Pathwork Lecture 237: Leadership – The Art of Transcending Frustration

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>03</td>
<td>My most beloved friends, I greet you with divine blessings. It gives me the deepest joy to once again help you in your great endeavor to reach the • security, the • peace and the • ecstasy of your innermost soul: the source of • all life, the source of • all being.</td>
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by Eva Broch Pierrakos
Edited by Judith and John Saly; Devotional Version posted 9/14/14; Rev 5/14/20
We are gathered together for the immense purpose of bringing into this realm of
- matter
and
- duality
  - a new
  - vibratory force
  - a new
  - unity of consciousness.

The importance of this [i.e., the importance of bringing this new force and new unity of consciousness into this realm of matter and duality], in terms of
- evolution,
as well as
in terms of
- your own development,
cannot be measured in human concepts.

I can only ask you again and again to tune in to the deeper meaning of
- your path
and
- the community you are in the process of creating.

Feel the importance of this endeavor [i.e., of this personal and community endeavor].
We speak constantly about the importance of
- opening up,
- giving up your
  - defenses,
  - brittle hardness with which you think to protect yourself.

In the
- open,
- vulnerable state you fear the pain of negative experiences that may come to you from outside.

At the same time you also realize now that
- beauty,
- love,
- truth and
- wisdom can also be taken in from the outside,

and that as long as your defenses are intact, you also prevent yourself from taking these in [i.e., you also PREVENT yourself from taking in these POSITIVE qualities].
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<th>This explains why you often experience that life or people actually give you the best and most longed-for gifts, but you find yourself unable to take them in [i.e. unable to take in these best and most longed-for gifts from the OUTSIDE, from life and from other people].</th>
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<td>However, opening up works in two directions – not only [i.e., not only opening up] toward the outside world [i.e., to receive from the OUTSIDE world]. When you open up, you also make it possible to let out what comes from the deepest levels within [i.e., the deepest levels WITHIN you]. Because the negativities [i.e., the negativities within you] are in themselves a more subtle protective layer [i.e., protective layer in you] that obscures the perfection [i.e., obscures the underlying perfection] of your inner being, they [i.e., these negativities within you that you use to protect yourself] must surface first.</td>
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But beyond them [i.e., beyond and hidden beneath the negativities you use to protect yourself],

the most
- positive,
- creative reality
  that you are

- can
  and
- will emerge
  when
  you commit yourself to be
  fully
  - open
    and
  - undefended.

You erroneously assume that in this open state you cannot protect yourself against abuse.

Nothing could be further from the truth.
Only
when your
• higher self
  functions,
when you are
• free from
  • self-serving,
  • selfish
  attitudes,
when you are
• true to
  your inborn
  • integrity
  and
  • decency,
when you
• follow
  the divine laws of the universe –
  which are laws of
  • justice,
  • truth,
  • wisdom
  and
  • love –
can you be
strong enough for
• real,
• genuine
  • protection,
  • assertion
  and
  • confrontation.
Only then [i.e., Only then, when your higher-self functions, when you are free from self-serving, selfish attitudes, when you are true to your inborn integrity and decency, when you follow the laws of the universe (justice, truth, wisdom and love), and are thereby strong enough for real, genuine protection, assertion, and confrontation.]

can you be free
from
• guilt,

and therefore [i.e., and therefore free]
from
• anxiety
and
• insecurity,
from
• confusion
and
• fear,
which are the only reasons for not being able to defend yourself against abuse.

When you
• speak
and
• think
of
• opening up,
of
• dropping your defenses,
conceive of this act not only as directed toward
• the outside,
but also – and more importantly – as an opening
• inward.
Have the
• courage
and
• faith in your
deepest perfection,

so that
you can trustingly allow
the overlayers
of the lower self [i.e., the lower-self layers that cover over the higher-self layers, which are your deepest perfection]
to emerge,
in order for you to
• recognize
and
• transform
them [i.e., transform these lower-self layers].

Anyone
developed enough
to be capable of
pursuing
such a demanding path as this [i.e., path such as this pathwork]
is also capable of
immense
• fulfillment
and
• joy –
and of
• leadership!

In this path
we are creating
new leaders
in many
• fields,
in many
• directions,
in many
• ways.
The purification you undergo makes you truly capable of genuine leadership.

Now let us discuss the meaning of leadership in the truest sense.

What is your attitude toward leadership — leadership • shown by others as well as • your own?

You have many conflicting attitudes [i.e., many conflicting attitudes toward leadership].

Let us look at them first.

Primarily, you envy leadership in others.

You are also competitive, but you often conceal this feeling [i.e., conceal this feeling of competitiveness] from yourself and then become resentful [i.e., resentful toward those in leadership].
You are quite efficient in creating cases that are supposed to
• substantiate
and
• justify your very unjustified
• feelings
and
• thoughts [i.e., feelings and thoughts of resentment toward those in leadership].

You reactivate, often unnecessarily, your
• old,
• already obsolete authority problem.

Anyone who is a leader in the truest sense of the word becomes your enemy and you believe that it is true that the leader is out to
• punish
and
• deprive you.
Since you
• envy the leaders,
you also
• want to be a leader.

Yet in this
• childish,
• undeveloped
  part of yourself,
  that is often allowed to
  overshadow
  the developed part,
you do
  not want
  to assume the responsibilities
  that go with leadership.

You have here
• a very painful conflict
  and
• a dichotomy.

On the one hand,
you
• resent and
• envy
  leadership
  and
• battle against it [i.e., battle against leadership]
  in others;
on the other hand,
you
• want it for yourself
• without
  fulfilling the basic prerequisites [i.e., prerequisites for being a leader].

Then you
resent
the truer leaders
for
• "taking it away from you,"
or for
• not "giving you"
  the prerogatives of leadership.
You make no
  • movement toward
or
  • commitment to assuming
    the attitudes
    that constitute leadership.

You can perhaps begin to see, my friends, the absurdity of this position.

Yet it is an extremely frequent one, and once you are aware of it in yourself, you will not find it difficult to recognize it when it emerges again in • you or in • others around you.
There is still another conflicting attitude here.

You want a leader for your own benefit, someone who is so
• strong
and
• powerful
and
• benignly disposed toward you,
and
• exclusively concerned with your lower-self desires,
that you can indulge in every destructive
• action
or
• attitude
without facing the consequences.

This
• great leader,
more like a
• personal,
• biased
god,
is supposed to magically alter
• the life stream
and
• life's laws for your benefit.
This figure [i.e., This “great” leader, your personal “god”] should give you
• all the privileges
  without "demanding" from you
    • love,
    • giving,
    • a sense of
      • responsibility,
      • fairness,
      • integrity,
      and so on.

When you examine
the significance
of some of your reactions [i.e. reactions to leadership],
you will easily see
that I do not exaggerate.

This is a
quite accurate description
of your irrational demands
that you busily try to justify.

You have your terms
for this phenomenon.

You call it
• "transference,"
or
• making this super-figure
  your parents.

But terms [i.e., But terms such as “transference”]
easily become
labels
that lose their meaning.
In any case, as long as you do not fulfill the natural prerequisites for leadership in your own right, in whatever fashion, you have no right to

- envy
- and
- resent leadership in others.

Your cases [i.e., Your cases against leadership in others] have no justification.

If you do not first assume leadership for your own life,
you will naturally need a leader who takes on the governing of your life.

No one can exist without leadership.

[Without leadership] You are then like a boat without a rudder.
[Without you assuming leadership for your own life]

- Someone must lead your life,
- someone must govern it, so
  - if
    - you do not choose to do so,
    - others will have to do so to a degree.

On a neurotic level,
you will ask for this leadership [i.e., you will ask for this leadership of your life] in ways that cannot be given to you.

You will also ask for
- the freedom and
  - the privileges which only self-leadership can confer.

So you want others to lead you where it is convenient for you, but you will also resent them for it.

Thus you are torn by many conflicts.
The question is,

• are you still in such an
  • undeveloped,
  • immature
    inner state
    that you require
    others to lead you?

Or

• are you perhaps
  becoming ready
  to be a leader
  in your own right?

You can start
  with your own life,

and from there
  go on to take
  the full responsibility
  for
  • your planetary citizenship,
  for
  • being a bringer-in of the New Age.

Your leadership
  can take many different forms.
But it must begin [i.e., But your leadership must begin] in apparently
• invisible,
• unnoticed
• attitudes
toward
• yourself
• and [toward]
• your immediate environment,
with
• very simple
• little
• steps,
above and beyond the self-responsibility we usually
• talk about
• work with again
• and again.

I should like to explore here a few other such attitudes.

Often, my
• dearest,
• most beloved
• friends,

I see you stuck in attitudes that you truly have outgrown.

That is very damaging.
When you have not outgrown a
  • childish,
  • negative attitude,
but you are
dealing with it [i.e., but are dealing with this childish, negative attitude],
  then
  the harm is not great.

When you are still
  • battling with it [i.e., still battling with this childish, negative attitude],
  • learning about
    • it
    and
    • its ramifications,
  • discovering it [i.e., still discovering this childish, negative attitude]
    on ever deeper levels,
    including the
    • variety and
    • subtlety
    with which these traits can manifest,
then you are exactly
  where you need to be.

But all too often
you disclaim
the truth
  that you are indeed
    • much further
      in your development
    and
    • no longer in a position
      in which you have to act out
      again and again
      attitudes
      that belonged to you
        • years ago,
        or even perhaps
        • months ago.
In terms of spiritual measurements, these months [i.e., these months since you left behind these childish, negative attitudes that you were battling against back then, but which you no longer have to act out now] are lifetimes, yet you
  • insist on holding on to your old habits
  and
  • stay where you no longer belong.

You do not consider that you may indeed have outgrown your
  • jealousies, your
  • competitiveness, your
  • ungenerosity, your
  • selfishness, your
  • lack of concern, your
  • unlovingness, your
  • blaming, and your
  • resenting others for the results of your own ungenerosity.
You are now well into the position of recognizing such negativities [i.e., RECOGNIZING such childish, negative attitudes that you were battling against earlier in your life], but you often fail to question yourself, do you really have to be there still?

My words may sound as if you had not moved and developed and grown.

[But in reality]
You have grown so much that many past • negativities no longer exist, while greater • honesty and • self-awareness do exist.

As a consequence there is much more love among you than ever before.

But precisely because of this growth the remaining stagnancies have • heavier impact and • more serious repercussions.

This is a law of growth.
Can you perhaps now make a different choice whenever the old negative reactions still recur?

Now let us discuss what leadership means.

You
• envy
and
• resent leadership so much because you act as though others, who are in a position of leadership,
  • deprived you of something or
  • imposed something on you that is unfair.

You act as though you were being prevented from executing your own capacity to be a true leader.

Above anything else, a leader, in the best sense of the word, has to want to give unselfishly.
Unselfish giving must exist truly in your smallest acts.

It is not enough to be unselfish in theory, while you continue to practice pettiness, ungivingness and selfishness in your everyday life, and even deny [i.e., and even deny having these negative attitudes] or project these negative attitudes on others.

If you do not want to give unselfishly, you cannot assert your leadership.

If you give grudgingly and unwillingly because you pretend it [i.e., because you PRETEND giving] is demanded of you, it cannot be called giving.
In another sense
true giving
is
demanded of you,
for
if you want
the privileges of leadership –
and there are many [i.e., there are many privileges of leadership] –
the price is
giving.

The laws of
• life
and
• creation
always
"demand," if you will,
that they be obeyed
because they have been
created
in perfection.

Yet
you act as if
this [i.e., you act as if this need to GIVE as the price of leadership]
were an
unfair price,
and you are
full of outraged
• rebellion
and
• resentment,
for which
you often manage to find
justification.

You give
only
• begrudgingly,
• with
• ulterior motives,
• second thoughts,
• calculating inner bargains,
• leaving little back doors open.
That [i.e., Giving ONLY begrudgingly, with ulterior motives and second thoughts, calculating inner bargains, and leaving little back doors open]
is no longer
giving,
and therefore
it leaves
• others
and
• you
empty.

When you take
the next downward step
and ask,

"You see, I gave,
and what do I get from it?"

you negate
that your giving
was ever
genuine
in the first place.

Thus you
cunningly reinforce
your
resistance to giving.

Giving is
a very simple act
which includes also

• the thought
and
• the intentionality
behind the act.
In true giving, you state:

• "I want to be an instrument of divine reality to enrich the world through the divinity that wants to express itself through me.

• I want to do this not for my ego aggrandizement nor for any other ulterior motive or advantage."

That thought, attitude, will actually bring you many advantages.

It [i.e., This attitude of true giving, this attitude of intending to be “an instrument of divine reality enriching the world through the divinity that wants to express itself through you,”] will give you the self-esteem and also the feeling of deserving and claiming the abundance you desperately grope for in faulty ways.
**That attitude** [i.e., That attitude of true giving, that attitude of intending to be “an instrument of divine reality enriching the world through the divinity that wants to express itself through you,”]

must prevail
as an
• underlying,
• overall
and
• all-permeating
  inner
  climate.

Then jealousy
can no longer exist.

The other person's
• giving
and
• values
can never
detract from
  your own [i.e., can never detract from your own giving and values];

you will
• know this
  and
• experience it.

If your giving
is faked,

neither
• anyone else's giving,
nor
• life's abundance
can be received by you.
At the same time [i.e., At those times when your giving is faked],
- other people's
true giving,
and
- the appreciation,
- the abundance in
  - material
  and
  - emotional
goods
they receive for it [i.e., they receive for their TRUE GIVING],

will fill you
with envy.

That in itself [i.e., That presence of ENVY of others in leadership in you in itself]
can be a measurement of
where you are
in regard to
true giving.

True giving
is an act of
love, of course.

And
if you do not
- love
and
if you do not
- wish to learn to love,
you cannot fulfill
your deepest yearning.
While you may be praying
to be able to
• give
and
• love,
you may yet be blind to
the areas where you demonstrate
the opposite toward your fellow-creatures in
• subtle
• little ways.

Leadership in its real sense is built on
• the love of
• true giving
and on
• the true giving of
• love.

Nothing can go wrong when that attitude exists.

Perfect balance will be attained
• in all the many
• dichotomies and
• conflicts,
• in all the apparent difficulties of decisions
your dualistic life seems to consist of.
Another quality extremely necessary for the leadership that is awaiting many of you is the ability to be
• impartial
  and
• objective.

That ability is still often lacking in you, my dearest friends.

You refuse to see your personal • stake
  and • desires
  in an issue and
  you build justifications around your • personal,
  • tainted desires.

You claim • objectivity and
• impartiality when this [i.e., when your claim of objectivity and impartiality] couldn’t be
  farther from the truth.
If you lack this ability [i.e., If you lack this ability of objectivity and impartiality],
the next best step
  • that will bring you toward
    the more advanced state
    of objective detachment –
  and
  • that in fact
    is already
    • a manifestation
      of that state [i.e., of that state of objective and impartial detachment]
      to a degree,
    as well as
    • an indispensable prerequisite of it –
      is
      • the awareness of the partiality,
      • the admitting of it [i.e., the admitting of the partiality],
        and thus
        • disqualifying yourself
          from arguing the case in question.

Admit
  how you
  bend reality
  according to
  the emotional colorations
  of your desires.

By now,
  as a result of your practice
  in self-honesty,
  this [i.e., this admission 1] of your subjectivity, and 2) of your bending of reality
  according to emotional colorations of your desires AND thereby
  disqualifying yourself from arguing the case in question]
  should be possible
  for most of you.

Your pathwork trains you
  for this highly advanced state of
  • honesty
    and
    • fairness.
You can, by now, quite easily admit how you have a stake in certain assumptions and do not want to believe differently.

And you may also claim that you are nevertheless objective.

*That [i.e., Having a stake in certain assumptions and also being objective] is not possible, my friends.*

For when you are blinded by
• self-interest and self-righteousness,
• resentments and demands,
• fear and guilt,
• coveting and jealousy,
• all sorts of negative feelings and thoughts,

your assessments • are not, and • cannot be objective.
It is truly
a sign of greatness
to know that
you
• are,
in this or that area,
full of
• disturbing,
• turbulent
emotions,
full of
• conflict,

and
• cannot
therefore
form an opinion.

By doing so [i.e., by stating that because of your emotions and inner
conflicts you cannot form an objective and impartial opinion
in this or that area]
you take
a great step
toward
• your liberation
and
toward
• developing the capacity
to become a
• trustworthy,
• reliable
leader.

It [i.e., Being aware of your emotions and inner conflicts and acknowledging that
you cannot form an objective and impartial opinion in this or that area]
is the only way
to form
• valid assessments of others,
to be
• objective.

A leader
must have
this greatness.
But

your stake in

• explaining
  and

• fashioning
distorted reality
  is a tremendous hurdle.

And if you have already attained,
in some manner,
a position of leadership,
you can be toppled
by the lack of
this impartiality.

• Not admitting it [i.e., not admitting this LACK of impartiality in you],
  and
• claiming
  that you are
  free from
  personal stakes
  in proclaiming your opinions

  makes you very vulnerable.

[When you do not admit this LACK of impartiality in you]

You must then

• guard
  and

• defend
  an unrightful
  position of leadership.
The ability
• to know your coloration of reality
and then
• to voluntarily disqualify yourself

is a sign of
• maturity
and
• greatness
that will indeed bring you to an ever-growing capacity to
• perceive reality as it is,
to
• know it [i.e., to KNOW reality AS IT IS] and
• state it [i.e., to STATE reality as it is] without fear, and
• be true to it [i.e., to BE TRUE TO reality as it is], even if it [i.e., even if these actions] may expose you to criticism.

• Strength,
• self-trust and
• security
come as a result of the honesty to
• know and
• admit when you
• are not impartial and
• do not wish to be.

We may state it thus:
you can have the objectivity of knowing that you are not objective.
Another quality of leadership is the willingness to risk

• exposure
and
• criticism.

If you
• fear
and
• guard against it [i.e., if you fear and guard against exposure and criticism],
and yet grab for leadership because you like
• its advantages,
• the power
and
• prestige,
then again
you defeat the purpose [i.e., defeat the purpose of leadership].

[By grabbing for leadership while you fear exposure and criticism,]

• You create a painful conflict in yourself
and
• you create frustration.

True leadership cannot exist under these circumstances [i.e., under these circumstances where you have grabbed power and yet fear both exposure and criticism],

for which you may then again blame
• the outer world and
• those who,
at least in some respects, have rightfully attained leadership, whether you want to
• admit and
• see this
or not.
If you cannot bear the momentary pain of being • misunderstood, • criticized –

rightly or wrongly –

then you do not have the firm foundation necessary for a true leader.

Leadership means constant risk.

If you • do not wish to take the risk [i.e., the risk that leadership requires],

and • are full of • jealousies, • resentments,

and • rebellion toward those who assume the responsibilities of leadership with all that this implies,

how can you make a case for yourself?
Still another absolutely essential quality of leadership that the infantile personality lacks and is unwilling to even consider is the proper attitude toward frustration.

We have discussed this before, but I still see many of you being blind to what is going on within, not acknowledging your anger and fury when something does not go your way.

I want to spend a little more time on this all-important topic [i.e., this all-important topic of FRUSTRATION].

• True unification and wholeness of the personality can only come when the dichotomy of frustration versus fulfillment has been conciliated.
Now

how can it [i.e., how can the dichotomy of frustration versus fulfillment] be conciliated when

• one side of the duality [i.e., here FRUSTRATION] is fought against

and

• the other [i.e., the other side of the duality, here FULFILLMENT] [is] grabbed at?

If you have a very strong

• "I must have it"

for what you desire

and simultaneously an equally strong

• "I must not have it"

for its opposite, you are in a state of painful duality.

You erroneously attempt to reduce the tension of this painful state by pressuring life into giving you the fulfillment of the desire by eliminating all frustration.
Thus [i.e., Thus, by attempting to pressure life into giving you FULFILLMENT by ELIMINATING all FRUSTRATION.]

you never learn how to transcend frustration so it can no longer occur.

Of course this attempt [i.e., this attempt to get fulfillment by eliminating frustration]

must remain futile and [i.e., and as a result of this futility in trying to eliminate frustration]
you only become more frustrated.

You can be sure that as long as you experience frustration you have to learn from it.

What kind of approach would be

• fruitful toward frustration and would eventually
  • lead to its transcendence?

When I speak of • transcendence [i.e., here transcendence of frustration]
I do not mean a • false transcendence of making yourself so disconnected from your feelings that you do not know how
  • tense,
    • anxious
    and
    • desirous you are.
Rather than this false transcendence which disconnects you from your actual feelings when you are frustrated]

I mean a

• genuine transcendence that is
  • highly alive,
  • conscious and
  • dynamic,

• full of feelings that flow harmoniously with the stream of life.

There are some steps [to take] in the attainment of this state [i.e., this state of genuine transcendence of frustration].

The first step on this particular ladder [i.e., The first step on this particular ladder of learning to transcend frustration] would be the following attitude:

"If what I experience is

• painful or
• undesirable,
  • I will trust it anyway;
  • I will trust my faculties
    • to bear it,
    • to relax into it,
    • to learn from it,
    • to handle it and
    • [to] make the best of it.
  • I
    • will learn a lesson
      from this particular frustration and
    • will not act as if it were a catastrophe.
  • Perhaps it is not a catastrophe,
  • perhaps something good can come from it."
That
ever very open attitude [i.e., very open attitude toward frustration]
is the first step
that will bring you
almost at once
into a new state of
greatly
• reduced anxiety
and
greatly
• increased security.

For your anxiety
is fostered
by your
• dependence on
something that cannot be [i.e., dependence on the total absence of
ALL frustration, a state that cannot be since the absence of
ALL frustration is NOT REALITY in the earth plane]

and
by your
• assumption
that you have to
manipulate
[what is] reality around you
to suit your
• most infantile misconceptions
and
• unreal needs
for instant gratification.

You feel that
everything
has to be
exactly
according to your
• momentary,
• very limited
vision –
a vision that is
totally cut off from
the sequence of
cause and effect
• in your life and
• in universal life.
The first step [i.e., This first step on the ladder of learning to transcend frustration] is to

• make room for relaxing
  • your reaction of
    • utter disgust
    and
    • outrage about frustration,
  • your
    • fear
    and
    • anger about it [i.e., your fear and anger about frustration],

and to

• challenge and
• question this reaction [i.e., this reaction of disgust and outrage, fear and anger to frustration],

to

• consider it [i.e., to consider this reaction of utter disgust and outrage, fear and anger about frustration] as being possibly
  • faulty and
  • erroneous.

Thereby

you can make room for new faculties to emerge in you,

• the faculty that can allow things to unfold [i.e., to simply unfold naturally],
• the faculty that you find a new
  • strength and
  • wisdom to deal with something that does not bend according to your self-will.
This attitude [i.e., This attitude that flows from both these 1) new faculties to allow things to simply unfold naturally, and 2) new faculties of strength and wisdom to deal with something that does not bend according to your self-will] gives immense
• self-confidence
and
• self-reliance
that
• constant obedience
to your self-will
could never confer on you.

This is a very important first step [i.e., very important first step on the ladder of learning to transcend frustration], my dearest ones,
that leads to a much more beautiful one [i.e., to a more beautiful next step].

The next step [i.e., the next or second step] on the ladder of learning to transcend frustration is the
• active,
• deliberate
and
• renewed
search for
the meaning of
any particular frustration.

What does the particular frustration you are dealing with at this time have to teach you?
For, as I said, and I deliberately repeat it,

there is no frustration that does not contain a

• joyful,

• valuable,

• liberating lesson for you.

Most of the time you are completely unwilling to consider such a possibility.

You are so bent on

battling the occurrence of frustration that

• the lesson gets lost and

• you pass by

• a valuable high mark on your path,

• an opportunity.

So you create

the necessity for such opportunities [i.e., for such opportunities to learn lessons from frustration] to inevitably repeat themselves [i.e., to repeat themselves in future incidents of frustration, since you refused to learn the needed lesson from this frustration’s earlier occurrence].

They [i.e., Incidents of frustration from which you are to learn] must come, no matter how you battle against them.
The more you battle against them [i.e., battle against incidents of frustration which actually provide opportunities for you to learn],

• the more rigid you will become,
• the worse the frustration will appear,
• the more the frustrations will grow in
  • intensity and
  • significance until they overwhelm you.

Through being overwhelmed there may be a chance for you to discover you have created the illusion that frustration is an enemy.

The overwhelming experience [i.e., The overwhelming experience of frustration] has the capacity to loosen up the tightness against
  • frustration and consequently against
  • all of life.

Frustration is a friend, my friends.
You can make it [i.e., You can make frustration] a friend by

• courageously

and

• intelligently

• wishing to explore its meaning and

• allowing it to be your

• teacher

and your

• therapist, as it were.

This [i.e., This second step on the ladder of learning to transcend frustration – letting frustration be your teacher and “therapist,”] will bring you to

the third step on this ladder, which is

the discovery of the meaning [i.e., the MEANING of instances of frustration].

For him who knocks,
the door shall be opened;

he who searches
must find.

• The answer,

• the meaning [i.e., the MEANING of instances of frustration],

will always astound you.
The realization of
• how necessary
  this lesson is [i.e., how necessary	his lesson from an instance of frustration is],
• what you
  gain from it [i.e., what you gain from this instance of frustration]
  in new
    • strength,
    • wisdom,
    • liberation,
    will already
    alter
    your outlook toward frustration,
    so that
    when another such lesson comes [i.e., when
    another such lesson of frustration comes]
you will be
  • much less afraid of it,
  • much more confident
    of its [i.e., of the frustration’s]
    meaningfulness for you
  and
  • much less resistant
    to repeat the steps [i.e., repeat the steps
to transcend this next frustration].

It [i.e., This change in outlook toward frustration]
will give you
• a new trust in life
and
• a new vision
  of the consciousness
  behind
  all things,
even
  behind
  the frustration.

This is obviously
a substantial step
 toward conciliating
 the dichotomy of
• frustration
  versus
• fulfillment.
The further step on the ladder [i.e., The further fourth step on the ladder of learning to transcend frustration]

brings you into a
• much deeper,
• more subtle
and
• more radiant
world.

When you have passed the previous steps [i.e., the previous three steps of the ladder of learning from frustration], you can begin to practice something very beautiful.

You know, at least theoretically, that the reality of God exists in every fraction of
• second in time,
in every fraction of
• measurement,
in every fraction of
• experience,
in
• everything that is, whether it be an
• entity,
a • being,
a • creation,
an • object,
an • experience.
Divine reality
in its
great joyous

• truth
and
• aliveness
and
• meaningfulness
and
• purposefulness

lives in everything
that
• is,
that
• ever was,
and
that
• ever will be.

I have said these words before.

I deliberately repeat them here,
for they apply to
• frustration
as well.

As you approach
frustration
through the steps I have proposed here,
• the point of the frustration
will narrow;
• you will perhaps be able to
• focus into it
  in a meditative attuning,
and
• let yourself
  fully experience
  that point of frustration,
after
you have
  learned the lesson
  it has to teach.
And
• flow
  with it [i.e., flow with the experience of frustration],
• go
  with it,
• accept
  it,
• embrace
  it.

Completely reverse your attitude,
from
• rejecting [i.e., FROM rejecting frustration]
to
• accepting
  it [i.e., TO accepting frustration].

And what you will experience
  will surpass your imagination.

You will discover
  in its deepest one-pointedness
  the divinity of
  • life,
  the divinity of
  • a particular frustration.

And it [i.e., And this particular frustration]
  will no longer be
  a frustration.

[Rather,]
It [i.e., that particular frustration itself]
  will become [i.e., will become, instead of frustration,]
  the highest fulfillment imaginable,
    much more so
    than the fulfillment you craved for,
    away from
    the frustration [i.e., than the fulfillment you craved for in
      the fulfillment side of dualistic dichotomy
      of fulfillment versus frustration].
That, of course, my beloved friends, is the point where you have • overcome frustration, where you have • mastered and • truly transcended it [i.e., where you have mastered and truly transcended this particular frustration] – not on the mask level through the false way of • denying your frustrated feelings, but truly overcome it [i.e., but truly OVERCOME this particular frustration].
• Not only will you no longer fear frustration,
• not only do you now know
  • that you can deal with it,
  • that you have the equipment and the capacities and the resources and the creativity to do so,
• but you will also have
  • utilized it [i.e., utilized this particular frustration] as a beautiful lesson
  and
  • found the divinity of it [i.e., found the divinity of this particular frustration], where
    • all is one,
    where there is
    • God and
    • fulfillment within
    • the frustration.

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This is your road, my friends.

This is what many of you now need on your path.
I am not saying that every rightful leader, in the positive sense, has totally transcended frustration in this way.

But I will say that to the degree
• true leadership exists,
• the attitude toward frustration is fairly mature and realistic and no longer
• a feeling of outraged insult.

Now when you free yourself of
• these impediments, of
  • selfishness, of
    • insistence to never experience frustration, of
      • unlovingness and ungivingness, of
        • ego aggrandizement, of
          • jealousy and
            • resentments,
then you have removed major obstructions to your fulfillment.
You still go around, at times, my friends, complaining about this or that
• unhappiness
or
• unfulfillment;

and you choose not to connect with those very attitudes I talk about here [i.e., attitudes I just now talked about here: unlovingness, selfishness, etc.].

They [i.e., Those attitudes I just now talked about here: unlovingness, selfishness, etc.] are the creators of your
• unfulfillment
and
• frustrations [these creators being]:
  your
   • unlovingness,
  your
   • selfishness,
  your
   • lack of impartiality,
  your
   • bias
   and
   • one-sidedness,
  your
   • outrage when you meet frustration.

With your unwillingness to expose yourself to the possibility of being frustrated, you
• limit your life to very narrow confines and
• make yourself unnecessarily vulnerable in a brittle way.
Happiness means many things.

It means all the things I have discussed here.

When you have come home to your own resources, to your own inner greatness because you have learned the lessons, you must be in one way or another a leader.

Leadership does not always take the form of visible outer manifestation.

It [i.e., Leadership] also exists in more subtle ways.

In fact, it [i.e., In fact, leadership] almost always begins in • subtle, • unnoticeable ways.

But you will be an authority in your own right in the best sense of the word.
You cannot have true authority unless

• you reconsider the attitudes I have mentioned,
  and

• your jealousies and envies
  appear as the painful illusions they are.

Still all too often

• you take them [i.e., you take your jealousies and envies] seriously,

• you do not acknowledge them [i.e., you do not acknowledge your jealousies and envies] as illusions and

• you justify them [i.e., you justify your jealousies and envies];

• you act as if others
  who have more authority took it away from you.

So I implore you, my dearest friends, be where you really can be now.

Shed these unnecessary attitudes [i.e., SHED these unnecessary attitudes such as selfishness, biases, jealousies, etc.].
You have already
  • acknowledged
  and
  • faced
    some of them [i.e., some of these unnecessary attitudes, such as
    selfishness, outrage when you meet frustration, biases, etc.]

and
  it is time
  to let them go.

Let this lecture
  deeply
  go into you.

• Heed
  it [i.e., HEED this lecture],
• use
  it [i.e., USE this lecture],
• make
  it [i.e., make this lecture]
    the help
    it is meant to be.

You have
  nothing but
    joy
    to expect
    from doing so.

Your
  • goodwill,
your
  • serious attempt
    to become
    who you are

    already

    in this respect,
    is now truly possible.
You think
that the person
you
can be
has not been born yet,
but
he or she
is already
waiting to be
released
when you
• let go
and
• open yourself up
to what
wants to emerge
from within you.

It is only the
• outer,
• separated,
• obsolete
part of the self
that still takes such dominance [in you]
because
your willful personality
allies itself
with it [i.e., your willful personality allies itself with the
outer, separated part of the self],
rather than [i.e., rather than ally itself]
with what is
• so much
• stronger
and
• so much more
• real
and
• ready to emerge
into manifestation.
Let me part from you –
in manifestation only.

For I am always here,
• close to you
and
• loving everyone of you
  • dearly
  and
• deeply,
as we all do
  in our world,
who are so concerned with
the beautiful creation
you are part of.

So I say,
• be blessed,
• rejoice,
and
• have faith
  that your life
    • is
      a glory
    and
• will be
  a more and more glorious fulfillment.

Be blessed
my beloved ones.

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