

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

1996 Edition, Original Given September 11, 1959

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

¶	Content
03	<p>Greetings!</p> <p>God bless all of you, my dearest friends, blessed is this hour [i.e., <i>blessed is this time we now spend together in this lecture</i>].</p> <p>With great joy we resume our work together in this coming season.</p> <p>Let me express the hope that all my dear friends will continue in their endeavors.</p> <p>If you do [i.e., <i>If you do continue in your endeavors in this Pathwork</i>], you cannot help but reap the fruits by losing the inner burden that you still may carry within yourself.</p>

by Eva Broch Pierrakos

© 1996 The Pathwork® Foundation (1996 Edition)

Edited by Judith and John Saly; Devotional Format Posted 7/28/16

	<p><i>It is my task to bring you</i></p> <ul style="list-style-type: none">• <i>special blessings,</i>• <i>a special strength for the year to come, so that you</i> <ul style="list-style-type: none">• <i>may find the energy to overcome all possible resistance to your development and</i>• <i>can make the best of each phase [i.e., each phase of your development], whatever it [i.e., whatever that phase of your development]</i> <p><i>may be.</i></p>
04	<p><i>It is appropriate that we start the new season with a subject that deals with three cosmic principles existing in the entire universe.</i></p> <p><i>They [i.e., The three cosmic principles] are</i></p> <ul style="list-style-type: none"><i>the</i>• <i>expanding,</i><i>the</i>• <i>restricting, and</i><i>the</i>• <i>static principles.</i> <p><i>They [i.e., The three cosmic principles: expanding, restricting, and static principles] manifest in nature;</i></p> <p><i>they [i.e., the three cosmic principles: expanding, restricting, and static principles]</i></p> <ul style="list-style-type: none">• <i>govern and</i>• <i>influence everything that</i> <ul style="list-style-type: none">• <i>has ever been created and</i>• <i>ever will be created.</i>

*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.*

05

*I will discuss these [three] principles
from the psychological point of view,
so that
in your work
you can benefit from
this knowledge.*

06

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.

07	<p><i>In its negative aspect, the principle of expansion manifests as</i></p> <ul style="list-style-type: none">• <i>aggression,</i>• <i>war,</i> <p><i>on the material level, and on the psychological level as</i></p> <ul style="list-style-type: none">• <i>hostility,</i>• <i>overactivity,</i>• <i>quarreling,</i>• <i>destructiveness,</i>• <i>cruelty,</i>• <i>impatience,</i>• <i>thoughtlessness.</i>
08	<p><i>The principle of restriction in its positive aspect means</i></p> <ul style="list-style-type: none">• <i>equilibrium,</i>• <i>balance –</i> <p><i>for it</i></p> <p><i>is this principle [i.e., the principle of restriction] that</i></p> <ul style="list-style-type: none">• <i>balances the expansion</i> <p><i>and thus</i></p> <ul style="list-style-type: none">• <i>creates harmony,</i> <p><i>preventing the outgoing movement from getting out of control.</i></p> <p><i>It [i.e., The principle of restriction in its positive aspect] represents</i></p> <ul style="list-style-type: none">• <i>introspection,</i>• <i>inward movement,</i>• <i>caution,</i>• <i>patience,</i>• <i>thoughtfulness.</i>

*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.

09	<p><i>In its negative sense, the principle of restriction stands for</i></p> <ul style="list-style-type: none">• <i>regression,</i>• <i>going backward instead of forward,</i>• <i>holding up progress,</i>• <i>going in the wrong direction;</i> <p><i>it stands for</i></p> <ul style="list-style-type: none">• <i>dishonesty,</i>• <i>hypocrisy,</i>• <i>cowardice,</i>• <i>avarice,</i>• <i>selfishness,</i>• <i>egocentricity,</i>• <i>separateness.</i>
10	<p><i>The static principle in its positive aspect stands for preservation.</i></p> <p><i>At first sight it [i.e., the static principle] may seem the same as the restricting principle, but it is not.</i></p> <p><i>The restrictive principle is movement –</i></p> <ul style="list-style-type: none">• <i>inward</i> <p><i>or</i></p> <ul style="list-style-type: none">• <i>backward –</i> <p><i>while the static principle is</i></p> <ul style="list-style-type: none">• <i>rest,</i>• <i>the state of being,</i>• <i>timelessness,</i>• <i>passivity</i> <p><i>in the healthy sense.</i></p>

**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.**

11	<p><i>The static principle in its negative aspect manifests as</i></p> <ul style="list-style-type: none">• <i>stagnation,</i>• <i>putrefaction,</i>• <i>lifelessness,</i>• <i>inertia.</i>
12	<p><i>It is important to realize that every soul is governed by these three principles.</i></p> <p><i>All created beings in the entire universe are influenced by it [i.e., influenced by this set of three principles].</i></p> <p><i>All three principles must work together in the harmonious person.</i></p> <p><i>They must</i></p> <ul style="list-style-type: none">• <i>sustain,</i>• <i>complement, and</i>• <i>further</i> <p><i>one another.</i></p> <p><i>In the disharmonious person, the three principles</i></p> <ul style="list-style-type: none">• <i>will be at war with one another;</i> <p><i>they</i></p> <ul style="list-style-type: none">• <i>will be in contradiction.</i>

13	<p><i>Each created being is governed predominantly by one of these principles.</i></p> <p><i>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.</i></p> <p><i>That cannot be.</i></p> <p><i>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.</i></p>
14	<p><i>To the degree that the entity deviates from divine harmony, the three principles will • clash, will • contradict one another.</i></p>

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.*

15

*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.

	<p><i>So find out where you deviate from these three principles in their perfect form;</i></p> <ul style="list-style-type: none">• <i>in what way and</i>• <i>why</i> <p><i>does this happen.</i></p> <p><i>What misconceptions are responsible for it [i.e., responsible for this deviation]?</i></p> <p><i>This outlook [i.e., seeing where you deviate from these three principles] should help you a great deal, my friends.</i></p> <p><i>It might also give rise to new questions which I will be happy to answer.</i></p>
16	<p><i>These days humanity is quite familiar with two of the principles, the</i></p> <ul style="list-style-type: none">• <i>expanding and</i>• <i>restricting,</i> <p><i>though perhaps calling them by different names.</i></p> <p><i>But the third principle [i.e., the static principle] is not often recognized.</i></p> <p><i>It is also generally ignored that all three principles should</i></p> <ul style="list-style-type: none">• <i>blend together and</i>• <i>be interdependent.</i>

17

*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,*
- *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]
exists,
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.

18

*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.*

19

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]?

20

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.

21

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.

	<p><i>The overemphasis [on the principle of expansion] causes</i></p> <ul style="list-style-type: none"><i>• a negative effect,</i><i>• a deviation</i> <i>in the expansive principle.</i> <p><i>The [negative] effect [of the overemphasis of the expansive principle] must also show up</i> <i>in the working of the other two [i.e., the working of the restrictive and static principles],</i></p> <p><i>where in this respect a</i></p> <ul style="list-style-type: none"><i>• neglect and</i><i>• underdevelopment –</i> <i>and therefore deviation in another sense [i.e., deviation in neglect and underdevelopment rather than deviation in overemphasis] –</i> <p><i>occurs.</i></p>
22	<p><i>Everything</i> <i>is connected by</i> <i>the law of</i> <i>cause and effect.</i></p> <p><i>Take a photograph:</i> <i>on the negative</i></p> <ul style="list-style-type: none"><i>• the objects</i> <i>are black and</i><i>• the background</i> <i>is white,</i> <p><i>while</i> <i>on the print</i> <i>it is the other way around.</i></p> <p><i>Perhaps this analogy</i> <i>will give you the idea.</i></p>

*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.*

23

*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.*

	<p><i>Correctly understood, the purpose of introspection is to break the wall between</i></p> <ul style="list-style-type: none"><i>• the self</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• others.</i>
24	<p><i>By the same token, if a person says:</i></p> <p><i>"By being so extroverted, I neglect my own spiritual nature.</i></p> <p><i>One</i></p> <ul style="list-style-type: none"><i>• cannot and</i><i>• should not</i> <p><i>live so much</i></p> <ul style="list-style-type: none"><i>• on the surface,</i><i>• in the outer world.</i> <p><i>To find God, I have to</i></p> <ul style="list-style-type: none"><i>• retire from the outer world</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• lead an inner life,"</i> <p><i>this attitude shows the same distortion [i.e., is also an expression of the misunderstood and misapplied principle of restriction or introspection].</i></p> <p><i>It is true that</i></p> <ul style="list-style-type: none"><i>• no introspection [whatsoever] and</i><i>• an over-emphasis on the outgoing quality [with, as a result, little or no time left for introspection]</i> <p><i>hinders progress.</i></p>

	<ul style="list-style-type: none">• <i>This imbalance [of having too little introspection], as well as</i>• <i>the objection [i.e., the objection against being too much of an extrovert], is an expression of the</i> <ul style="list-style-type: none">• <i>misunderstood and</i>• <i>misapplied principles we discussed.</i>
25	<p><i>A further proof of ignorance of these cosmic principles is that Eastern teachings are often misunderstood in the following way:</i></p> <p><i>People who have heard something about</i></p> <ul style="list-style-type: none">• <i>Nirvana,</i>• <i>the state of Being,</i> <p><i>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].</i></p> <p><i>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].</i></p>

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.

26

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?*

27	<p>ANSWER: <i>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.</i></p> <p><i>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].</i></p> <p><i>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.</i></p>
28	<p>QUESTION: <i>But there would still be a certain connection between the three principles?</i></p>
29	<p>ANSWER: <i>Oh, absolutely.</i></p> <p><i>You will find when you apply what I am teaching that there must always be a parallel.</i></p>

*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.*

30	<p>QUESTION: <i>Since these principles have to permeate the religious mythology too, in what way is it expressed in the trinity of different religions?</i></p> <p><i>For instance</i></p> <ul style="list-style-type: none">• <i>the Brahmic Trinity or</i>• <i>the Christian Trinity?</i>
31	<p>ANSWER: <i>It cannot be said that the symbol of the trinity only represents these three principles.</i></p> <p><i>Many of the</i></p> <ul style="list-style-type: none">• <i>universal and</i>• <i>cosmic</i> <p><i>principles come in threes.</i></p> <p><i>Hence "three" stands for many things.</i></p> <p><i>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.</i></p>

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].

32

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.

33	<p>QUESTION: <i>Well, the Father principle in the Creation is clearly expressed.</i></p> <p><i>It is said in the Gnostic teachings that</i></p> <ul style="list-style-type: none">• <i>in the Father we are born,</i>• <i>in the Son we die.</i> <p><i>In other words, it is a certain restriction represented in the Christ principle.</i></p>
34	<p>ANSWER: <i>Quite right.</i></p> <ul style="list-style-type: none">• <i>The Father is the Creator, therefore stands for the principle of expansion.</i>• <i>The Son has come to earth.</i> <p><i>He has been incarnated.</i></p> <p><i>Incarnation is</i></p> <ul style="list-style-type: none">• <i>restriction,</i>• <i>an apparent going back, although for the good purpose of</i>• <i>going forward.</i> <ul style="list-style-type: none">• <i>While the Holy Ghost represents</i><ul style="list-style-type: none">• <i>the static principle,</i>• <i>the state of being.</i>

	<p>QUESTIONER: <i>Yes,</i> <i>it is</i> <i>• the equilibrium.</i></p> <p><i>At the same time</i> <i>it is</i> <i>• the reunion.</i></p> <p>ANSWER: <i>Exactly,</i> <i>certainly.</i></p>
35	<p>QUESTION: <i>Now, one more question, please,</i> <i>with regard to</i> <i>breathing.</i></p> <p><i>Is</i> <i>the exhalation</i> <i>the natural restriction?</i></p> <p>ANSWER: <i>• Exhalation</i> <i>is</i> <i>• expansion;</i></p> <p><i>• inhalation</i> <i>is</i> <i>• restriction –</i> <i>backward movement.</i></p> <p><i>• And then</i> <i>there is –</i> <i>which is again so often</i> <i>• ignored and</i> <i>• forgotten –</i> <i>• the third principle:</i> <i>the moment in which</i> <i>you hold.</i></p>

36

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.*

37

*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.*

	<p><i>You cannot develop without both</i></p> <ul style="list-style-type: none">• <i>outgoing</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>ingoing movement</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>assimilating the two [i.e., assimilating what you find in your searching for truth on the outside and from within yourself].</i>
38	<p><i>To speak practically, you cannot develop</i></p> <ul style="list-style-type: none">• <i>by living alone,</i>• <i>without the world bringing out in you what needs to be changed.</i> <p><i>Without outer help,</i></p> <ul style="list-style-type: none">• <i>these elements [i.e., these elements that need to be brought out, offered to others, and, where necessary, changed]</i> <p><i>would remain dormant in you</i></p> <p><i>and</i></p> <ul style="list-style-type: none">• <i>you would thus ignore what you really are, in part at least.</i> <p><i>Without going outward, no material would be given to you to point in the direction of the inner disharmonies.</i></p>

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.*

	<p><i>[Rather than you having to choose when to change from one phase into the other,]</i> Your personality will have found its own cosmic rhythm, following the stream quite naturally.</p> <p>You will then</p> <ul style="list-style-type: none">• be aware of this rhythm and• follow it without<ul style="list-style-type: none">• compulsion [on the one hand] andwithout• resistance [on the other hand].
39	<p>QUESTION: There is so much</p> <ul style="list-style-type: none">• discussion,• speculation and• investigation by scientists whether or not the universe is physically <ul style="list-style-type: none">• expanding and• contracting <p>or</p> <ul style="list-style-type: none">• static. <p>Is there an answer to that?</p>
40	<p>ANSWER: It [i.e., the universe] is constantly in movement.</p>

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.

41

*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.*

42

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 threefold 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.*

43

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.*

44	<p>QUESTION: <i>May I ask a question, although I don't think it is permissible.</i></p> <p><i>Science is now agreed that</i></p> <ul style="list-style-type: none">• <i>in the millions of Milky Ways [i.e., in the millions of galaxies] and</i>• <i>in the billions of stars</i> <p><i>there must be life similar to our own planet.</i></p> <p><i>If this is so, does</i></p> <ul style="list-style-type: none">• <i>the Fall</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>subsequent Plan of Salvation hold true for other...</i>
45	<p>ANSWER: <i>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].</i></p> <p><i>It [i.e., the manifest universe and The Plan of Salvation] is one whole.</i></p> <p><i>The Plan of Salvation includes the entire creation.</i></p> <p><i>The earth sphere is but one part of it [i.e., one part of creation and of the Plan of Salvation].</i></p> <p><i>Whether or not you find life in</i></p> <ul style="list-style-type: none">• <i>the same or</i>• <i>similar forms on other planets has nothing to do with it.</i>

*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.*

46

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.*

47

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].*

48

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,

one 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].

	<p><i>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”].</i></p> <p><i>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.</i></p>
49	<p><i>Find out why the person feels that way [i.e., why the person feels unduly obligated to return the received favor in some way].</i></p> <p><i>Where is</i> • <i>the misconception?</i></p> <p><i>There must be</i> • <i>a wrong conclusion somewhere.</i></p> <p><i>You will probably find the wrong conclusion that "to receive means to be humiliated."</i></p>

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.

50

*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!*

<p><i>[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]</i></p>
--

For information to find and participate in Pathwork activities world wide, please write:

The Pathwork® Foundation
PO Box 6010
Charlottesville, VA 22906-6010, USA
Call: 1-800-PATHWORK, or
Visit: www.pathwork.org

The following notices are for your guidance in the use of the Pathwork® name and this lecture material.

Trademark/Service Mark

Pathwork® is a registered service mark owned by The Pathwork Foundation, and may not be used without the express written permission of the Foundation. The Foundation may, in its sole discretion, authorize use of the Pathwork® mark by other organizations or persons, such as affiliate organizations and chapters.

Copyright

The copyright of the Pathwork Guide material is the sole property of The Pathwork Foundation. This lecture may be reproduced, in compliance with the Foundation Trademark, Service Mark and Copyright Policy, but the text may not be altered or abbreviated in any way, nor may the copyright, trademark, service mark, or any other notices be removed. Recipients may be charged the cost of reproduction and distribution only.

Any person or organization using The Pathwork Foundation service mark or copyrighted material is deemed to have agreed to comply with the Foundation Trademark, Service Mark and Copyright Policy. To obtain information or a copy of this policy, please contact the Foundation.