• outgoing movement
is to start again.

But you will not be called upon to make the decision yourself when
to change from
• one phase into
• the other.
[Rather than you having to choose when to change from one phase into the other.]

Your personality
will have found
its own cosmic rhythm,
following the stream
quite naturally.

You will then
• be aware of
  this rhythm and
• follow it
  without
  • compulsion [on the one hand] and
  without
  • resistance [on the other hand].

**QUESTION:**
There is so much
• discussion,
• speculation and
• investigation
  by scientists
whether or not
the universe
is physically
• expanding and
• contracting
or
• static.

Is there an answer to that?

**ANSWER:**
It [i.e., the universe]
is constantly
in movement.
But
• rhythmic and
• harmonious
  movement
  contains
  motionlessness,
like that instant in breathing
  when you
  do not breathe
  in order to do so [i.e., in order to breathe]
  rhythmically.

The different schools of thought
  have just perceived
  • one aspect of the universe,
  ignoring
  • the other.

The truth is
  that the universe
  is
  • expanding,
  • contracting,
  and
  • static.

The same applies
  even to
  inanimate objects.

They [i.e., inanimate objects]
  only
  appear
  to be static,
  but they are not,
  as your nuclear physicists
  will confirm.
I have told you many times that everything in creation is in constant movement.

This may seem to contradict the statement that
- the highest form of existence,
- the state of being,
  is
  - static
  and therefore apparently
  - without motion.

It [i.e., the statement that everything in creation is in constant movement and yet the highest form of existence, the state of being, is static and apparently without motion]
  is
  - no contradiction,
    my friends,
    although I realize
    it is extremely difficult for you
    to understand [i.e., understand how this statement is not a contradiction].

In the highest realm,
- constant movement in all directions exists simultaneously with
  - the static state.

There is
- no movement in
  - movement.

And there is
- movement in
  - no movement.
| **This may sound**  
| **utterly paradoxical**  
| **according to human logic,**  
| **but I**  
| **cannot explain it**  
| **any further.**  
| **This, too,**  
| **can only be understood**  
| **by experience.** |

| **QUESTION:**  
| **Is the static**  
| **sort of halfway in-between**  
| **• expansion**  
| **and**  
| **• restriction?** |

| **ANSWER:**  
| **Such terms as**  
| **"halfway in-between"**  
| **cannot be applied here.**  
| **It [i.e., the paradox of how the expansive, restrictive, and static principles relate,**  
| **of how there is movement in no movement and vice versa]**  
| **is**  
| **• a philosophical concept.** |
It [i.e., the paradox of how the expansive, restrictive, and static principles relate, of how there is movement in no movement and vice versa] is

- a principle or
- a part of a threelfold principle,
  where
  one
  - rhythmically and
  - naturally
    follows
    the other.

If you imagine it as
- a cycle,
- a circular motion,
you will come closer to the truth.

In a circle there is
- no beginning
  and
- no end.

One is an integral part of the other.

**QUESTION:**
I wonder if you can clarify to some extent
- the connection or
- the disassociation
  between
    - the subconscious
    and
    - intuition?
ANSWER:
If you distinguish
• intuition
from
• insight,
we might say that it [i.e., intuition] is
the highest form.

Intuition
is never wrong.

An instinct
can be wrong.

It [i.e., An instinct]
can be harmful,

it [i.e., an instinct] can come from
the lower nature of the personality.

Intuition comes from
the superconscious,
if you want to be technical about it.

Intuition has the further distinction
of being conscious.

The moment it is
• intuition,
it must be
• conscious,
while an instinct may remain unconscious.
It [i.e., an instinct] may be
- an urge,
- an impulse
  - that is not formulated and
  - of which one is unaware.

An intuition must be conscious, otherwise it would not be an intuition.

It [i.e., intuition] is a message from
- the superconscious into
  - consciousness.

Subconscious forces help to bring it about [i.e., help to bring intuition about].

The subconscious direction you are taking as a whole influences you to be able to have certain intuitions.
QUESTION:
May I ask a question, although I don't think it is permissible.

Science
is now agreed
that
• in the millions of Milky Ways [i.e., in the millions of galaxies] and
• in the billions of stars
there must be life
similar to our own planet.

If this is so,
does
• the Fall
and
• subsequent Plan of Salvation
hold true for other...

ANSWER:
Of course [i.e., Of course the Fall and subsequent Plan of Salvation hold true
across the manifest universe of billions of stars and millions of galaxies].

It [i.e., the manifest universe and The Plan of Salvation]
is one whole.

The Plan of Salvation
includes
the entire creation.

The earth sphere
is but one part of it [i.e., one part of creation and of the Plan of Salvation].

Whether or not
you find life in
• the same or
• similar
forms
on other planets
has nothing to do with it.
Even if the outer form of life is similar — although it is not exactly the same, but that is beside the point —
• the purpose and
• the stage of development in each sphere is a different one.

QUESTION:
There are no other planets in those millions of planets which have the same life as we here?

ANSWER:
Not exactly the same.

• Conditions are adapted to need and
• each sphere has a different need for development in a different area of the personality.
QUESTION:
May I ask about the
• difference and
• distinction
  of
    • obligation
    as against
    • gratitude?

I mean that apart from
the element of
• freedom and
• compulsion.

ANSWER:
Gratitude
  has nothing to do with
  obligation.

Now
  I do not speak of compulsion either.

If you make
  a contract
  with a person,
then due to
  that contract
  you are obligated
  to fulfill certain conditions.
  
  This is your obligation.

It [i.e., Your obligation]
  has nothing to do with
  gratitude
  on either side [i.e., gratitude on the part of either side of
  the two parties involved in the contract].
QUESTIONER:
I don’t mean it that way.

I mean it
in the way
that there are people
who feel,
if they
get any favor,
• obligated [i.e., obligated to return the favor]
  instead of
• grateful [i.e., instead of simply being grateful
  for the favor].

ANSWER:
In that moment [i.e., In that moment of feeling obligated to return the favor]
either
• a compulsive element,
or
• any other number of
  • sick or
  • deviated
    reactions
    must exist.

In a case like this,
once must look deeper
to find the reasons.

For instance,
there are people
who cannot receive.

They may be capable of
• giving,
but when it comes to
• receiving,
  they feel humiliated –
  therefore often
  unduly obligated [i.e., unduly obligated to return the
  received favor in some way].
Yet,

there is not necessarily
a compulsion there [i.e., there where a person feels unduly obligated to
return the received favor in some way]–
not in the strict sense of the word [i.e., not in the strict sense of
the word “compulsion”].

That [i.e., Calling this behavior a “compulsion”]
would be using
a label,
and we must try to
stay away from
any labels,
but rather
dig out
what goes on underneath.

Find out
why
the person feels that way [i.e., why the person feels unduly obligated to
return the received favor in some way].

Where is
• the misconception?

There must be
• a wrong conclusion
  somewhere.

You will probably find
the wrong conclusion
that
"to receive
means
to be humiliated."
But find out further
  why [i.e., why does the person have the wrong conclusion
  that “to receive means to be humiliated”]?  

  What brought this misconception
  into existence,
  what
  led to it?

That will show
  • where the obstruction lies
and therefore
  • how it can be dissolved.

It is
  not necessarily
  a compulsion,
but even if it is,
  it is not enough
  to know that.

Any word
  can become
  a label
  if
  it is supposed to furnish
  the final answer,
  whether it is the word
  • "pride" or
  • "compulsion" or
  • whatever it may be.
It is dangerous
   to just call it [i.e., to just call a behavior or attitude or belief or whatever]
   by some name
and then
   let it go at that.

That will
   never get you
   any further.

The person
   still cannot help it [i.e., cannot help having such and such a behavior or attitude or belief or whatever].

The way,
   the only way
   in cases like this,
is to find
   where
   • the misconception
     is,
   • the wrong idea.

There must be one.
Tonight,
  on this first occasion
  of our reunion [i.e., at this beginning of another working season],
  many of our spirit friends
  are here
  to bless
    • you,
    • each of you individually and
    • all our friends who are away,
      with the strength of
        truth,
        so that
          you will find the way
            out of your
              • distortions and
              • confusions
                where they stand
                  directly in your way,
                    for the moment at least.

The rest [i.e., The rest of your distortions and confusions]
  can follow later.

Receive
  this divine strength
    of
      • truth and
      • clarity of vision.

Let this blessing
  be particularly dedicated
    for this purpose [i.e., for this purpose giving you this divine strength
      of truth and clarity of vision].

And so I bless you
  in the name of
    • God,
    in the name of
      • Jesus Christ,
    in the name of
      • the holy spirit world.

Be in peace,
  be in God!
[Note: This lecture is referenced in a follow-up lecture given 16 years later. See Pathwork Lecture 235 The Anatomy of Contraction originally given on November 19, 1975 – reference given in the Devotional Format of that lecture on page 10 ¶9]

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