

# 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 Version** 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 Version so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- **devotionally**.

The blessings to me in developing this version have been truly profound, and my wish is that this Devotional Version will be a blessing to others. ***I invite you to slowly read and ponder this version 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, usually italicized**. [My adds of commentary/clarification are in brackets, italicized, and not bolded.] To learn more of my Devotional Version and to access the few lectures I have done in this way, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/> Gary Vollbracht

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

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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 a new force and new unity of consciousness],*

- *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 [personal and communal] endeavor.*

04

*We speak constantly  
about the importance*

- *of opening up,*
- *of giving up*
  - *your 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 [positive qualities] in.*

*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.*

05

**However,**  
**opening up**  
**works in**  
**two directions** –  
**not only** [opening up]  
**toward the outside world** [to receive from it].

**When you**  
**open up,**  
**you also make it possible**  
**to let out**  
**what comes from**  
**the deepest levels within** [you].

**Because**  
**the negativities** [within you]  
**are in themselves**  
**a more subtle**  
**protective layer** [in you]  
**that obscures**  
**the** [underlying] **perfection**  
**of your inner being,**  
**they** [i.e., the negativities within you that are protecting you]  
**must surface first.**

**But beyond them** [i.e., beyond and hidden beneath the negativities],  
**the most**  
**• positive,**  
**• creative**  
**reality**  
**that you** [truly] **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**

**can you be free**

- **from**
  - **guilt**, and therefore
- **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**

**to emerge**,

**in order for you to**

- **recognize** and
- **transform**  
**them.**

08

Anyone  
developed enough  
to be capable of  
pursuing  
such a demanding path as this  
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?

09

You have  
many conflicting attitudes.  
Let us look at them first.

Primarily,  
you envy  
leadership in others.

You are also  
competitive,  
but you often  
conceal this feeling  
from yourself  
and then become  
resentful.

You are  
quite efficient  
in creating cases  
that are supposed to  

- substantiate and
- justify

your  
very unjustified  

- feelings and
- thoughts.

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  
in others;  
on the other hand,  
you  
• want it for yourself  
• without fulfilling  
the basic prerequisites.

Then you  
resent  
the truer leaders for  
• "taking it away from you," or for  
• not "giving you"  
the prerogatives of leadership.

	<p><i>You make <u>no</u></i> <i>• <u>movement toward or</u></i> <i>• <u>commitment to</u></i> <i><u>assuming</u></i> <i><u>the attitudes</u></i> <i><u>that constitute leadership.</u></i></p> <p><i>You can perhaps</i> <i><u>begin to see, my friends,</u></i> <i><u>the absurdity</u></i> <i><u>of this position.</u></i></p> <p><i><u>Yet it is</u></i> <i><u>an extremely frequent one,</u></i> <i><u>and once you are</u></i> <i><u>aware of it</u></i> <i><u>in yourself,</u></i> <i><u>you will</u></i> <i><u>not find it difficult</u></i> <i><u>to recognize it</u></i> <i><u>when it emerges again</u></i> <i>• <u>in you or</u></i> <i>• <u>in others around you.</u></i></p>
11	<p><i>There is still</i> <i><u>another conflicting attitude here.</u></i></p> <p><i><u>You want</u></i> <i><u>a leader</u></i> <i><u>for your own benefit,</u></i> <i><u>someone</u></i> <i><u>who is so</u></i> <i>• <u>strong and</u></i> <i>• <u>powerful and</u></i> <i>• <u>benignly disposed toward you, and</u></i> <i>• <u>exclusively concerned with</u></i> <i><u>your lower-self desires,</u></i></p> <p><i><u>that you can</u></i> <i><u>indulge in</u></i> <i><u>every destructive</u></i> <i>• <u>action or</u></i> <i>• <u>attitude</u></i> <i><u>without facing</u></i> <i><u>the consequences.</u></i></p>

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  
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,  
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* [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 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.*

- *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  
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  
in apparently

- invisible,
- unnoticed  
attitudes

toward

- yourself and
- 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,  
then  
the harm is not great.*

*When you are still  
• battling with it,  
• learning about  
• it and  
• its ramifications,  
• discovering it  
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  
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,  
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 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 [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 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 [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 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 is*  
*no longer*  
*giving,*  
*and therefore it leaves*  

- others and
- you

*empty.*

	<p><i>When you take the <u>next downward step</u> and ask, "You see, I gave, and what do I get from it?"</i></p> <p><i>you negate that your giving was ever <u>genuine</u> in the <u>first place</u>.</i></p> <p><i>Thus you <u>cunningly reinforce</u> your resistance to giving.</i></p>
19	<p><i><u>Giving is</u> a very simple act which includes also</i></p> <ul style="list-style-type: none"><li><i>• the <u>thought</u> and</i></li><li><i>• the <u>intentionality</u> behind the act.</i></li></ul> <p><i>In true giving, you state:</i></p> <ul style="list-style-type: none"><li><i>• "I want to be an <u>instrument of divine reality</u> to enrich the world through the <u>divinity</u> that wants to express itself through me.</i></li><li><i>• I want to do this</i><ul style="list-style-type: none"><li><i>• <u>not for my ego aggrandizement</u></i></li><li><i>• <u>nor for any other</u></i><ul style="list-style-type: none"><li><i>• <u>ulterior motive</u> or</i></li><li><i>• <u>advantage.</u>"</i></li></ul></li></ul></li></ul> <p><i>• <u>That thought,</u> • <u>that attitude,</u> will actually bring you many advantages.</i></p>

*It [i.e., this attitude of true giving]  
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 [of true giving]  
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;  
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,  
will fill you  
with envy.

That [presence of envy] 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.

	<p><u>Leadership</u> <u>in its real sense</u> <u>is built</u></p> <ul style="list-style-type: none"><li>• <u>on the love</u> <u>of true giving and</u></li><li>• <u>on the true giving</u> <u>of love.</u></li></ul> <p><u>Nothing</u> <u>can go wrong</u> <u>when that attitude exists.</u></p> <p><u>Perfect balance</u> <u>will be attained</u></p> <ul style="list-style-type: none"><li>• <u>in all the many</u><ul style="list-style-type: none"><li>• <u>dichotomies</u> and</li><li>• <u>conflicts,</u></li></ul></li><li>• <u>in all the apparent difficulties</u> <u>of decisions</u> <u>your dualistic life</u> <u>seems to consist of.</u></li></ul>
22	<p><u>Another quality</u> <u>extremely necessary</u> <u>for the leadership</u> <u>that is awaiting</u> <u>many of you</u> <u>is the ability to be</u></p> <ul style="list-style-type: none"><li>• <u>impartial</u> and</li><li>• <u>objective.</u></li></ul> <p><u>That ability</u> <u>is still often lacking in you,</u> <u>my dearest friends.</u></p> <p><u>You refuse to see</u> <u>your personal</u></p> <ul style="list-style-type: none"><li>• <u>stake</u> and</li><li>• <u>desires</u></li></ul> <p><u>in an issue and</u> <u>you build justifications</u> <u>around your</u></p> <ul style="list-style-type: none"><li>• <u>personal,</u></li><li>• <u>tainted</u> <u>desires.</u></li></ul>

You claim

- objectivity and
- impartiality  
*when this couldn't be  
farther from the truth.*

If you lack this ability [of objective impartiality],  
the next best step

- that will bring you toward  
the more advanced state  
of objective [and impartial] detachment – and
- that in fact  
is already
  - a manifestation  
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 [admission of your subjectivity, of your bending  
of reality according to emotional  
colorations of your desires]  
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 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 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.*

*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.*

	<ul style="list-style-type: none"><li>• <u>Strength,</u></li><li>• <u>self-trust</u> and</li><li>• <u>security</u></li></ul> <p style="text-align: center;"><u>come as a result of</u> <u>the honesty to</u></p> <ul style="list-style-type: none"><li>• <u>know</u> and</li><li>• <u>admit</u></li></ul> <p style="text-align: center;"><u>when you</u></p> <ul style="list-style-type: none"><li>• <u>are not impartial</u> <u>and</u></li><li>• <u>do not wish to be.</u></li></ul> <p style="text-align: center;"><u>We may state it thus:</u> <u>you can have the objectivity</u> <u>of knowing that</u> <u>you are not objective.</u></p>
25	<p style="text-align: center;"><u>Another quality of leadership</u> <u>is the willingness</u> <u>to risk</u></p> <ul style="list-style-type: none"><li>• <u>exposure</u> and</li><li>• <u>criticism.</u></li></ul> <p><u>If you</u></p> <ul style="list-style-type: none"><li>• <u>fear</u> and</li><li>• <u>guard against it</u> [i.e., <u>if you fear and guard against your fear</u>],</li></ul> <p style="text-align: center;"><u>and yet</u> <u>grab for leadership</u> <u>because you like</u></p> <ul style="list-style-type: none"><li>• <u>its advantages,</u></li><li>• <u>the power</u> and</li><li>• <u>prestige,</u></li></ul> <p style="text-align: center;"><u>then again</u> <u>you defeat</u> <u>the purpose</u> [of leadership].</p> <p>[By thus grabbing for leadership while at the same time you have inner fear, a fear that you guard against feeling.]</p> <ul style="list-style-type: none"><li>• <u>You create</u> <u>a painful conflict</u> <u>in yourself</u> and</li><li>• <u>you create</u> <u>frustration.</u></li></ul>

	<p><u>True leadership</u> <u>cannot exist</u> <u>under these circumstances,</u> <u>for which you may then again</u> <u>blame</u> [i.e., blame the absence of true leadership in you and all that comes out of that for you and others on]</p> <ul style="list-style-type: none"><li>• <u>the outer world and</u></li><li>• <u>those who,</u> <u>at least in some respects,</u> <u>have rightfully attained leadership,</u> <u>whether you want to</u><ul style="list-style-type: none"><li>• <u>admit and</u></li><li>• <u>see</u> <u>this</u> <u>or not.</u></li></ul></li></ul>
26	<p><u>If you cannot</u> <u>bear the</u> <u>momentary</u> <u>pain</u> <u>of being</u><ul style="list-style-type: none"><li>• <u>misunderstood,</u></li><li>• <u>criticized –</u> <u>rightly or wrongly –</u> <u>then</u> <u>you do not have</u> <u>the firm foundation</u> <u>necessary for</u> <u>a true leader.</u></li></ul></p> <p><u>Leadership</u> <u>means</u> <u>constant</u> <u>risk.</u></p>

	<p><i><u>If you</u></i></p> <ul style="list-style-type: none"><li>• <i><u>do not wish</u></i> <i><u>to take the risk</u> [that leadership requires], and</i></li><li>• <i><u>are full of</u></i><ul style="list-style-type: none"><li>• <i><u>jealousies,</u></i></li><li>• <i><u>resentments,</u></i> and</li><li>• <i><u>rebellion</u></i></li></ul></li></ul> <p><i><u>toward those</u></i> <i><u>who assume</u></i> <i><u>the responsibilities of leadership</u></i> <i><u>with all that this implies,</u></i></p> <p><i><u>how can you</u></i> <i><u>make a case for yourself?</u></i></p>
27	<p><i><u>Still another</u></i> <i><u>absolutely essential</u></i> <i><u>quality of leadership</u></i> <i><u>that the infantile personality</u></i></p> <ul style="list-style-type: none"><li>• <i><u>lacks and</u></i></li><li>• <i><u>is unwilling to even consider</u></i> <i><u>is the proper attitude</u></i> <i><u>toward</u></i> <i><u>frustration.</u></i></li></ul> <p><i><u>We have discussed this before,</u></i> <i><u>but I still see many of you</u></i></p> <ul style="list-style-type: none"><li>• <i><u>being blind to</u></i> <i><u>what is going on within,</u></i></li><li>• <i><u>not acknowledging your</u></i><ul style="list-style-type: none"><li>• <i><u>anger and</u></i></li><li>• <i><u>fury</u></i></li></ul></li></ul> <p><i><u>when something</u></i> <i><u>does not go your way.</u></i></p> <p><i><u>I want to spend a little more time</u></i> <i><u>on this all-important topic.</u></i></p>

28

- True unification and
- wholeness  
of the personality  
can only come  
when the dichotomy of
  - frustrationversus
  - fulfillmenthas been conciliated.

Now

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

when

- one side of the duality [here frustration]  
is fought against

and

- 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., 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 [as a result of this futility] 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 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 feelings]*

*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 [of genuine transcendence].*

30

*The first step  
on this particular ladder  
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*  
*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 [since it is not reality] **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 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 [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 [simply] unfold,*
    - *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 [that flows from these new faculties]*

- 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, my dearest ones,*  
*that leads to a much more beautiful one [i.e., to a more beautiful step].*

32

*The next 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  
to inevitably  
repeat themselves.

They must come,  
no matter how  
you battle against them.

The more  
you battle against them,  
• 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  
has the capacity  
to loosen up  
the tightness  
• against frustration  
and consequently  
• against all of life.

33	<p><b><u>Frustration</u></b> <b><i>is a friend, my friends.</i></b></p> <p><b><u>You can</u></b> <b><i>make it a friend by</i></b></p> <ul style="list-style-type: none"><li>• <b><i><u>courageously</u></i></b> and</li><li>• <b><i><u>intelligently</u></i></b><ul style="list-style-type: none"><li>• <b><i><u>wishing to explore its meaning</u></i></b> and</li><li>• <b><i><u>allowing it to be</u></i></b><ul style="list-style-type: none"><li>• <b><i><u>your teacher</u></i></b> and</li><li>• <b><i><u>your therapist,</u></i></b> <b><i>as it were.</i></b></li></ul></li></ul></li></ul>
34	<p><b><i>This will bring you to</i></b> <b><i>the <u>third step</u> on this ladder,</i></b> <b><i>which is</i></b> <b><i>the <u>discovery of the meaning</u> [of instances of frustration].</i></b></p> <p><b><i>For him who knocks,</i></b> <b><i>the door shall be opened;</i></b> <b><i>he who searches</i></b> <b><i>must find.</i></b></p> <ul style="list-style-type: none"><li>• <b><i>The answer,</i></b></li><li>• <b><i>the meaning</i></b> [of instances of frustration], <b><i>will</i></b> <b><i>always</i></b> <b><i>astound you.</i></b></li></ul>

**The realization of**

- **how necessary**  
**this lesson** [from an instance of frustration] **is,**
- **what you**  
**gain from it**  
**in new**
  - **strength,**
  - **wisdom,**
  - **liberation,**

**will already**

**alter**

**your outlook toward frustration,**

**so that**

**when another such lesson** [of frustration] **comes**

**you will be**

- **much less afraid of it** [i.e., of the lesson in frustration],
- **much more confident**  
**of its** [i.e., of the frustration's]  
**meaningfulness for you and**
- **much less resistant**  
**to repeat the steps** [needed to transcend this  
**particular 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  
brings you into a  
• much deeper,  
• more subtle and  
• more radiant  
world.

When you have  
passed the previous steps,  
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,
- go with it,
- accept it,
- embrace it.
- Completely reverse your attitude,  
from rejecting  
to accepting it.

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., this particular frustration]  
will no longer be a frustration.

[Rather,] It [i.e., the particular frustration itself]  
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., transcended the particular frustration] –

not

on the mask level  
through the false way  
of denying  
your frustrated feelings,

but

truly overcome it [i.e., truly  
overcome the 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 creativityto do so,

- but you will also have

- utilized it [i.e., utilized a particular frustration]  
as a beautiful lesson and

- found the divinity of it [i.e., found the divinity of a particular frustration],

- where all is one,

- where there is

- God and
- fulfillment  
within

the frustration.

37	<p><i><u>This is your road,</u> <u>my friends.</u></i></p> <p><i><u>This is what</u> <u>many of you</u> <u>now need on your path.</u></i></p> <p><i><u>I am not saying</u> <u>that every rightful leader,</u> <u>in the positive sense,</u> <u>has totally transcended frustration in this way.</u></i></p> <p><i><u>But I will say</u> <u>that to the degree</u> <u>true leadership exists,</u> <u>the attitude toward frustration</u> <u>is fairly</u></i><ul style="list-style-type: none"><li>• <i><u>mature</u> and</i></li><li>• <i><u>realistic</u></i></li></ul><p><i>and <u>no longer</u> [producing within you]</i><ul style="list-style-type: none"><li>• <i><u>a feeling of outraged insult</u> [when frustration shows up].</i></li></ul></p></p>
38	<p><i><u>Now when you</u> <u>free yourself of</u></i><ul style="list-style-type: none"><li>• <i><u>these impediments</u> [i.e., of feeling outraged insult with frustrations], of</i></li><li>• <i><u>selfishness, of</u></i></li><li>• <i><u>insistence to never experience frustration, of</u></i></li><li>• <i><u>unlovingness</u> and</i></li><li>• <i><u>ungivingness, of</u></i></li><li>• <i><u>ego aggrandizement, of</u></i></li><li>• <i><u>jealousy</u> and</i></li><li>• <i><u>resentments,</u></i></li></ul><p><i><u>then you have removed</u> <u>major obstructions</u> <u>to your fulfillment.</u></i></p></p>

*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.*

*They [i.e., those attitudes I talk about here]  
are the creators  
of your*  
• *unfulfillment and*  
• *frustrations*  
[; and those attitudes I talk about include]:  
• *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 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.*

	<p><b><u>Still</u></b> <b><u>all too often</u></b></p> <ul style="list-style-type: none"><li>• <b><u>you take them</u></b> [i.e., you take your jealousies and envies] <b><u>seriously,</u></b></li><li>• <b><u>you do not acknowledge them</u></b> [i.e., you do not acknowledge your jealousies and envies] <b><u>as illusions and</u></b></li><li>• <b><u>you justify them</u></b> [i.e., you justify your jealousies and envies];</li><li>• <b><u>you act as if</u></b> <b><u>others</u></b> <b><u>who have more authority</u></b> <b><u>took it away from you.</u></b></li></ul>
40	<p><b><u>So I implore you,</u></b> <b><u>my dearest friends,</u></b> <b><u>be</u></b> <b><u>where you</u></b> <b><u>really can be</u></b> <b><u>now.</u></b></p> <p><b><u>Shed</u></b> <b><u>these unnecessary attitudes</u></b> [such as selfishness, biases, jealousies, etc.].</p> <p><b><u>You have already</u></b></p> <ul style="list-style-type: none"><li>• <b><u>acknowledged</u></b> and</li><li>• <b><u>faced</u></b> <b><u>some of them</u></b> [i.e., some of these unnecessary attitudes, such as selfishness, outrage when you meet frustration, biases, etc.]</li></ul> <p><b><u>and it is time</u></b> <b><u>to let them go.</u></b></p> <p><b><u>Let this lecture</u></b> <b><u>deeply</u></b> <b><u>go into you.</u></b></p> <ul style="list-style-type: none"><li>• <b><u>Heed it,</u></b></li><li>• <b><u>use it,</u></b></li><li>• <b><u>make it</u></b> <b><u>the help</u></b> <b><u>it is meant to be.</u></b></li></ul> <p><b><u>You have</u></b> <b><u>nothing but joy</u></b> <b><u>to expect</u></b> <b><u>from doing so.</u></b></p>

- 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 [ally]

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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