

Pathwork Lecture 237: Leadership – The Art of Transcending Frustration

1996 Edition, Original Given January 14, 1976

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><i>My most beloved friends, I greet you with divine blessings.</i></p> <p><i>It gives me the deepest joy to once again help you in your great endeavor to reach the</i></p> <ul style="list-style-type: none"> <i>• security,</i> <i>the</i> <i>• peace and</i> <i>the</i> <i>• ecstasy</i> <p><i>of your innermost soul: the source of</i></p> <ul style="list-style-type: none"> <i>• all life,</i> <i>the source of</i> <i>• all being.</i>

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*We are gathered together
for the immense purpose
of bringing into this realm of*
• *matter*
and
• *duality*
a new
• *vibratory force*
and
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
of
• *the community*
you are in the process of
creating.

Feel
the importance
of this endeavor [i.e., of this personal and community endeavor].

04

*We speak constantly
about the importance
of*

- opening up,*

of

- 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].*

	<p><i>This explains why you often experience that</i></p> <ul style="list-style-type: none">• <i>life</i> <p><i>or</i></p> <ul style="list-style-type: none">• <i>people</i> <p><i>actually</i> <i>give you the</i></p> <ul style="list-style-type: none">• <i>best</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>most longed-for</i> <p><i>gifts,</i></p> <p><i>but</i> <i>you find yourself</i> <i>unable to take them in [i.e. unable to take in these best and most</i> <i>longed-for gifts from the OUTSIDE, from life and from other people].</i></p>
05	<p><i>However,</i> <i>opening up</i> <i>works in</i> <i>two directions –</i> <i>not only [i.e., not only opening up]</i> <i>toward the</i> <ul style="list-style-type: none">• <i>outside world [i.e., to receive from the OUTSIDE world].</i></p> <p><i>When you</i> <i>open up,</i> <i>you also make it possible</i> <i>to let out</i> <i>what comes from</i> <i>the deepest levels within [i.e., the deepest levels WITHIN you].</i></p> <p><i>Because</i> <i>the negativities [i.e., the negativities within you]</i> <i>are in themselves</i> <i>a more subtle</i> <i>protective layer [i.e., protective layer in you]</i> <i>that obscures</i> <i>the perfection [i.e., obscures the underlying perfection]</i> <i>of your inner being,</i></p> <p><i>they [i.e., these negativities within you that you use to protect yourself]</i> <i>must surface first.</i></p>

*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.*

06

*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.**

07

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.**

	<p><i>Have the</i></p> <ul style="list-style-type: none">• <i>courage</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>faith in your deepest perfection,</i> <p><i>so that</i></p> <p><i>you can trustingly allow</i></p> <p><i>the overlayers</i></p> <p><i>of the lower self [i.e., the lower-self layers that cover over the higher-self layers, which are your deepest perfection]</i></p> <p><i>to emerge,</i></p> <p><i>in order for you to</i></p> <ul style="list-style-type: none">• <i>recognize</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>transform</i> <p><i>them [i.e., transform these lower-self layers].</i></p>
08	<p><i>Anyone</i></p> <p><i>developed enough</i></p> <p><i>to be capable of</i></p> <p><i>pursuing</i></p> <p><i>such a demanding path as this [i.e., path such as this pathwork]</i></p> <p><i>is also capable of</i></p> <p><i>immense</i></p> <ul style="list-style-type: none">• <i>fulfillment</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>joy –</i> <p><i>and of</i></p> <ul style="list-style-type: none">• <i>leadership!</i> <p><i>In this path</i></p> <p><i>we are creating</i></p> <p><i>new leaders</i></p> <p><i>in many</i></p> <ul style="list-style-type: none">• <i>fields,</i> <p><i>in many</i></p> <ul style="list-style-type: none">• <i>directions,</i> <p><i>in many</i></p> <ul style="list-style-type: none">• <i>ways.</i>

*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?*

09

*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.

10

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.*

11

*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.

	<p><i>This figure [i.e., This “great” leader, your personal “god”] should give you</i></p> <ul style="list-style-type: none"><i>• all the privileges without "demanding" from you</i><i>• love,</i><i>• giving,</i><i>• a sense of</i><ul style="list-style-type: none"><i>• responsibility,</i><i>• fairness,</i><i>• integrity,</i><i>and so on.</i> <p><i>When you examine the significance of some of your reactions [i.e. reactions to leadership], you will easily see that I do not exaggerate.</i></p> <p><i>This is a quite accurate description of your irrational demands that you busily try to justify.</i></p>
12	<p><i>You have your terms for this phenomenon.</i></p> <p><i>You call it</i></p> <ul style="list-style-type: none"><i>• "transference,"</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• making this super-figure your parents.</i> <p><i>But terms [i.e., But terms such as “transference”] easily become labels that lose their meaning.</i></p>

*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.*

13

*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.

14

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***
and
• ***work with***
again
and again.

15

***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
ungiveness.*

16

*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.

	<p><i>Can you perhaps now make a different choice whenever the old negative reactions still recur?</i></p>
17	<p><i>Now let us discuss what leadership means.</i></p> <p><i>You</i></p> <ul style="list-style-type: none"><i>• envy</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• resent</i> <p><i>leadership so much because you act as though others, who are in a position of leadership,</i></p> <ul style="list-style-type: none"><i>• deprived you of something</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• imposed something on you that is unfair.</i> <p><i>You act as though you were being prevented from executing your own capacity to be a true leader.</i></p> <p><i>Above anything else, a leader, in the best sense of the word, has to want to</i></p> <p><i>give unselfishly.</i></p>

*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.*

18

*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.*

19

*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,***

that

- ***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.*

20

*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.

21

*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.*

22

*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,*

by

- resentments and*
- demands,*

by

- fear and*
- guilt,*

by

- coveting and*
- jealousy,*

by

- all sorts of negative*
 - feelings and*
 - thoughts,*

your assessments

- are not,*

and

- cannot be
objective.*

23

*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.

24

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.

25

*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.

26

*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?*

27	<p><i>Still another absolutely essential quality of leadership that the infantile personality</i></p> <ul style="list-style-type: none">• lacks <p><i>and</i></p> <ul style="list-style-type: none">• is unwilling to even consider is the proper attitude toward frustration. <p><i>We have discussed this before, but I still see many of you</i></p> <ul style="list-style-type: none">• being blind to what is going on within,• not acknowledging your• anger <p><i>and</i></p> <ul style="list-style-type: none">• fury <p><i>when something does not go your way.</i></p> <p><i>I want to spend a little more time on this all-important topic [i.e., this all-important topic of FRUSTRATION].</i></p>
28	<ul style="list-style-type: none">• True unification <p><i>and</i></p> <ul style="list-style-type: none">• wholeness of the personality can only come when the dichotomy of• frustration <p><i>versus</i></p> <ul style="list-style-type: none">• fulfillment <p><i>has been conciliated.</i></p>

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.

29

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].

30

***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
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.***

31

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].

32

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.*

33

*Frustration
is a friend, my friends.*

	<p><i>You can make it [i.e., You can make frustration] a friend by</i></p> <ul style="list-style-type: none"><i>• courageously</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• intelligently</i><ul style="list-style-type: none"><i>• wishing to explore its meaning and</i><i>• allowing it to be your</i><ul style="list-style-type: none"><i>• teacher</i> <p><i>and your</i></p> <ul style="list-style-type: none"><i>• therapist, as it were.</i>
34	<p><i>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].</i></p> <p><i>For him who knocks, the door shall be opened;</i></p> <p><i>he who searches must find.</i></p> <ul style="list-style-type: none"><i>• The answer,</i><i>• the meaning [i.e., the MEANING of instances of frustration],</i> <i>will</i> <i>always</i> <i>astound you.</i>

The realization of

- **how necessary**

this lesson is [i.e., how necessary

this 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.**

35

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].*

36

*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.*

37

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.*

38

*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.

39

*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.*

40

*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.*

41

***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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