

Pathwork Guide Lecture No. 55  
An Unedited Lecture  
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### THREE COSMIC PRINCIPLES: THE EXPANDING, THE RESTRICTING, AND THE STATIC PRINCIPLES

Greetings! God bless all of you, my dearest friends, blessed is this hour. In great joy we resume this working season before us. Let me express the hope that all my dear friends will continue in their endeavors and their efforts. If you do, you cannot help but reap the fruits in the form of losing the inner burden that you still may carry within yourself. 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 in certain phases of your development, so that you may make the best of each phase, whatever it may be.

It is appropriate that we start the new season with a subject dealing with three cosmic principles. These are the expanding, the restricting, and the static principles. They exist in the entire universe. They exist in nature. They govern and influence everything that has ever been created and ever will be created. There is no branch of human science where these principles cannot be found. And needless to say, they penetrate and form the human soul as well. In other words, they exist on all levels and all forms, from the subtlest to the coarsest.

I will concern myself with discussing these principles from the psychological point of view so that you can benefit from it in your work. These three principles exist in their pure form as well as in their deviation and distortion.

Let us consider these principles separately, in their positive as well as in their negative aspects. The principle of expansion in its pure and harmonious form is creativity, growth, building, forward movement, search, activity, the outgoing quality necessary to find the other "you" -- therefore unselfishness and lack of egocentricity, search for union or search for anything outside the self. Needless to say, I quote just a few aspects in each category. You can surely enlarge the list.

In its negative aspect, the principle of expansion is aggression, hostility, war as the result of the deviated principle of expansion on the material level, overactivity, quarreling, destructiveness, cruelty, impatience, thoughtlessness.

The principle of restriction in its positive aspect is equilibrium, balance; for it is this principle that balances the outgoing quality and thus causes harmony and prevents the outgoing movement from getting out of control. It represents introspection, inward movement, caution, patience, thoughtfulness. It also represents self-search, in contrast to the search for another "you" contained in 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

together in harmony and complement one another so that more harmony can be created in the soul. In order 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 properly. If the outgoing force is unrestricted, even provided that it is used in a constructive way, growth cannot occur harmoniously. All healthy growth is organic, slow, and steady. And for this, 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. Therefore only assimilated, step by step growth is organic, healthful, and constructive. Thus if the outgoing person does not learn to cultivate his restricting forces, he will never really succeed in finding what he searches for. The expanding forces must turn destructive unless the other two principles are at work as well.

In its negative sense, the principle of restriction stands for regression, going backwards instead of forward, holding up progress, going in the wrong direction (backward movement). It stands for dishonesty, hypocrisy, cowardice, avarice, selfishness, egocentricity, separateness.

The static principle in its positive aspect stands for preservation. At first sight, it may seem the same as the restricting principle, but it is not. The restricting 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 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, fruition cannot take place. If you observe the growth of plants, you will notice this same threefold rhythm. And the more you advance on the path you are on, the more you will become aware of this ever-recurring cycle.

The static principle in its negative aspect means stagnation, putrefaction, lifelessness, inertia.

It is important to realize that every soul is governed by these three principles. No created being in the entire universe is uninfluenced by it. All three principles must work together harmoniously, must sustain, complement, and further one another if the person is harmonious. In the disharmonious person, these three principles will be at war with one another, will contradict one another. Each created being is predominately one of these three principles. But that does not mean that in perfection you represent only one of them to the exclusion of the other two. That cannot be. Although each perfectly created being has the basic characteristics of one of these principles, the other two must be harmoniously blended in. They must sustain, help, and further one another. In the degree that the entity deviates from divine harmony, in that measure these three principles will clash; will contradict one another; will not be understood properly; will be misapplied by overemphasis on one so that the other two are neglected, not cultivated enough, and the one is not used entirely constructively, but unwittingly also in a destructive way. Further harm is often done to the self by suppressing its true nature, by not even being aware of what the true personality is in this respect. You may have a misconception that your true nature -- representing one of these three principles -- is "bad" (this is, of course, entirely unconscious) so that you neglect to grow, cultivate, and purify that in you which is strongest. Thus it festers underneath. Forces that could be put to constructive use are inverted by suppression and therefore affect you adversely, while you overcultivate a part in you that needs no further emphasis. In less severe cases, an overemphasis is

put on that which you truly are, while you neglect the other forces that need cultivation and harmonious blending with your particular strength.

If you consider the work you have done so far with yourself from the point of view of these three cosmic principles -- which belong to the most important principles of the universe -- it must open new vistas about yourself. It must give you further clarification about who you are and what you are. You will understand yourself -- and therefore others -- better by finding out whether or not you have suppressed that in you which may be strongest or whether you overemphasize that in you which is predominant at the expense of the other two forces that need cultivation and purification. I might add here that it is all very well possible that both happen to some degree in one and the same person. On one hand, you may suppress your predominant nature; on the other hand, you may overemphasize it. Both happen unconsciously and out of wrong conclusions. So find out where you deviate from these three principles in their perfect form -- in what way and why this happens. What misconceptions are responsible for it? This outlook should help you a great deal, my friends. It might also give rise for new questions which I will be happy to answer.

Two of these principles, the expanding and restricting ones -- although perhaps called by different names -- humanity is quite familiar with these days. But it is not often that the third principle is recognized. It is generally ignored how important it is that all three blend together and are 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. While the static principle in its negative aspect is the most hindering for human development. This fact should lend itself for interesting speculation and meditation, my friends. Needless to explain again that where stagnation exists, progress cannot occur. Thus, backward movement (the principle of restriction in its negative aspect) is better than no movement 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. Even if they change for the worse, by this very fact you will desire to change your own direction, depressive as the state you find yourself in may be at the time. Besides, the very momentum of your motion, wrong as it was so far, makes it easier to keep on moving in 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 are conditioned to be motionless, it is extremely difficult to summon the strength you need to set yourself in motion. And you may not even realize the necessity for it because in that state it seems hopeless. You are under the impression that nothing changes and nothing can ever change because you stand still. You remain in the same predicament, and that gives you the wrong impression that no change is possible.

Of course, no human being is in the static state in all facets of his personality. Some are to a strong degree; with others, it applies only in certain parts of their personality, manifesting particularly strongly at certain times. It is up to you to find out in what respect it applies to you. Do not ever expect that anything applies completely to one person.

In this connection, I would like to bring to your attention that often the highest and the lowest forms appear similar, and actually are similar, only in a very different way just as with the static principle where the highest and the lowest forms are both motionless. And yet, with all this similarity, there could not be a wider chasm in spiritual quality between these two poles. Let me give

you another example. Plant or mineral life finds itself in the state of being, just as the highest form of existence is in a state of being. But the difference is the former is without consciousness, while the latter has reached the highest degree of consciousness and awareness there is. Outwardly, the lowest and the highest forms have common denominators and similarities. Inwardly and in essence, the difference is all-important. The stages in between are the stages of motion that bring you out of one static stage into the other.

And now, my friends, do you have any questions regarding this subject?

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 and a certain degree and direction of the restricted principle. Do they combine and produce a certain degree and direction of the static?

ANSWER: You mean that one influences the other? Nothing in the human soul is separated. Every quality, reaction, attitude, or tendency must invariably influence everything else in the soul. Sometimes more directly and more obviously. In other instances, 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 you deviate in one respect in one principle, the other two will be influenced by that. Let us say your overemphasis is on the principle of expansion -- it works positively and negatively in you -- this overemphasis, causing a negative effect, is a deviation of the expansive principle. The effect must be also on the other two, where in this respect a neglect and underdevelopment -- and therefore deviation in another sense -- occurs regarding the other two principles. Everything is connected in the law of cause and effect. It is like a photograph. On the negative the objects are black and white, while on the positive it is the other way around. Perhaps this analogy will give you some idea. At any rate, as a result of this work in 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 so that you gain one overall, comprehensive picture. This has to be experienced, it cannot be conveyed in words. And many of my friends have experienced this, at least occasionally.

One further word on the subject of tonight -- 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, as well as the quoted objection, are both an expression of the misunderstood and misapplied principle of restriction and introspection. If it is correctly understood, introspection is used for the purpose of breaking 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." Again it is the same thing. It is true that no introspection and an overemphasis on the outgoing quality hinders progress. This unbalance, as well as the objection, is an expression of the misunderstood and misapplied principles we discussed here. A further proof of ignorance regarding these cosmic principles is when Eastern teachings are misunderstood in the following way. People who have heard something about nirvana, the state of being, the passivity in this respect, often try forcefully to attain this state long before they can

possibly be ready for it. Such a person is, of course, unaware that he unconsciously encourages his tendency to stagnate, clothing it with good motives. Again, this shows ignorance and misunderstanding of the harmonious blending together of these principles if harmony is to be reached and the real state of being finally attained. But this cannot happen by forceful means and special exercises. It is the product of the labor of development.

QUESTION: Would it be possible for instance that a person has a relatively healthy expansive principle and a relatively healthy restrictive and yet a comparatively unhealthy static one. Or in another combination?

ANSWER: Then the word "relative" would have to be very flexible. Because it is impossible that a great degree of deviation exists on one hand and a minimum degree on the other. But it is true that the degree of deviation may be stronger in one respect than in the other, also due to the basic characteristics of the person.

QUESTION: But there would still be a certain connection between these three principles?

ANSWER: Oh, absolutely. You will find that when you take this subject into consideration in your work, there must always be a certain parallel. In other words, when you deviate in one way, you may find exactly the opposite in the other way. In a mirror, your right side is left, and vice versa. Or it is like the analogy of the photograph. I know this is hard to grasp, but you will find out exactly what I mean although this may not happen over night. Incidentally, do not try to force this new knowledge into your work. Remain aware of it, think about it, then it will one day really become a part of your knowledge that you can use constructively. Knowledge has to grow naturally, never forcefully. Relaxed awareness and cultivation of the awareness without pressure will eventually bring it about that this knowledge is really yours. And when this is the case, you will verify what I tried to convey to you here. I know it is very difficult to put into words.

QUESTION: Since these principles have to go through 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 these three principles we discussed tonight are concerned, that the perfect representation of each does not mean that the others are absent. Each represents one harmonious whole, although with a harmonious predominance of one. 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 that 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 are integrated. The male and female qualities do not battle with one another, but sustain, complement, and help one another. None 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 subject of 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, with the Brahmic Trinity, it is easy indeed, but in the Christian it is more difficult.

ANSWER: Well, let us see and work it out together. In the Christian concept, the Holy Trinity stands for the Father, the Son, and the Holy Ghost. Do any of my friends have any idea before I give the explanation?

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....represented in the Christ principle.

ANSWER: It is 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, apparent going back, although for the good purpose of going forward, while the Holy Ghost represents the static principle, the state of being.

QUESTION: 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: there is the moment in which you hold.

QUESTION: That is done in the yoga exercises. The holding is the most important.

ANSWER: Exactly. But not only in particular exercises. Even in normal breathing when one is 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 happens through the holding and nonbreathing part that must be extended to accomplish a trance. This same threefold rhythm is in the whole universe. It must eventually be found in your inner growth. It happens already to some degree although you are not aware of it. 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 to apply it to yourself, when you search within yourself, that is restriction. You cannot develop without both outgoing and ingoing movement, and assimilating the two. 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 would remain sleeping 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 comes the time of fruition when you actually do not seem to go anywhere. These periods will depress you while you are still at the beginning. These will be the times of heaviness and apparent hopelessness. The further you are advanced, 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 you change from one phase into the other. Your personality has found its own cosmic rhythm, following the stream quite naturally. You will then be aware of this rhythm and follow it without compulsion and without resistance.

QUESTION: That is what is called the activity of rest as against dullness and laziness.

ANSWER: Yes, quite true.

QUESTION: There is so much discussion and speculation and investigation, it seems, by scientists regarding whether or not the universe is physically expanding and contracting or static. Is there an answer to that?

ANSWER: It 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 rhythmically. The different schools of thought on this subject have just perceived a part of the universe in one aspect, ignoring the other. Thus the truth is that the universe is expanding, contracting, and static. The same applies even to inanimate objects. They only appear to be static, but they are not, as your atomic scientists will confirm. Now, 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 is no contradiction, my friends, although I realize it is extremely difficult for you to understand. 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 it cannot be explained any further. This, too, can only be understood by experience.

QUESTION: Is the static sort of halfway in between expansion and restriction?

ANSWER: It cannot be measured in such terms as "halfway in between." It is a philosophical concept. It 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.

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 instinct, we might say that it is the highest form. Intuition is never wrong. An instinct can be wrong. It can be harmful, it can come from the lower nature of the personality. Therefore 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 may be an urge, an impulse that is not formulated and of which one is unaware, while an intuition must be conscious, otherwise it would not be an intuition. It is a message from the superconscious into consciousness. Subconscious forces help to bring it about. The subconscious direction you are taking as a whole influences you to be able to have certain intuitions. Does that answer your question?

QUESTION: Yes, but perhaps I need a little clarification of the difference between the subconscious and the superconscious.

ANSWER: Well, I think our friends here will be amply qualified to answer that question so that we can use the time here for something else.

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 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, it is one whole. The plan of salvation includes the entire creation. The earth sphere is but one part of it. 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 besides the point -- the purpose and the stage of development on 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 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 and due to that contract you are obligated to fulfill certain conditions, then this is your obligation. It has nothing to do with gratitude on either side.

QUESTION: I don't mean it that way. I mean it in the way that there are people who feel, if they get any favor, they feel obligated instead of grateful.

ANSWER: In that moment, 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 reason. 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. Yet there is not necessarily a compulsion there, not in the strict sense of the word. That 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. 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? 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, that is not enough to know. 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 may be a danger to just call it by any name and then let it go at that. That will never get you any further. The

person still cannot help it. 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, there are many of our spirit friends here who try 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 -- for the moment at least -- where they stand directly in your way. The rest can follow later. Receive this divine strength of truth and clarity of vision. Let this blessing be particularly dedicated for this purpose. 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!

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