

# Possibilities of Experience Hindered by Emotional Dependence

Transcript of Video Presentation on PL 157 by Jan Rigsby 2019

<https://www.youtube.com/watch?v=6k43bJjGaXY&feature=youtu.be> 46 mins

The lecture for February 2019 for Pathwork Steps was Pathwork Lecture 157, which is Infinite Possibilities of Experience Hindered by Emotional Dependence. The four subtopics were:

- 1) whatever possibility you can conceive of you can realize,
- 2) the power of negative motivations,
- 3) the crippling shame of emotional dependency, and
- 4) what if your soul is fearless?

I want to go back to the title: *Infinite Possibilities of Experience Hindered by Emotional Dependence*. It feels important to me to take this apart sometimes and talk about the individual phrases, which are very often misunderstood.

This title is not about you can do anything you want. This title does not indicate "imagine it and you can have it." It does not even say infinite possibilities are hindered by emotional dependence. It says infinite possibilities of *experience* are hindered by emotional dependence.

Why does that one word make the difference? Because it is our personal experience of something that is hindered by emotional dependence, more so than what we actually achieve.

There is a difference between what you do, what you are allowed to attain or achieve in life, and what you experience. All of you know or have experienced that you can gain something, but not feel that you've deserved it. So, you don't actually feel like a winner even though you've got a medal pinned on you. So, it is the *experience* that is most key in this context, rather than external realities.

When you imagine something, when it says infinite possibilities, it doesn't say infinite improbabilities or infinite probabilities, or infinite dreaming, or infinite fantasy. It says infinite possibilities. So the first thing that we have to be grounded about is what is possible.

It is common for people in mid life to realize that they want to make a change; that they have started off on the wrong foot; that they went down a path that no longer works for them (if it ever did). This is a gradual awakening. It's not that they did anything wrong; it's that sometimes you don't realize the full ramifications of a career, a location, or even the companionship of another person until you have been there for a significant period of time. And then sometimes the possibility arises that more is needed... more depth, more breadth, more opportunity, more challenge, more pleasure, more fun, even more work. Sometimes things are just too easy. We don't enjoy them. We like working for things! So in these infinite possibilities, the question is: what do you imagine is actually possible for you? This requires not

just a moment's thinking; it's important to give this some time. Because if it's only possible, you may not have developed the ability to verbalize what you're thinking of. It may take some time to come up with words that describe the experience that you're looking for... what it is that you want to attain, achieve, experience.

Then, we need to look at whether that first draft, that "possibility", has any reality at all. Now, what I mean is: if you say, "*I would like to be a brain surgeon*" and you are (give or take) 50 years old, and you haven't got a doctor's education, it's going to be a long haul to be a brain surgeon. It does not mean it's impossible. It means your experience is going to be different from a 20-year old's experience of making that decision.

There's going to be a lot of work put in at a different age, physical ability, mental agility, mental experience, maturity. And some of those factors can speed up that process for you! Those are benefits that you *didn't* have when you were 20. But there are other aspects that may be difficult for you to manage.

What this lecture is indicating is, **first** there's a possibility. And then it needs to be weighted against reality to determine if it is a possibility -- or whether it is actually fantasy --, based upon your willingness to do the work, to accept the realities, and to adjust this possibility to what you can attain with the amount of effort you're going to put in.

So again, if we're going to say "*whatever possibility you can conceive of, you can realize*" what that means is IF you can conceive of something that is within your grasp AND that possibility includes what effort you're willing to put into it, you can realize it.

Now, that does not assure that you will reach, that you will achieve a specific place in the world. Infinite possibilities of experience do not include "*I want to win a Nobel Prize*". They do not include "*I want to receive this award. I want to hold this position*".

This is more about: what do you want to do? What do you want to experience and what is needed for you to attain that experience? Not to pin it on some objective, outside goal that may or may not be within your ability to capture, despite your [lack of] qualifications, despite your effort [non-effort]. Not the best person receives prizes all the time. Prizes are given out by various organizations for various reasons.

Realm of possibility versus ~~imagination~~ [fantasy]; willingness to dream it up in the first place. You need to expand your mind to include things that you have previously crossed off, for whatever reason.

And then, willingness to fill in the blanks. What will be required? Am I willing to put in the effort? Am I willing to work in that industry? Sometimes we want to do something but the actual industry doesn't work with our personality. There are more creative possibilities out there.

So if we open our mind to the full range of possibilities, this lecture is suggesting you can have your experience -- but perhaps not in the way that you have previously imagined it.

One of the exercises that I put forward is: what happens when you consider a possibility? Just for a moment: what is one of the possibilities that you would like to experience in your lifetime that you have not begun the process of? You haven't started the process of achieving, gaining, being in the vicinity of that experience.

If you think about that for a moment, what you may notice is that before you can really finish the process of imagining, you're going to get "...but..." "*But this, but that, but it takes too long, but it takes too much money, but this industry doesn't work...*" And it's important to hear these. Because these are the reasons why you've never imagined [finished imagining] some of these possibilities.

It takes a little practice, it's a skill to brainstorm within yourself. The process of brainstorming in a group involves allowing everybody to play, to allow their imaginations to roll without limiting it. With "*yes, but we have to work within our budget.*" "*Yes, but we only have three people to do the job and that would take 10.*" The "*yes, buts...*" kill the brainstorming process. So it's important to have a time period where you are allowed to dream this up, to allow your mind to expand, and to explore, and extend, and conceive of a lot of different possibilities. And once you have that, then you can sit down and be more realistic about it.

What I'm indicating here is that (and this is where the lecture links together) that these infinite possibilities are in part limited by your emotional dependency on "*but I have to get it done in a limited period of time, within my budget,*" that that's a dependency that is more emotional than dollar based, or reality based (I'll explain that a little bit further down). So giving yourself time to do this imagining, and then meeting it with the possibilities, meeting it with the hard world realities, and seeing what you can do with that.

I'll give you an example. I mentioned before that if you said you wanted to be a brain surgeon at 50, it would be difficult. There's a lot of time, money, and effort, and work that most people don't put in if they can't get a 40/50 year career out of it.

But it is also possible that such an interest might not actually be about wielding a scalpel. That a desire to do that might actually be about understanding more deeply how the brain works and working to expand the capacity of the brain to operate, **which may not involve brain surgery.**

So this is where we are working within clichés. We're working within the words that we know instead of exploring energetically:

*“What do I really want to do?”*

*What do I want out of this?*

*What is my goal here?*

*What is my interest here?*

*Do I really want to do mechanical work? Or do I want to do theoretical work?*

*Do I want to be supportive?*

*Do I want to do research?*

*Do I want to lead this team? Or do I want to be a member of a team?”*

These are ways where we have become dependent upon the words and phrases that society has given us. We're a little bit afraid to step out into the unknown. This is part of emotional dependence.

The second subtopic was the **power of negative motivation**.

What this is about is to recognize how often the things that we want to do are more about escaping what we don't want to do. And so our motivations are fear-based. They're about getting away from something, becoming free of something, of escaping something, rather than being a positive calling *towards*.

When we are fear-based, we are actually carrying negativity. And there's a Pathwork principle about how negativity attracts negativity. So if we are in an aspect of escape, running away from [something], we will naturally gravitate towards groups of people who are also running away from [something]. They will feel compatible. They will feel familiar. Our energies will interact well because we're all trying to do the same thing. But that means we become even more blind to the concept that we're running away from the same thing! Because everybody's saying the same things, and feeling the same ways, expressing themselves similarly. We don't realize our blind spots. We don't realize what is possible about our motivations. So the negative motivations have tremendous power because they involve a forcing current to GO TOWARDS something -- because they're RUNNING AWAY from something!

A calling may not feel very powerful. A calling may feel vague, abstract. A calling may be difficult to verbalize. It could take years to verbalize what you're being called towards, versus what you don't want to do -- which is far easier to express, and far easier to see, because it's actually in the past. (Even if it's in the moment, by the time you realize it, it's in the past moment). Whereas a calling is something that hasn't manifested yet, partly because you haven't explored it and given it some form.

The negative motivations are powerful because they are part of forcing currents. They are part of what we know, versus a positive motivation to move into possibilities. It's about going into the unknown and that's a little scary. And we don't tend to run towards fear -- we tend to run away from it. So the two kinds of blocks in negative motivations (the Guide calls them "obstructions") are:

A. First that we're avoiding a fear of possibility. There are three things, three aspects where you can actually sense that you're running away from something. 1) is mental, where we close off options. We simply do not wish to think outside a certain linear thought process. And this is caused by fear. We're afraid of these other possibilities because we're trying to get away from something. So we close off our mental vision. 2) is emotional where we close off feelings. I.e., I have a yearning to do something but there's fear -- so I've got to close that off; I can't yearn for that. And by closing off that feeling, ~~I don't~~, we don't, [fully] realize it... [recognize, understand it].

There's a spiritual law where, if you close off part of you to some degree, you will be closing off all of you. Because part of you is holistically not enough. We need all of us.

So when I close off my mental vision so that I only think about certain things, those don't exist in isolation; mentally, I need all possibilities, and then I can decide these affect this topic. But if I don't see all possibilities, I don't really see that topic. I don't really see all the ramifications because I have limited my scope. Same thing with emotions. Our yearnings are messy. And messiness is part of life. And when we try to neaten life up, we lose something.

3) Another aspect of being fear-based is in the physical. And that can be that you deny pleasure. In other words, if you're running away from something and you're trying to focus, you do not wish to be distracted. You do not wish any attraction towards other things that don't contribute to your goal. And so we will deny pleasures that could actually support us in achieving our goal. This is the underlying idea about you need some fun in your day in order to do a good day's work. That to deny pleasure in other aspects of your life does not leave all your energy free for work. It makes work even more of a drudgery because there's no balance. There's no back and forth to it.

So the avoidance of a fear of possibility can be felt; you can FEEL when you're running away because you can sense into the need to close off so-called "extraneous" aspects. And we're not talking about a momentary need to focus. We're talking about an ongoing closing off that lasts for weeks and months.

B. The second obstruction is that there are misconceptions in the world that are very widespread, and they affect how we think. By accepting these misconceptions, we simply refuse to put effort into areas that are so-called "wrong."

There's a misconception that you can't be happy. This is something that people say to young people, *"well you can't be happy all the time, you must work hard."* These are these things are often said by people who are not happy in what they're doing, who have not found the passion of their lives, who have not allowed their lives to integrate (like I said with balances of work and pleasure). They have over-focused, and because they have attained something, they believe that's the way to go. The phrase, *"you can't be happy all the time"* is not necessarily true.

You can be very happy doing something you don't want to do -- because you know that once you get that task done, you'll have time for other things! So the momentary unhappiness depends on what the broader happiness is that you're doing.

Another example is that it may be true that you have a job that you don't like; but the job pays your rent, pays your bills, and allows you to do things. And so we need to be generous with some of the mundane, ordinary, 'not fun' tasks in life -- IF they contribute to a larger overall ability to enjoy the pleasures of life.

Part of being mature is to move on, to get over temporary disappointments, and occasional chores. But what this can turn into is it can turn into a cliché of "*you can't be happy all the time.*"

Another example is that marriages used to be more centered on society, if not, financials. And so there was a discouragement about love. '*Love is irrelevant.*' '*Marriage is about social status.*' '*It's about raising children.*' '*It's about getting your finances lined up.*' And I mention that example because socially we've gotten to the point where we don't pay as much attention to that as we used to. We value love even though, once again, it's messy. And it may truly impede social abilities, depending on who we marry and what the conflicts are, and what different outlooks are. It may be disadvantageous financially to do things that our heart dictates. And yet if we go against our desire for something that is truly positively based, what kind of life are we going into? A life where socially we're set, financially we're set, but we're not happy.

So, "*you cannot be happy*" is a social misconception. Yes, you can be happy... a majority of the time. Because happiness is, after all an attitude, more so than any technical reality.

Another is that "*pleasure is frivolous.*" That's a way to discourage extraneous activities and focus on the work at hand. And yet to say that pleasure is frivolous is to deny one of the most important driving forces in life. Once again, we're not... as adults, we're not kids anymore. We don't have to have fun every minute of every day. But there does need to be a deep overall pleasure with our life for us to be fulfilled. Pleasure is not frivolous. Pleasure is necessary. And if we do not have long-term pleasure, that's when we will substitute short-term pleasures. So the phrase "*pleasure is frivolous*" is more about those short-term pleasures than about pleasure itself. But we have a misconception going sometimes because we don't realize that it's about short-term versus long-term.

Another one is that "*you have to work all the time.*" There's a misconception in the word 'work.' (hat's where I would narrow it down). That if you're doing something that brings you pleasure, and is good for society, and good for you, and is contributing to something spiritually, it can feel like play. It may technically **be** work. But 'work' is a catch all for things we don't want to do. So the word itself becomes something that chases away the idea of pleasure. We can't grasp having fun working sometimes. So "*must work all the time*" is a way to drive forward what needs to be done at the expense of pleasure.

But ultimately, we're not going to continue to work without pleasure. So it's a misconception. a lot of [misconceptions] were temporary things that, without realizing it, people have accepted as permanent statements or permanent states of being in their lives. So this an instruction.

One of the exercises in the study guide is are questions I invite you to consider:

What would you like to enjoy?

What would you like to spend time enjoying?

What would you like to see?

What would you like to do?

What would you like to experience?

As I said before, if we say "*I would like to experience this...*" – but I wish to be specific. I (Jan Rigsby) have a passion for the aurora borealis. I saw them once and I would love to see them again one time. Simplistically, that would mean I need to go see them again. But I don't need to be simplistic. I can plan for it. I can plan for a trip in the future and be determined that I will do that in the future. And I will make allowance in my life, I will put aside the savings, and that will get done.

But that won't get done, I won't make those plans unless I sit and say, "*What do I want to enjoy? What do I want to see? I want to see that*". Then I'll need to make plans for it -- because it doesn't happen in my neighborhood!

What do you want to enjoy? And then, how can you get there?

Even if I don't get to see the aurora borealis more than twice in my lifetime, I can still read about it. I can still watch television documentaries about it. I can still collect pictures of it. And I can actually relive the experience that I had. I don't have to be there all the time to enjoy the pleasure of this experience. I didn't actually have to be there **before** having the pleasure of *wanting* to be there and *knowing* what I would experience when I got there. And when I actually had the experience, it was not what I expected -- it was far more glorious than what I expected! But I didn't say, "*I can only have this experience when I get there.*" I tried to have the experience in as many ways as possible before I actually arrived. And then just stayed open to: what is the actual experience...

Part of not being emotionally dependent on 'it' happening one way or the other is to be open to the experience and really receive it. And, in that sense, 'it' can last a lifetime.

So again, what do you want to enjoy? What do you want to experience? And then, once you have a picture of that, **what can you do to have some of that now?** And what can you do to have more of that in the succeeding weeks, months, and years?

When we got to week three, I turned the topic to emotional dependence. Because sometimes you need to set up the other aspects before you actually go for the heart of the lecture -- on emotional dependence.

The third section was called the 'crippling shame of emotional dependence'. The guide describes it as "a vicious circle", that emotional dependence is about having an inability to stand on our own two feet emotionally. So we lean.

So if I lean here (demonstrates in the video) and I just lean sideways (demonstrates leaning the other way), if I never do anything about that, I won't develop the capacity to stand up straight. I will actually accept that this weakness is a weakness and I won't do anything to strengthen it. And like a tree, you just continue to sag over the years if you don't do anything to strengthen the weakness that caused the dependence to exist.

Now, children are emotionally dependent, but only for a period of time. There's a growing-up process. So I'm not speaking of childhood, per se, even the teenage years, when we need a strong support system. I'm speaking of once we have become an adult, if we find that we are emotionally dependent... this lecture is about the suggestion, the encouragement, to 1) recognize that and 2) to identify it. And then 3) to do the work of addressing what creates that dependency. Not that you can't lean periodically on friends and family or social organizations. Just like, financially you want to be independent; but you may occasionally need some forms of so-called "charity" or "work-help" or "government assistance." Just because you do need it for a specific period of time does not make you dependent. Unless you give up and you say, *"this is the way I want it to be or this is the way it is."* **That's** when you become dependent, because you give up your capacity to become independent, to do the work of getting back on your own two feet.

The crippling shame of emotional dependence is about the fact that we are unwilling -- or we feel unable -- to address the aspects of ourselves that have become emotionally dependent. And it becomes a vicious circle where we deny that that [connection] exists. We pretend that it doesn't exist; that doesn't help the issue because we aren't talking about it to ourselves [so it remains unknown]. We're pretending it isn't there in the first place. Then we are justifying, *"oh, that's not true because..."* And then, ultimately, we feel shame [at our self-deception].

Shame leaks through the pretense and the justification. It comes out at inopportune moments. And when we feel the shame, we have to shut it down with denial. So we have this vicious circle of denying, pretending, justifying, falling back into the shame and then denying again. Because we don't feel that we have the tools or ability to address the issue. And part of it is we've never identified the issue!

That's why denial is so crippling; because denial prevents us from even looking at the situation. Then we are helpless because we are emotionally spiritually blind.



There's a spiritual law that "you can't skip a step." And that means, of course, permanently [skip a step]. If you have skipped a step, if you have managed to become an adult without taking care of a certain aspect of your personality, the spiritual law means you're going to have to go back and take care of that at some point. That, at some point, an aspect of you that has been allowed to remain undeveloped or immature will eventually affect the parts of you that *have* been developed and have been or are mature, to some degree. So the spiritual law of "you can't skip a step" is more about: if you realize you've skipped a step, you need to go back and address it. Such as: *"There was an aspect of me that remained immature. I need to turn my attention to it. Not full time. But, at least, periodically. And I need to start noticing what needs to be done, to elevate, to develop, to help that part of me mature and join the rest of me."* The crippling shame of emotional dependence is going to keep us emotionally dependent.

The last section I called "when your soul is fearless." The Guide brings up the idea that emotional dependence is actually about holding people hostage. Because for me to be dependent, you have to be there [taking care of me]. *"For me to exist without change, you have to support me. You have to be there for me."*

This is a place where emotional dependence is very active and very aggressive: *"I need to hold on to you. I cannot let you go"*. The invitation here is to consider letting your hostages go! And that's very frightening. And that's why this section is called "when your soul is fearless." Because going back to the first section, you need to imagine what fearlessness feels like before we're able to actually work on becoming fearless.

If we can conceive of standing independently, emotionally on our own, even though that's scary, and even though it may not be completely it's possible today, or comfortable -- let's use the word comfortable. *"Emotional independence would not be comfortable today, but I will work to imagine what it would be like. And that will allow me to see areas where I can do some work, areas where I can make some changes, where I can release a little bit of the hostage taking that I have done without changing my whole life overnight, which is scary."*

Also, [emotional independence] is disruptive. Rather than being massively disruptive, consider a little disruption... a little bit here, a little bit there, where we release those that we feel dependent upon. Now, that's a positive thing.

Let me talk about some of the nasty after-effects of holding people hostage. First of all, they resent being held. Now, they may not say that. But being held is not a positive thing. It's not an act of love. We're not holding them because we love them. We're holding them because we don't want to grow up, and by holding on to them, we can stay immature. And if you can imagine that from the other side [their perspective] there has got to be some level of resentment against being made someone's permanent crutch!

Even if you want to be wanted, even if *you* were *also* emotionally dependent (and that's usually how these things work -- if we're dependent on someone, they're dependent upon being depended upon!) there is always [also] resentment in those cases. First by them, but also by you. Because they now control you. If you can't stand up by yourself without a hand, there's a resentment that you can't stand up by yourself, and that you need this person. Therefore, without them you are powerless. And so in the way that we think emotionally, they have made us powerless and therefore we resent them. So it is very difficult to be in a loving state when we are holding on to people, allowing them to support us; where there are hidden resentments that we're not going to state -- because if we did, we would begin to loosen up the arrangement. We don't want to do that! So there is resentment.

There is also a need to deny the truth. If we're not willing to grow up, then we need to deny that we are being immature. And therefore we must deny any proof of emotional dependence. This traps us. This is part of the mental thinking process where we have to lock [have locked] ourselves into.

We cannot allow reality to enter because it would undo the game that we're playing. So not only are we taking hostages, we are creating resentments. And we are infringing on our capacity to see the truth.

The Guide says that the less responsible you are for your own happiness, the more you must live in fear. The less responsible you are your own happiness, the more you must live in fear. It's common sense. If I can't make myself happy, then I must depend on other people. *“What if they fail me? What if they don't give me what I need then I will not have happiness”*.

But if I create my own happiness, then I do not live in fear of losing it. It's a reality that I will become unhappy on occasion, but I will recover. And I will bring back happiness into my life.

Emotional independence also becomes happiness independence. And that we can create our own happiness and deal with our own unhappiness.

There's a starting point for all this; and that is a willingness. Now, sometimes when we hear willingness, for instance, willingness to let go, we race all the way to the endpoint. And that is an exaggeration. It's not fair and it's not kind. The Guide very often pulls back and says the first step is to be aware, to become aware.

So the first step is to become aware that there IS an emotional dependence. And the next step is to consider a willingness to let go **before** you let go, **before** you take steps to let go. Once again, you need to **conceive** of this before you make it an **experience** you could actually have.

To be able to consider willingness to let go: *“What would that look like? What would it feel like? What do I need to put in place to make this happen?”* To allow a period for this awareness to bloom, to

blossom in your own mind until you are, if not comfortable with it, pretty comfortable with it, then the willingness is not frightening.

And once you have allowed the willingness to grow in you, then there's a natural organic process of saying, *"Okay, now what did we do?"* And *"how can I do this in modest ways? How can I have discussions? How can I change some of my activities? How can I curb some of my impulses that are based on old habits?"*

The first step being awareness, that there is an emotional dependency. And the second being an awareness and a development of the willingness, before any further steps are taken.

One of the things that I find in this work is that (I'm going to go back to the power of negative motivation) very often when people come into Pathwork, they have sessions, they start to ask questions, and they're very aware of something is wrong. And they may [already] have an idea of what it is. But the problem is that what they want to **do** is run away from it. They want a solution immediately. They want to be relieved of this uncomfortable realization **and** this awareness that they aren't on the right track, that they're not where they want to be, that there's some negativity in their life.

It is very difficult to counsel them: that there needs to be a place where we sit in it, where we become more aware of what's going on, and we begin to look around and look at the cause and effect that created this. That it doesn't come out of thin air. That we need to begin to take some responsibility for being an active player in our own lives. And to begin to look for these cause/effect connections.

To help that [process], the Guide suggests that when we release people / when we consider releasing people, that one of the things that we're doing **is allowing them to have the freedom that we want for ourselves**. In other words, we want independence / emotional independence, and when we realize that we were creating a co-dependence with another person, what about them? What about giving them the freedom to come and go? Sometimes that's an easier step to start taking than the inner, personal step. Because we can encourage someone not to call us three times a day (first) so that then **we** can deal with what emotions that brings up in us. So consider giving other people the freedom that you yourself want. So that things start moving without having to totally accept the entire result (I think I said that badly!). I'm going to go back to: consider letting them have the freedom that you yourself want. Consider BOTH inner AND outer changes.

Another thing that the Guide suggests is to make a list of what you want. And the reason for that is it's hard to get someplace if you haven't verbalized it. Part of the possibility of 'infinite possibilities of experience' is that they're a little vague at first. And it can be very, very useful to make lists; to write it down. Not just one list! Again, you may need to consider this for a month +.

In every study guide that I issue, I include the daily review. I don't try to make too much of a point of it. But the daily review is a way of monitoring your emotional experiences on a daily level very briefly and seeing how they go from day-to-day, to week-to-week, to month-to-month. It's a way of seeing our disharmonies, disharmonious experiences, and then start seeing a pattern in them.

When we address something, it's very handy to deal with patterns of behavior than onesie, twosie. So better that I deal with something that comes up three times a week, then something that comes up once every three months. It's more productive. It makes me feel like I've accomplished something! Same thing with making a list of what you want. Make a list today. Make a list tomorrow, next week, and next month. Allow the list to evolve. Allow; that because you've never verbalized what you want, you may fall into certain traps of what other people say is important before you are able to thread through and find what you personally feel is important. So make lists. Learn to verbalize what you want. And then do this work one step at a time.

People come to me and they want relief immediately, because awareness is a very uncomfortable stage. But if we do not become comfortable in [our own] awareness, then we become reactive. We're trying to get away from the awareness. We're trying to erase the awareness and substitute something else that will not feel uncomfortable.

If you wake up and you realize (waking up meaning spiritually waking up), when you wake up [to the realization] that there is an aspect of your life that does not work, and it is creating negativity, then it is important to understand how that got there. How did it come into being and how did it get encouraged? How did you not notice it before? And how do your interactions on a daily, weekly, monthly basis encourage that very activity? It is not easy to break the habit of thinking in a certain way. Once you have that awareness, it is much easier to change all those individual small things and free yourself from patterns of thought.

I like to think of this work as being like Velcro. I like the Velcro as a metaphor. Once you put two pieces of Velcro together and you've got hundreds of hooks and loops and they're all connected together, they're very difficult to move. But, if you peel it away a little at a time, the individual hooks and loops are not that strong.

We can be connected to life in 10 thousand, 10 million different ways. If we don't like how we're connected, we need to lock on an individual level as much as possible to find patterns of why this connection is there. And then release those connections. So while Velcro is a matter of peeling away, spiritual and emotional development is about loosening the connections. And that's why if we have a negative motivation, we're going to be compelled to create new adhesions, new connections, more so than we are to release existing ones. So I hope that helped.

This lecture was deeper than I realized when I first started preparing it for presentation for the meetings and the study guide. The feedback from those who have participated indicate that it was deeper than they thought at first also. So I recommend the lecture! I hope you take a look at it.

Thanks for your interest in Pathwork.

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