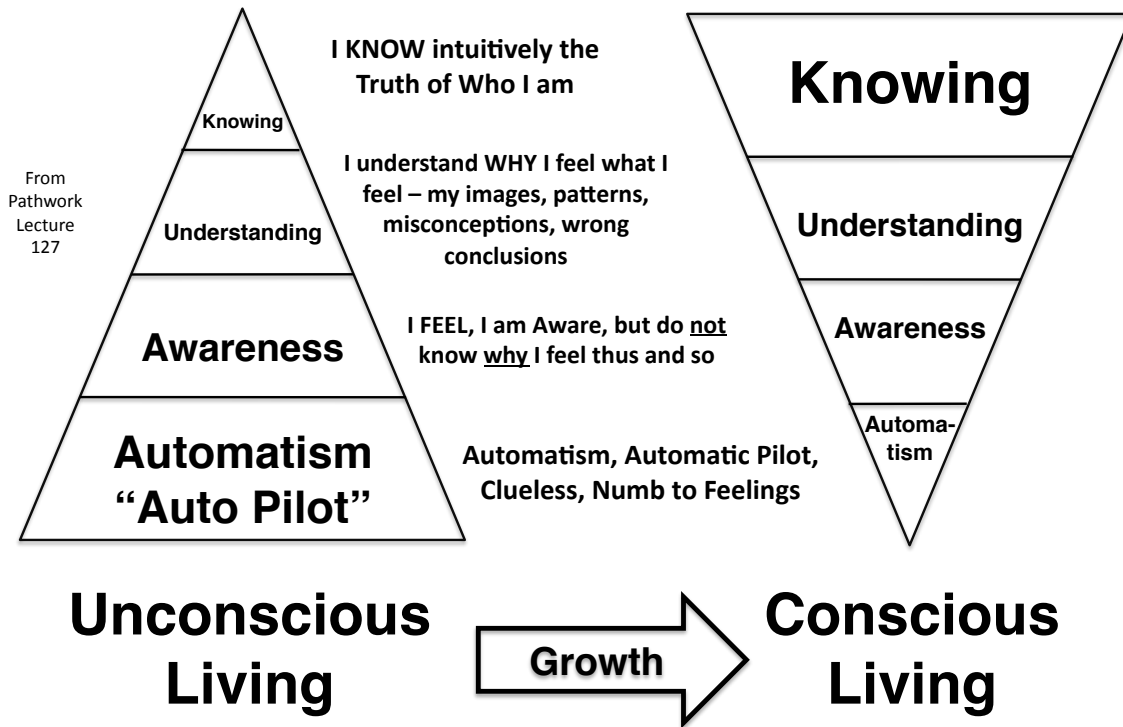


# Daily Motivation Review

## A Tool For Growth in Consciousness and Awareness



From Pathwork Lecture 45 The Conflict Between Conscious and Unconscious Desires

04	<p>My dear, dear friends, you all know that there is no other reason and purpose in life than development and purification. Therefore, the person who follows this path will not have lived in vain. This path is certainly the fastest way to self-knowledge and self-purification. The latter is not possible without the former. You cannot purify unless you know yourself. And although self-knowledge is not always identical with purification, to a large extent you already purify merely by recognizing yourself fully and thoroughly. To do so without resistance or subterfuge, it is essential to have the humility to accept yourself as you are now, and therefore to acknowledge a part of your lower self whose full significance you may have previously ignored. In such self-honesty, you are already in purification, even long before you are capable of changing your emotions.</p>
05	<p>You so often forget that emotional change is not something that can be commanded. You cannot change your feelings and emotional reactions by an act of will. You can use your will to do the necessary and often tedious work of searching for a clear-cut meaning to your confused emotions. You can certainly use your will to decide fully to follow this path. But your emotions can change only after you have repeatedly had the humility to recognize their lower nature. Therefore, I repeat: recognize again and again whatever is wrong in your inner reactions. Thus will you cultivate the very change you wish to accomplish.</p>

06	<p>To know yourself, my friends, to find the real you, the part of you that you have been unaware of so far, is always the aim and the question. I will now try to help you further in that direction.</p>
07	<p>It is often forgotten that the human personality has many, many facets and, therefore, one seldom understands what is really meant by "knowing oneself." Certainly you know a bit about yourself -- your conscious aims and reactions, your tastes and idiosyncrasies, and so on. But there are so many other facets you completely ignore, my dear ones. Just think of yourself and of the many people you know in your present life circumstances, as well as in the past. Think how different you are and how differently you act with certain people, with your family, or friends. In each situation there is a different "you." Try to imagine how it would be if you acted toward person "A" as you act toward "B." You can go through the whole alphabet and you will find that there are that many facets of you. And that is only on a superficial level, for many other facets never manifest in your surface personality. How then can you know more deeply who you are?</p>
08	<p>The first and most important step is to find out your desires, my friends. And when I speak of desires, I do not mean the important aims and goals in your life or the big issues. No, I mean that any small -- and apparently insignificant -- reaction on your part contains a desire of one sort or another. Think of any unimportant incident on any day when you feel disharmonious, angry, irritated, or, for that matter, joyful and optimistic. In each of these reactions lies a desire. If you wish to find out who you are, you must first ascertain the desires in each of your daily reactions. That is not as difficult as you may think, neither is it as easy. It calls for a certain technique, a training. First you must learn to conduct your daily review, which I have often suggested. The next step, instead of merely acknowledging, "I felt angry or hopeful or unhappy or joyous on such and such an occasion," is to ask yourself why you felt these reactions, no matter how obvious the reason may be as far as other people and outer circumstances are concerned.</p>
09	<p>Ask yourself, what might be the desire behind your reaction. Ask yourself, "What do I really want in connection with this situation that makes me angry or fearful now? I am angry because I want something different. What is it that I want?" Or, "I am joyful because a desire of mine has apparently been fulfilled. What was this desire? And if I feel hopeful, is it because the chances seem greater now that some desire of mine will be fulfilled? What is this desire, in clear-cut, simple words?"</p>
10	<p>Try to make a habit of such self-questioning, my friends. Take all your reactions, every day, and examine them from this point of view. What is the desire? That will help you a great deal, my dear ones, to understand yourself much better. It will also help you understand why you became as are now and why you have these desires. But that is the next step, which at this point is premature. One thing at a time. Learn first to establish a concise, articulate awareness of your desires. Then we will examine the reason for their existence.</p>
11	<p>Your unconscious desires often deviate from your conscious ones. I think you all understand by now that this is one of the main reasons for your conflicts and frustrations. You often create similar conflicts and unfulfillments, while ignoring their</p>

	<p>full significance. The fact is that your conscious desires and aims that guide your actions are in accord with the goals of your higher self, but simultaneously lower and selfish aims are also present in your motivation. These lower aims find justification in the higher aims, which serve very well to hide their existence. It is very important to find this fact out, my dear friends. Although your actions are worthy and good as such, although the high and noble motives truly exist in you, they lose their splendor if you cannot see the lower motives coexisting with the higher ones in the very same goal. Even long before you can purify yourself to such an extent that these selfish, proud, vain, and fearful motives cease to exist in you, the fact that you simply recognize their existence purifies you to a considerable degree and therefore also purifies your right action.</p>
12	<p>You are often puzzled because you find out that you want something pure and good, and yet it brings you disharmony. The reason is that you ignore the different motives existing within in relation to the noble desire. The conscious noble motive convinces you that there is nothing wrong with your aim, and yet there is in fact something wrong, namely, that you do not know the other part that coexists in the same desire-current. You are used to an "exclusive" attitude; you think the truth of one motive excludes the truth of another, often quite contrary in nature. It will take much self-realization for you to truly understand that one motive does not exclude another. Purification does not mean merely that you change desires. It means that you separate the good motives from the wrong ones, at first by simply observing them. Do not ever try to force your feelings. It cannot be done. I cannot emphasize this point often enough. But try to become capable of saying, "Here my desire is this or that. The conscious desire is good. But I recognize that this or that selfish motive also plays a role. I will continue to perform the good act, but I will not deceive myself that I am utterly free of selfishness, vanity, or whatever other trend may be involved. I can only pray and hope that these unruly currents will weaken with time. I cannot help feeling that way now, but I hope to become free of them."</p>
13	<p>By observing yourself in this way, again and again, the lower currents will indeed weaken until eventually they disappear. You will thus accomplish infinitely more toward your purification than by trying to force feelings away. You try to force your feelings with the best of intentions: you know certain reactions are selfish or unloving, and you do not like to be that way. It would seem possible to eliminate such trends by simply forcing them away. In reality you only cover them up and therefore give them much greater power than when you recognize their existence. In addition, you deceive yourself, because you believe you are purer than you are. You believe yourself free of lower motives, while they ferment in your unconscious.</p>

## DAILY MOTIVATION REVIEW -- Example

DATE, etc.		
ACTION or REACTION – <i>just a few simple brief words about an action you took</i>	SUSPECTED NOBLE and GOOD MOTIVATIONS <i>Why did you take this action for noble reasons? For Good Causes? <b>Usually Conscious.</b></i>	POSSIBLE NEGATIVE or DISTORTED MOTIVATIONS <i>– Why did you take this action for negative or wrong motivations? <b>Often Unconscious!</b></i>
<b>EXAMPLE ACTION or REACTION</b>	<b>EXAMPLE SUSPECTED NOBLE and GOOD MOTIVATIONS</b>	<b>EXAMPLE POSSIBLE NEGATIVE OR DISTORTED MOTIVATIONS</b>
<i>I donate \$3,000 to a charity that supports spiritual development</i>	<i>True joy from sharing what I can to help others grow. Help to support programs offered by the charity.</i>	<i>Rather than doing the work required to grow spiritually myself, I want to “look good” to myself and others for being generous and “spiritual.”</i>
<i>Harvey criticizes my work. I am saddened, no ANGRY, that he does not appreciate or even “get” my creativity. I say nothing to him about it.</i>	<i>I am above the criticism of others. I know and honor my own creativity even though others don’t “get” it. I feel good about handling this situation so maturely.</i>	<i>Harvey is a leader in the community. I certainly do not want to upset him by talking to him about my feelings. Sharing my feelings would be wimpy. Actually I am afraid of confrontation. Best not to say anything to Harvey. I think I’ll talk to George. He’ll be on my side in this!</i>
<i>I do my daily review faithfully all week</i>	<i>The daily review seems like a good way to grow in consciousness. I want to grow spiritually! The first two days revealed things I was not even aware of. Good stuff!</i>	<i>I am not sure if this daily review works, but will try it faithfully so Spirit will reward my commitment and give me growth.</i>
<i>I buy an expensive book on spiritual growth that a spiritual friend recommended.</i>	<i>I trust my friend and am drawn to the title. I can hardly wait to get into this book. I am sure I will grow from it.</i>	<i>I’d rather read a book by someone else than do my own spiritual work that I suspect would be profitable for my growth. Besides, reading about spirituality is easier than doing spiritual practices.</i>

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