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* <u>not</u> *bolded.*] To learn more of my Devotional Format and see the lectures I have done in this way, go to <u>https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/</u>

Gary Vollbracht

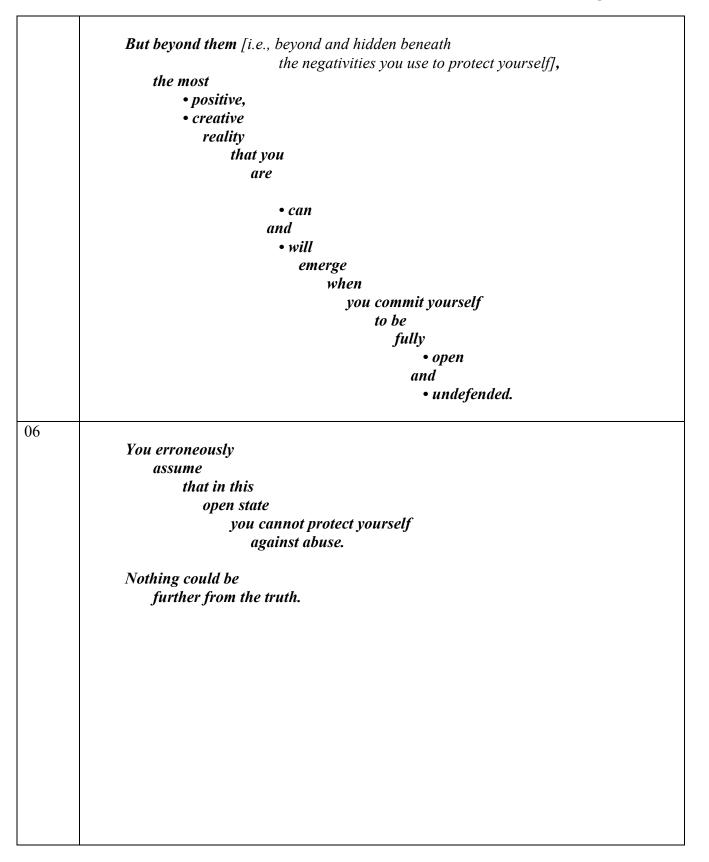
9	Content
03	
	My most beloved friends,
	I greet you with
	divine blessings.
	It gives me the
	deepest joy
	to once again
	help you in
	your great endeavor
	to reach
	the
	• security,
	the
	• peace and
	the
	• ecstasy
	of your innermost soul:
	the source of
	• all life,
	the source of
	• all being.

```
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 vour • defenses, your • 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].

-

	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].
05	
	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
	<i>the perfection</i> [i.e., obscures the underlying perfection]
	of your inner being,
	<i>they</i> [i.e., these negativities within you that you use to protect yourself] <i>must surface first</i> .



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,]
1	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.

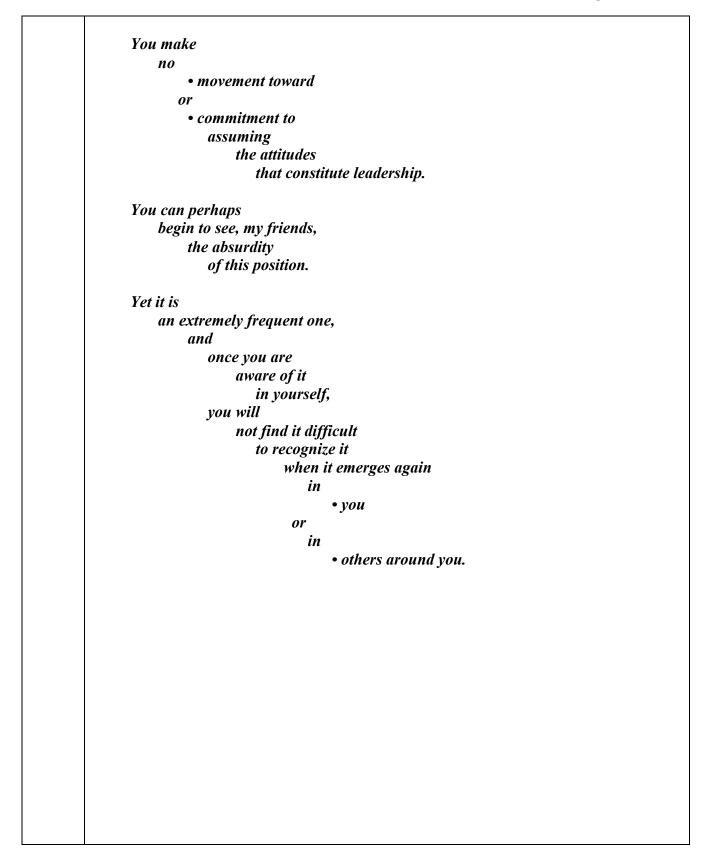
	Have the
	• courage
	and
	• faith in your
	deepest perfection,
	_
	so that
	you can trustingly allow
	the overlayers
	of the lower self [i.e., the lower-self layers that cover over the
	higher-self layers, which are your deepest perfection]
	to emerge,
	in order for you to
	• recognize
	and
	• transform
	<i>them</i> [i.e., transform these lower-self layers].
08	
	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
	• <i>joy</i> –
	and of
	• leadership!
	In this path
	we are creating
	new leaders
	in many
	• fields,
	in many
	• directions,
	in many
	• ways.
	17 wy Se

-

	The purification
	you undergo
	makes you
	truly capable of
	genuine leadership.
	genuine teuuersnip.
	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
	<i>many conflicting attitudes</i> [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.

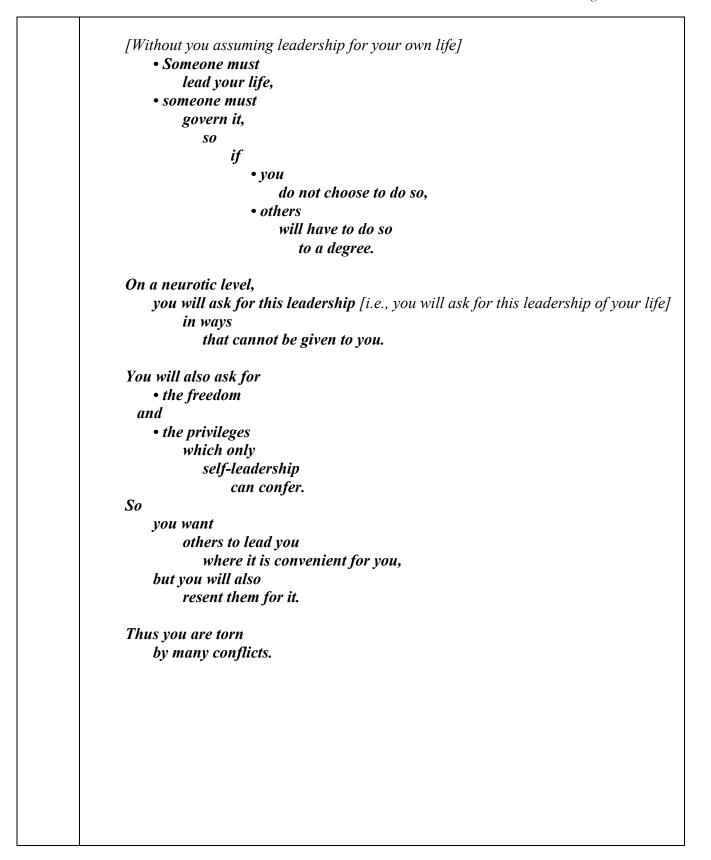
10 Since you • envy the leaders, you also • want to be a leader. Yet in this • childish, • undeveloped part of yourself, that is often allowed to overshadow the developed part, you do not want to assume the responsibilities that go with leadership. You have here • a very painful conflict and • a dichotomy. 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.



11 There is still another conflicting attitude here. You want a leader for your own benefit, someone who is **S**0 • 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.
12	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.
13	
	If you
	do not
	first
	assume leadership
	for your own life,
	you will naturally
	you will naturally need
	a leader
	who takes on
	the governing of
	your life.
	your ajc.
	No one can exist
	without leadership.
	[Without leadership]
	You are then
	like a boat
	without a rudder.



14 The question is, • are you still in such an • undeveloped, • immature inner state that you require others to lead you? 0r • 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.
	unu ugum.
15	
	I should like to explore here
	a few other such attitudes.
	Often, my
	• dearest,
	• most beloved
	friends,
	<i>J</i>
	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
    vou 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.
```

	ns of
sp	iritual measurements,
	<i>these months</i> [i.e., these months since you left behind these childish, negative attitudes that you were battling against back ther but which you no longer have to act out now]
	are lifetimes,
yet you	-
	nsist on
	holding on to
	your old habits
and	
• 5	<i>tay</i>
	where you no longer belong.
You do	o not consider
th	at you may indeed
	have outgrown
	your
	• jealousies,
	your
	• competitiveness,
	your
	• ungivingness,
	your
	• selfishness,
	your
	• lack of concern,
	your
	• unlovingness,
	your
	• blaming,
	and
	your
	resenting others for the results of
	for the results of your own
	ungivingness.
	ungivingness.

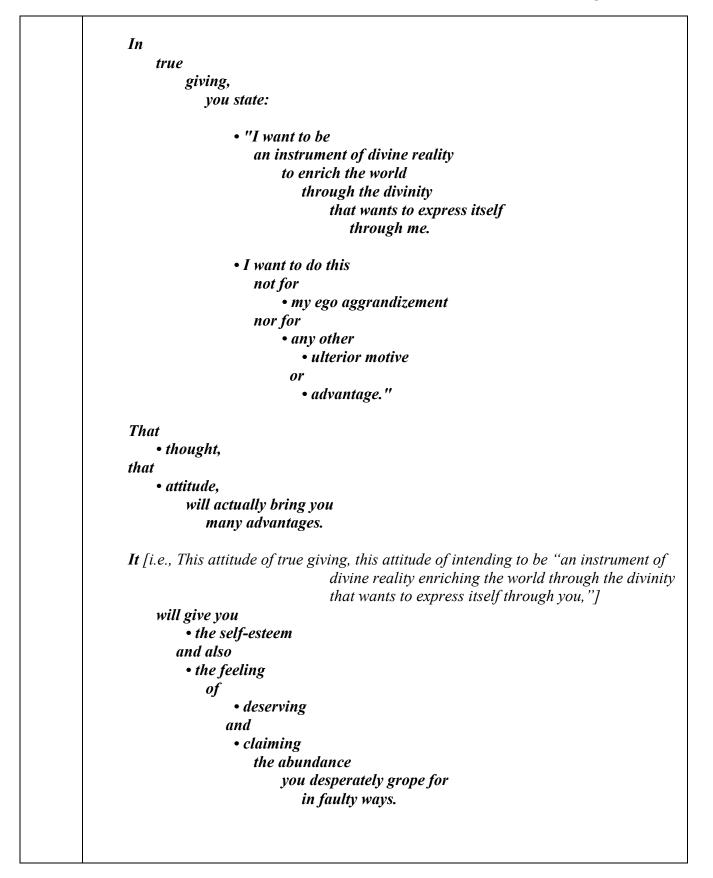
16	
	You are now
	well into the position
	of recognizing
	such negativities [i.e., RECOGNIZING such childish, negative attitudes
	that you were battling against earlier in your life,
	but you often
	fail to question yourself,
	do you
	really have to be there still?
	My words may sound as if
	you had 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.

	Can you perhaps
	now
	make a different choice
	whenever the
	old negative reactions
	still recur?
17	
	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
	0r
	 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.

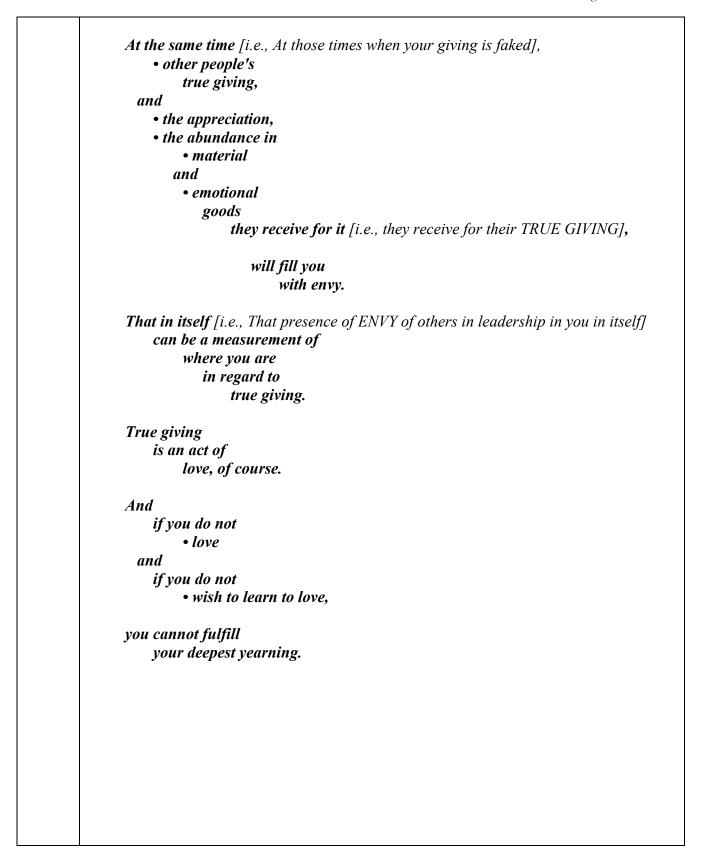
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Unselfish giving
    must exist
         truly
            in your smallest acts.
It is not enough
    to be
         unselfish
            in theory,
while you
    • continue to practice
         • pettiness,
         • ungivingness
      and
         • 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
	<i>this</i> [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.
	<i></i>
	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.



	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.



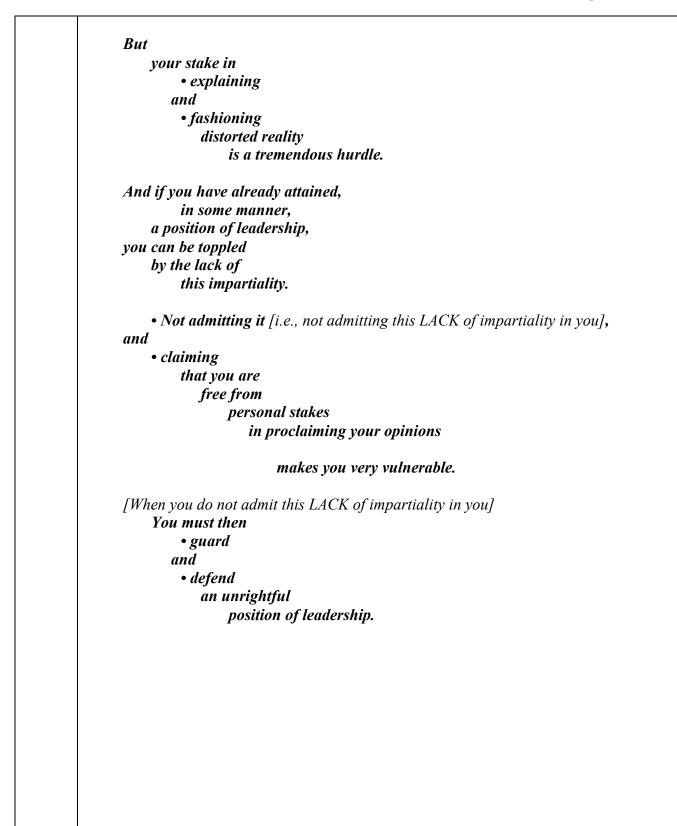
21 While you may be praying to be able to • give and • love, you may yet be blind to the areas where you demonstrate the opposite toward your fellow-creatures in • subtle • little ways. Leadership in its real sense is built on • the love of • true giving and on • the true giving of • love. Nothing can 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.
	my ueuresi jrienus.
	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.
1	

```
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.



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.
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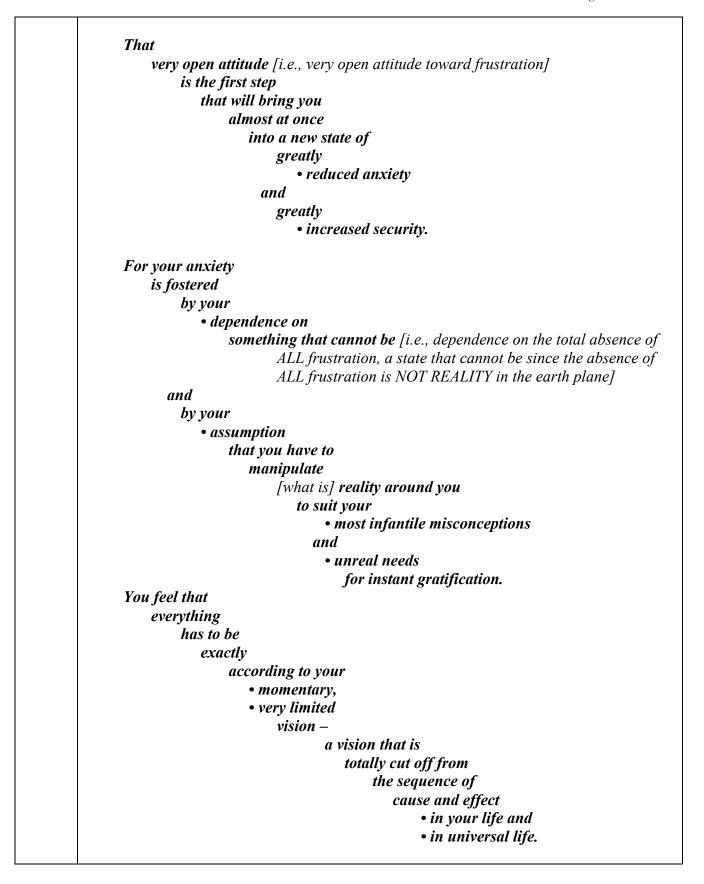
26	
	If you cannot
	bear the
	momentary
	pain
	of being
	• misunderstood,
	• criticized –
	rightly or wrongly –
	then
	you do not have
	the firm foundation
	necessary for
	a true leader.
	Leadership
	means
	constant
	risk.
	1151.
	If you
	• do not wish
	to take the risk [i.e., the risk that leadership 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?
II	

27	
21	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].
28	
	• True unification
	and
	wholeness
	of the personality
	can only come
	when the dichotomy of
	• frustration
	versus
	• fulfillment
	has been conciliated.

Now
<i>how can it</i> [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.
Ji usu uuon.

	<i>Thus</i> [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
	<i>this attempt</i> [i.e., this attempt to get <i>fulfillment by eliminating frustration</i>]
	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?
	· leud lo lis 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.

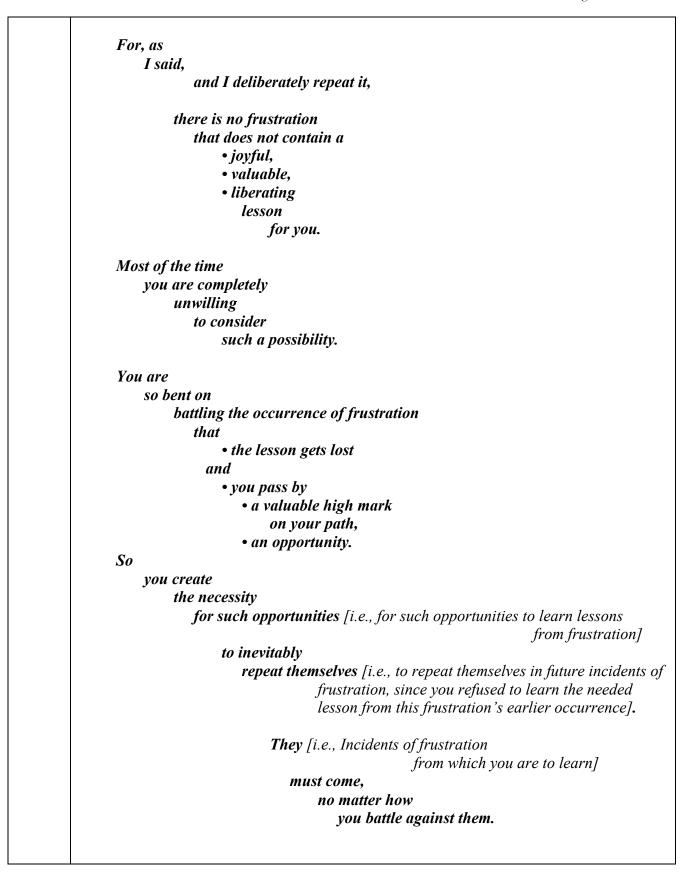
	[Rather than this false transcendence which disconnects you from your actual feelings when you are frustrated] I mean a • genuine transcendence that is • highly alive, • conscious and • dynamic,
	• full of feelings that flow harmoniously with the stream of life.
	<i>There are some steps</i> [to take] <i>in the attainment</i> <i>of this state</i> [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
	• <i>to bear it</i> ,
	• to relax into it,
	• to learn from it,
	• to handle it and
	• [to] make the best of it.
	• /
	• 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."



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.

	<i>This attitude</i> [i.e., <i>This attitude that flows from both these 1</i>) <i>new faculties to allow things to simply unfold naturally, and 2</i>) <i>new faculties of strength and wisdom to deal with something that does not bend according to your self-will</i>]
	gives
	immense
	• self-confidence
	and
	• self-reliance that
	• constant obedience
	to your self-will
	could never confer on you.
	<i>This is a very important first step</i> [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?
	r

Т



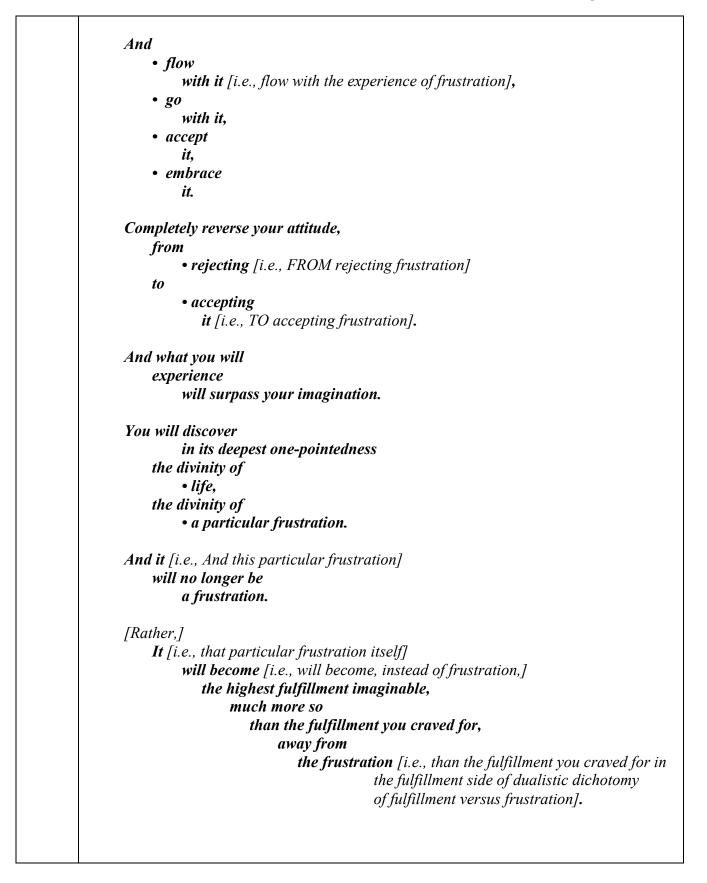
	The more
	you battle against them [i.e., battle against incidents of frustration
	which actually provide opportunities for you to learn],
	• the more
	rigid
	5
	you will become,
	• the worse
	the frustration will appear,
	• the more
	the frustrations
	will grow in
	• intensity
	and
	• significance
	until 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
	0
	• frustration
	and consequently
	against
	• all of life.
33	
	Frustration
	is a friend, my friends.
	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.
34	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.



35	
	The further step on the ladder [i.e., The further fourth step on the ladder of
	<i>learning to transcend frustration</i>
	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.
```



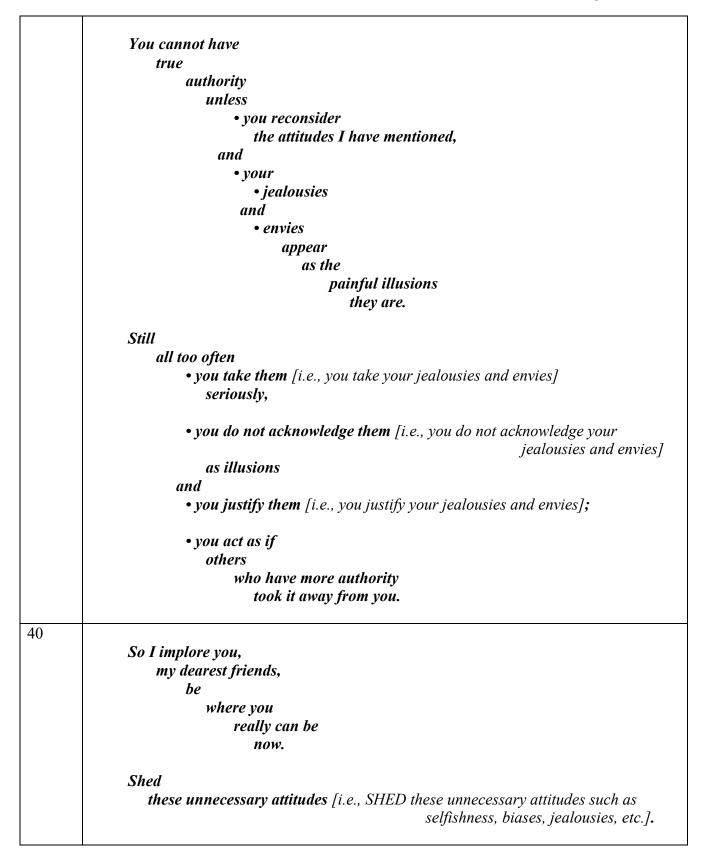
36 That, of course, my beloved friends, is the point where you have • overcome frustration, where you have • mastered and • truly transcended *it [i.e., where you have mastered and truly transcended* this particular frustration] not on the mask level through the false way of • denying your frustrated feelings, but truly overcome it [i.e., but truly OVERCOME this particular frustration].

Г	
	• 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
	• <i>utilized it</i> [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,
                   vour
                        • 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	
0,2	Happiness
	means many things.
	means many mings.
	It means
	all
	the things
	I have discussed here.
	1 nuve uiseusseu nere.
	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.



and • faced some of them [i.e., some of these unnecessary attitudes, such as selfishness, outrage when your meet frustration, biases, etc.] and it is time to let them go. Let this lecture deeply go into you. • Heed it [i.e., IIEED this lecture], • use it [i.e., USE this lecture], • make it [i.e., make this lecture] it he 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 have already • acknowledged
some of them [i.e., some of these unnecessary attitudes, such as selfishness, outrage when your 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., wake 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,	
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from doing so. Your • goodwill, your • serious attempt to become who you are already in this respect,	
Your • goodwill, your • serious attempt to become who you are already in this respect,	-
• goodwill, your • serious attempt to become who you are already in this respect,	from doing so.
your • serious attempt to become who you are already in this respect,	Your
• serious attempt to become who you are already in this respect,	
to become who you are already in this respect,	your
who you are already in this respect,	
already in this respect,	
in this respect,	who you are
	already
	in this respect,

```
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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