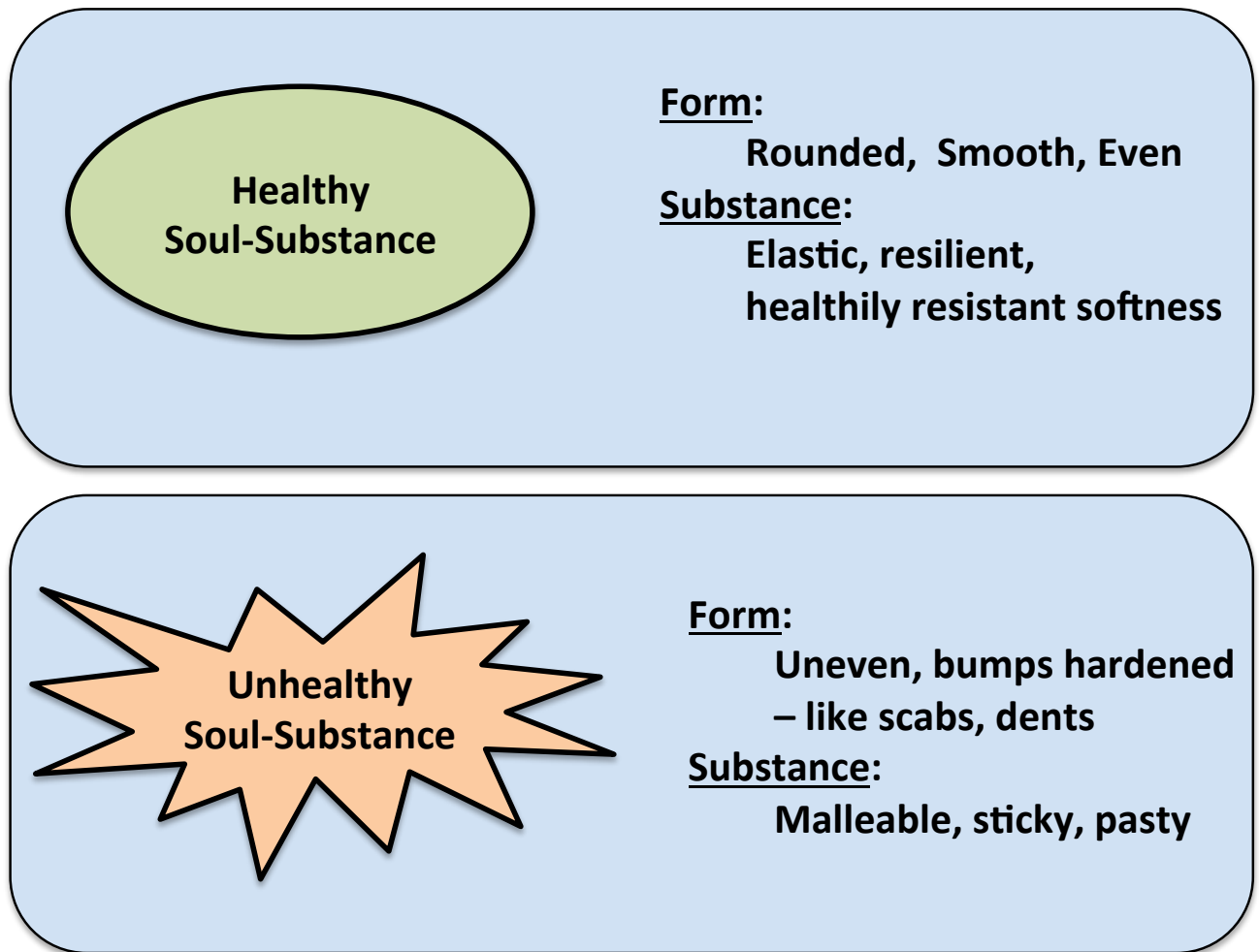


Pathwork on  
**Definition of the Soul, Healthy and Unhealthy Soul  
Substance**

This quote, in detailed, interpreted, and expanded format, is from Pathwork Lecture 111 *Soul Substance – Coping with Demands*. The long quote lays out a definition of the **Soul** as used in Pathwork. This definition is taken from one of the Questions at the end of the lecture, but I include it first to give the reader the definition being used earlier in the lecture. This Q&A part of the quote is followed by the first part of the lecture, which gives an extensive description of the healthy and unhealthy **Soul** and **Soul-Substance**. In addition I offer two introductory summary diagrams, which are my own interpretation and application of this lecture. If they are helpful, fine. If you do not find them helpful go on to the lecture itself, which follows them.

Interpreted Summary Diagram #1 – **Healthy and Unhealthy Soul and Soul-Substance**

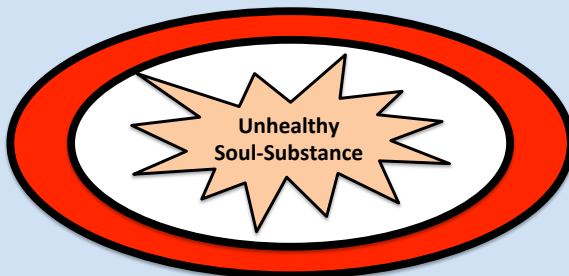


As the lecture says, the **unhealthy and sick soul** comes into this incarnation with many **unresolved problems** and has set up many **energy-draining pseudo-solutions** to deal with them – all of these unresolved problems must eventually be discovered and resolved.

## Interpreted Summary Diagram #2 – Type 1 and Type 2 Rigidity

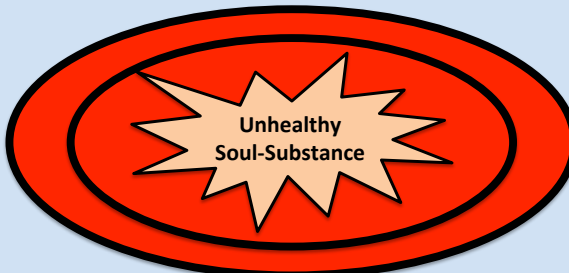
This lecture introduces **two forms of rigidity** to be worked through on the path. Both of these forms of rigidity as developed in this lecture **block growth and development** of the soul. Both forms of rigidity **distort reality** – the **first type** by **building a wall** that separates the Soul from life by blocking out certain inevitable painful feelings and in the process blocking out many deep feelings and life experiences. When this Type 1 Rigidity is present much of life is missed, and only the part of life that is apart from the pain gets exaggerated and perhaps gets through to the Soul. This imbalanced view of life situations and people is not in truth and is not reality. A life based on unreality cannot be sustained.

In the **second type of rigidity** the **Soul takes in the pain**, but **gets lost in it** so to speak. The Soul **cannot assimilate and process pain in a balanced and realistic way**. The pain becomes attached to the Soul and is a source of soul dents. Here **the pain dominates and overwhelms the Soul** and filters future life experiences through the pain such that the pain in all of life is exaggerated beyond reality. In this Type 2 Rigidity the part of reality that is not pain and could even be pleasure is not felt or experienced, being drowned out and overwhelmed by the pain that is inevitably part of all situations. This lack of balance is unreality, and again a life based on unreality cannot be sustained.



### Type 1 Rigidity:

**Wall defending against pain  
Keeps feelings, experiences out  
Exaggerates unpain, numbness  
Not Reality**



### Type 2 Rigidity:

**Becomes the pain  
Filters all experiences to look  
like pain  
Exaggerates all pain  
Not Reality**

The following is an **interpreted version of sections from Pathwork Lecture 111 *Soul Substance – Coping with Demands***. The lecture is given in an **expanded format**, and in that sense is my interpretation of the intent of the lecture. I may have interpreted portions of the lecture differently from how you might interpret them, and I ask you to ponder the words for your own interpretation. I do this expanded version [*including adding words of expansion in brackets*] to slow me down as I read the lecture. This slowing down helps me take the words into my heart, one by one, phrase by phrase. I invite you to consider doing this as well. Find your own interpretation and applications. *Gary Vollbracht*

**First, the definition of “Soul.”**

31	<p>QUESTION:  I would like a <b>clear definition</b> of what the <b>soul</b> is.  I think it would clarify this lecture.</p>
32	<p>ANSWER:  As you know, there are <b>many interpretations of the soul</b>,  and they may <b>all</b> be quite <b>accurate</b>.  If they seem contradictory,  it is because <b>words are too limited</b> to describe  a dimension inaccessible to human language.  This is why <b>higher dimensions</b> can <u>never</u> be made <b>accessible</b>  by <b>verbal learning</b>,  <b>but only</b>  by <u>inner experience</u> which, in turn,  becomes possible only if and when <b>inner</b>  <b>errors</b> and  <b>distortions</b>  are <b>dissolved</b>.</p>
33	<p>Let me explain the soul as we use it here.  The <b>soul</b> is the <b>sum total</b> of the <u>inner personality</u>:  the <b>thinking</b>,  the <b>feeling</b>,  the <b>concepts</b>,  the <b>potentials</b>,  the <b>attitudes</b>,  the <b>patterns</b>,  the <b>characteristics</b>,  the <b>temperament</b>,  the <b>emotions</b>,  the <b>idiosyncrasies</b> –  <b>everything that is <u>behind the physical being</u></b>.  It also includes, of course,  <u>unresolved problems</u>.</p>

	<p>But it does <b>not include</b>  the <b>cover-up for the unresolved problems</b>,  the <b>pseudo-solutions</b>, or  the <b>false defenses</b>.  They are <b>not part of the soul itself</b>.</p> <p><b>But</b> the particular <b>choice</b> of the <b>pseudo-solution is</b>  an <b>expression</b>, or  <b>manifestation</b>, or  <b>indication</b>,  of the <b>soul</b>.</p>
34	<p>QUESTION:  <b>Karma</b>, then, is the <b>memory of the soul</b>  from former <b>unresolved problems</b>?</p> <p>ANSWER:  I would <b>not say memory</b>.</p> <p>It is the <b>result of all previous incarnations</b>.  Karma is the <i>[natural]</i> <b>effect</b> <i>[being experienced in the current-life that]</i>  <b>the soul has produced</b>  <i>[by causes it brought about in previous incarnations]</i>.</p>
35	<p>QUESTION:  The <b>sensitivity is carried along</b>?</p> <p>ANSWER:  Of course.  The <b>sensitivity</b>,  the <b>perception</b>, and  the <b>ability to experience</b>.  <b>All these faculties have a progression</b>.</p> <p>One person's <b>sensitivity</b> may be  on the <b>lowest note</b> of the keyboard,  another's  on the <b>highest</b>.  The latter may exist in a  <b>healthy</b> or  <b>unhealthy</b>  <b>way</b>.</p> <p><b>Karma</b>, as you know, is the  <b>result of everything up to the present point</b>.</p>

36	<p>QUESTION:</p> <p>You gave <b>attributes</b> to the <b>soul</b> of a  <b>physical,</b>  <b>material</b>  <b>nature.</b></p> <p>You gave it  <b>roundness</b> and  <b>malleability</b>  in a <b>physical sort of substance.</b></p> <p><b>Is it localized</b>  <b>like any other organ in the body?</b></p>
37	<p>ANSWER:</p> <p><b>No</b>, it is not localized in that sense.  <b>It is a body</b>,  consisting of matter <b>very similar to your earth matter</b>,  although <b>not perceivable with your physical organs.</b></p> <p>As you know, and have often heard,  <b>It [i.e., the soul] is a "subtle body."</b></p> <p>When I spoke of <b>roundness</b>, it does  <b>not</b> mean it is a <b>round form</b>, like a ball.</p> <p>The <b>surface of the subtle body</b>  can have <b>all the attributes I discussed.</b></p> <p>You might best <b>compare it with the consistency of</b>  <b>skin</b> and  <b>flesh</b>,  but the <b>surface of the subtle body of the soul</b>  has <b>much greater variety</b> than  <b>physical</b>  <b>skin</b> and  <b>flesh.</b></p> <p><b>Words are so limited</b> that they may often seem preposterous,  but this is the best way of giving you an idea of  <b>what the soul-body may look like.</b></p>

38	<p>QUESTION: May I ask about the <b>relationship</b> between the <b>subconscious</b> and the <b>soul</b>?</p> <p>ANSWER: <b>The soul is the unconscious mind.</b></p> <p>The <b>unconscious</b> <b>motivations,</b> <b>attitudes,</b> <b>driving forces,</b> and <b>inclinations</b> are <b>from</b> the <b>soul</b></p> <p>and the <b>deeper regions</b> of the <b>unconscious self</b> belong to the <b>real spiritual being</b></p> <p>and the <b>real spiritual being</b> is <b>at home in the deeper regions</b> <b>of the unconscious self.</b></p> <p><b>However,</b> the <b>unconscious</b> is <b>only a part of the soul,</b> <b>much</b> of it is <b>conscious.</b></p>
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Going on to the first part of the lecture describing the soul and the soul-substance...

04	<p>I should like to discuss first the <b>difference</b> between the <b>healthy soul</b> and the <b>sick soul,</b> as seen from a <b>spiritual viewpoint.</b></p> <p>My words may give my friends a <b>deepened understanding</b> for their <b>further development</b> and <b>inner growth.</b></p>
05	<p>When a <b>new child enters this earth,</b> its <b>soul-stuff</b> is very <b>malleable,</b> very <b>soft.</b></p>

**Within this [young] soul-stuff**  
lie **all the potentials** – the  
**talents,**  
**qualities,**  
**tendencies,**  
**characteristics,** and also the  
**unresolved problems.**

It is **according to these potentials** –  
**positive,** as well as  
**negative** –  
that the **entity grows.**

The  
**malleable,**  
**soft**  
**substance of the [young] soul**  
is, **by its very nature,**  
**very impressionable.**

Therefore,  
when the **child**  
**collects impressions** during its **early years,**  
their **impact** will be  
**greater** or  
**smaller**  
**according to the underlying potentials**  
*[with which the child came into this incarnation].*

Where the *[incoming]* **soul is potentially**  
**healthy** and  
**strong,**  
**even negative impressions**  
**will not make a deep dent.**

The **experience** *[in this healthy and strong young soul]* is  
**registered** and  
**assimilated**  
**realistically** *[rather than exaggerated or numbed out],*  
so that the **personality**  
**learns** and  
**grows**  
from the **experience,**  
whether or not it *[i.e., the experience]* was  
**happy** or  
**unhappy.**

	<p>Where the <b>underlying potential is positive</b> [<i>i.e., the soul is healthy</i>], the <b>corresponding soul-stuff</b> will be so <b>resilient</b> that <b>even</b> a seemingly <b>detrimental occurrence</b> will <b>bounce off it</b>, in a manner of speaking. It will <b>not leave a lasting mark other than the benefit of increased understanding.</b></p>
06	<p><b>However</b>, where the <b>underlying potential</b> consists largely of <b>unresolved problems</b>, the [<i>newly incarnated</i>] <b>soul-stuff</b> is so <b>lacking in resiliency</b> that the <b>impressions</b> form <b>deep dents</b> and <b>remain imbedded in the soul-substance.</b></p> <p>When you recollect my explanations about <b>how images are formed</b>, it will be easier for you to understand what I am saying.</p>
07	<p>When you have <b>retained an impression</b> in <b>unresilient</b> [<i>hence sick</i>] <b>soul-stuff</b>, [<i>subsequently</i>] your entire <b>psychic mechanism functions according</b> to this [<i>early first</i>] <b>impression, exaggerating it way beyond its reality-value.</b></p> <p>As you remember, <b>when an image forms in the soul</b> the <b>one-time occurrence</b> is <b>generalized</b> and <b>thereby falsified.</b></p> <p>A <b>destructive pattern is set in motion</b>, which <b>remains in force as long as</b> the <b>dent in the soul-stuff is not smoothed out.</b></p> <p>The <b>healing comes about only through</b> the kind of <b>active self-finding that you are engaged in</b> [here].</p>
08	<p>Let us speak of <b>flexibility versus rigidity.</b></p> <p><b>Flexibility</b> is the <b>quality of resilient, elastic, healthy soul-substance.</b></p>



When it comes to *[unhealthy]* **rigidity**, however, there are **two different kinds**, and it will be quite helpful for you to **discern their difference**.

The **first kind of rigidity** is based on the **following circumstances**:

When the *[young]* soul is **constantly exposed** to **deep impressions** *[e.g., in emotional or physical abuse]* that **cannot be** *[resiliently]* **assimilated** and therefore **form** *[rigid and near-permanent]* **dents**, so that the **imprints remain imbedded** in the **soul-substance**, the **effect on the personality is heavy**.

Then *[similar future]* **unfavorable circumstances create suffering** that **goes way beyond what is warranted in reality**.

Therefore the **soul suffers more** from an impression **than it needs to** **and** **even favorable impressions cause exhaustion**.

You may all have experienced that you become **overly excited when something good happens**; it has a **disrupting effect**.

You are **unable to assimilate** the *[good]* **experience**; it **weighs on you** and **makes you restless**.

**Assimilation** and **digestion**

in such a *[good experience]* case is **so slow** that it **engages all your faculties**, thus **arresting** the **growth** and **functioning** of **other aspects** of the **psyche**.

09

To **deal with an experience** *[that is positive and good but]*  
that would **normally need only a certain amount of**  
**attention and**  
**investment,**  
and would **leave part of your faculties free**  
**to deal with other aspects of**  
**living and**  
**being,**  
**becomes** *[rather]* a task in which  
**all the inner forces are made to serve**  
a **comparatively unimportant event.**

That you are  
**joyful and**  
**gratified** about the *[pleasant and good]* event as such  
does not change the fact that  
**an unnecessary amount of energy**  
**is being wasted.**

This *[wasted energy on a positive experience]* creates  
a kind of **restlessness,**  
a **holding on to the experience,**  
and that *[holding on]* **blocks the soul's movement.**

Needless to say, this **may not be conscious,**  
but when you **attend** to your **inner reactions,**  
you are bound to **discover such a preoccupation**  
*[in you with this positive but unimportant event].*

It may manifest in **intense thoughts**  
**about a relatively unimportant event;**  
you may be  
**unable to let go of its emotional impact,**  
**unable to forgive and forget.**

**But, mainly,**  
a **much more subtle procedure** is set in motion,  
an **automatic reaction**  
that is **not commensurate**  
**with the outer *[new]* occurrence.**

A **one-time experience** *[early in childhood]* is **falsely applied**  
to an *[later]* event of an **entirely different nature.**

In short, **something that frightened you once**  
will cause you to be **frightened again**  
by an **outer event**  
that is **really quite dissimilar to the first.**

	<p>Such <b>automatic reactions</b>  <i>[being frightened by something quite different from the first experience],</i>  which you have begun to <b>observe</b> and  <i>[now]</i> begin to <b>understand</b> in yourself,  are <b>evidence</b> of the presence of the  <b>too-malleable soul-stuff</b> <i>[in childhood]</i> that  <b>did not grow healthily</b>  into <i>[mature]</i> <b>resilient elasticity</b>.</p>
10	<p><b>Over-tender soul-stuff</b> <i>[in the newly incarnated child]</i> causes both  <b>conscious</b> and  <b>unconscious</b>  <b>pain</b>.</p> <p>Since the <b>effect is bound to be detrimental</b>,  The <i>[young immature]</i> <b>psyche seeks a remedy</b>.</p> <p>Such <b>unconsciously sought remedies</b> <i>[of the child]</i> are often  <b>more destructive</b> than  the <b>original evil</b>,  <b>as are</b>, for example,  the <b>pseudo-solutions</b> <i>[of the child]</i>.</p> <p>The <b>false remedy</b> <i>[implemented by the child]</i>, in this case, <b>is an</b>  <b>artificial</b>,  <b>protective</b>  <b>wall</b>,  set up to  <b>prevent constant heavy impacts</b>  <i>[that are]</i> <b>causing hurtful dents</b>  on the <i>[young]</i> soul-substance,  <i>[dents]</i> which are experienced as "oversensitivity."</p> <p>The <b>wall</b> is  <b>hard</b> and  <b>brittle</b>;  it <b>prevents</b>  <b>feeling</b> and  <b>experiencing</b> and  <i>[thereby]</i> <b>causes the first type of rigidity</b>  <i>[a rigidity that is a wall impervious to</i>  <i>feeling and experiencing life]</i>.</p>

The **second type of rigidity**  
is caused by a **condition of the soul** that  
is **incapable of assimilating the experience** and  
**holds on to it instead.**

When the **indentation** [*dent*] in the soul is  
**so deep** that one **cannot let go of it,**  
the **preoccupation** with the **experience**  
**excludes important aspects of reality.**

One  
sees and  
evaluates  
only that part of reality  
which appears to  
bother or  
disturb;

other aspects  
important for **understanding the occurrence**  
**in its full light**  
are absent.

Such a  
limited,  
subjective  
evaluation is inevitable  
if the soul suffers too much.

The **suffering** makes a  
**wider** [*more complete*] and  
**more truthful**  
view  
quite **impossible.**

Therefore  
**one-sidedness** [*seeing only that which bothers, disturbs*] and  
an **inability to perceive differently**  
[*from a broader truthful context*]  
constitutes the **second type of rigidity.**

[*In this second type of rigidity*]  
One can **deal only with what one immediately**  
**sees and**  
**perceives**  
according to the **highly sensitized area of**  
the **too vulnerable soul-substance.**

	<p><b>Every other aspect</b> in the <b>situation</b>, or in the <b>other person involved</b>, is <b>overshadowed</b>.</p> <p><b>If those</b> <i>[unseen broader contextual]</i> <b>aspects were</b> <b>allowed to stand</b> in the <b>full light</b> <i>[of consciousness]</i>, the <b>understanding</b> would be much more <b>objective</b>.</p> <p><b>But</b> <i>[in this second type of rigidity]</i> <b>this</b> <i>[broader view]</i> <b>is not possible</b> <b>because</b> one is <b>too preoccupied</b> with the <i>[one-sided]</i> <b>unpleasant effect</b> of the <b>dent</b> <b>upon the soul-stuff</b>.</p>
12	<p><i>[Consider an analogy for this second type of rigidity]</i> If you suffer <b>physical pain</b> in a <b>certain area of your body</b>, you are bound to <b>focus all your attention on the</b> <i>[painful]</i> <b>area</b>, <b>disregarding others</b> <i>[other areas not in pain]</i>.</p> <p>It is the <b>same with the soul process</b>.</p> <p>What makes this <i>[matter concerning the soul]</i> <b>more complicated</b> is that here we are <b>dealing with</b> <b>very subtle</b> and <b>unconscious</b> <b>reactions</b> that can be <b>verified only</b> <b>if and</b> <b>when</b> <b>you become sufficiently attuned</b> to your <b>inner mechanisms</b>.</p>
13	<p>To <b>briefly summarize the difference</b> between the two kinds of rigidity:</p> <p><i>[the first]</i> <b>one dulls your capacity</b> of feeling and experiencing <i>[by creating a wall around the soul]</i>; the <b>other</b> <i>[the second one]</i> <b>colors your</b> <b>views and</b> <b>experience</b> to such a degree that <b>your perception of reality is narrowly limited</b>.</p>

	<p><b>Often, people have <u>both</u> kinds of rigidities, alternately and simultaneously, one caused by the other and overlapping.</b></p> <p><b>Sometimes [only] one [of the two] is predominant.</b>  When this is so,  the rigidity is <b>relatively easy to recognize</b>  <i>[compared to when both types are present].</i></p>
14	<p>When the <b>second type is predominant</b>, it can manifest in  <b>harping on details,</b>  <b>seeing only certain [negative] facets</b>  of others and  of <b>situations</b>  which may, in themselves, be <b>correct</b>,  <u>but</u>  the <b>perception is incomplete</b>  because <b>other aspects are overlooked.</b></p> <p>This may also apply to your attitude toward  <b>people and</b>  <b>situations</b>  where <b>you are not personally involved</b>,  but you are <b>so conditioned to this [narrow one-sided] way of reacting</b>,  due to the <b>lack of resiliency</b> in the <b>soul-substance</b>, that  you <b>cannot function differently</b>  <b>even then.</b></p> <p><i>[In this second type of rigidity]</i>  Such <b>over-malleable soul-stuff [dented at a young age]</b>  makes you <b>incapable of adjusting</b> to  <b>ever-changing circumstances [as an adult].</b></p> <p><b>You cannot</b>  <b>see and</b>  <b>evaluate</b>  <b>them [the ever-changing circumstances]</b>  <b>for you are conditioned to react</b>  <b>only to</b>  the <b>direct imprint</b>  made upon your <b>soul-substance.</b></p>

	<p><b>This</b> <i>[one-sided negative conditioning in the second type of rigidity]</i> prevents you from <b>being in the constant flow of life</b>, from <b>being</b> in <b>truth</b> and <b>reality</b>.</p> <p><b>In order to flow with life</b>, your soul-stuff has to have the <b>healthy elasticity</b> to <b>quickly assimilate incidents</b> according to their <b>real significance</b>.</p>
15	<p>Needless to say, <b>healthy soul-substance cannot be created by an [direct] act of will</b>.</p> <p><b>Only</b>  <i>[creating healthy soul-substance indirectly by using your will and intellect for]</i>  <b>finding and changing</b> your <i>[inner, underlying, often unconscious]</i> <b>misconceptions, pseudo-solutions, and distortions</b> can bring this <i>[creation of healthy soul substance]</i> <b>about</b>.</p> <p>To facilitate this <i>[indirect creation]</i> process, it is very important to <b>receive [without judgment] the healthy and unhealthy reactions of the soul-substance in this light</b>.</p> <p>The <b>recognition of the two kinds of rigidity is also necessary</b>. It will be very helpful to <b>feel their difference within yourself</b>. They do <b>feel different</b>; they have a <b>different "flavor,"</b> as it were.</p> <p>As indicated earlier, <b>both may exist simultaneously</b>.</p> <p><b>One may be a counter-reaction to the other</b>.</p> <p>You may <b>first find the brittle wall of [the first kind of] rigidity [that keeps you from feeling and experiencing life]</b>.</p>

	<p><b>Do not expect to find a healthy flexibility beneath it</b>  <i>[beneath this defensive wall of type 1 rigidity].</i>  <b>[Rather] Be prepared to find the other [second] kind of rigidity</b>  that may, at first glance, <b>appear to be</b>  the <b>very opposite of rigidity,</b>  <b>because it is [still] overly soft in substance.</b></p> <p><b>But</b>  <b>upon closer inspection</b> you will find that  <b>this very softness,</b>  <b>devoid of healthy resistance,</b>  <b>cannot let go of impressions received.</b></p> <p><i>[Rather] You</i>  <b>mull them over and over and</b>  are <b>persistently influenced</b>  by what <b>should already be obsolete.</b></p> <p>The <b>soul-substance thus becomes rigid</b> <i>[in either or both ways].</i>  <b>Exaggerations of truth</b> bring  <b>untruth in both directions.</b>  <i>[resisting the experience all together thereby exaggerating the truth by omission of the painful aspects of the experience by building a wall in type 1 rigidity, or by experiencing only the painful experience thereby exaggerating it in type 2 rigidity]</i></p> <p>This <b>holds true for everything</b> and  has often been discussed in many other connections.</p> <p>Here  the <b>too great resistance of the brittle pseudo-protective wall</b>  <i>[of type 1 rigidity]</i> has <b>similar effects</b> to  that <i>[i.e., to the effects]</i> of the <b>too little resistance</b>  in the <b>over-malleable soul stuff</b> <i>[in type 2 rigidity].</i></p>
16	<p><b>How can you cope with your life</b>  when you are <b><u>not in reality</u></b>?</p> <p><i>[And]</i> <b>How can you be in reality</b>  when either of these two rigidities exists in you?</p> <p><b>How can you adapt yourself to the ever-changing flux of life?</b></p> <p><b>How can you</b>  <b>evaluate <u>objectively</u> and</b>  <b>perceive in <u>truth</u>?</b></p>



	<p><b>None of these [objective, truthful outcomes] is possible if your soul-substance is so easily indented [in type 2 rigidity] that an impression of little [objective] importance, [and in truth,] of minor significance for you, remains imbedded and dictates your <u>reactions</u> towards future events?</b></p> <p>You thus [through your rigidity] <b>distort the relationship between the event and your reaction to it.</b></p>
17	<p>[Here] I have shown you a <b>new angle on the inner mechanisms</b> already familiar to you.  <b>Such increased insight</b> can often be <b>very helpful</b> in <b>giving renewed impetus to your work on the path.</b></p>
18	<p>Let me finish this topic by briefly describing what a <b>healthy soul looks like compared to an unhealthy one,</b> as seen from <b>our vantage point.</b></p> <p>In the <b>healthy soul</b> the <b>form</b> is <b>rounded, very smooth, and even.</b></p> <p>The <b>substance</b> is <b>elastic</b> -- a mixture of <b>resilient and healthily resistant softness.</b></p> <p><b>This combination produces the ideal conditions</b> that <b>enable you to go through life</b> with a <b>capacity</b> for <b>deep experience,</b></p> <p>which you are able to <b>assimilate quickly,</b> so that you are <b>always ready</b> for <b>new impressions</b> and <b>new experiences.</b></p>

19	<p>In the <b>unhealthy soul</b> [<i>in contrast to the healthy soul</i>]  the <b>soul form</b> is  <b>bumpy,</b>  <b>uneven in shape,</b>  with the <b>bumps hardened on it like scabs.</b></p> <p>The <b>scabless substance</b> [<i>underneath the surface</i>] is,  as I have said,  <b>so</b></p> <p><b>malleable,</b>  <b>sticky and</b>  <b>pasty,</b>  that it <b>retains all imprints,</b>  <b>unable to regain the</b>  <b>original</b>  <b>printless,</b>  <b>resilient</b>  <b>surface.</b></p>
20	<p>In the course of your work  many of you have glimpsed that  <b><u>all unhealthy reactions are artificial.</u></b></p> <p>They are <b>much more difficult to keep going</b>  <b>than the <u>natural</u> reactions.</b></p> <p><b><u>When an insight comes</u></b> –  even if it happens <b>only seldom to begin with</b> –  it is a <b><u>decisive step toward</u></b>  <b><u>growth</u></b> and  <b><u>self-realization.</u></b></p> <p><b>At that moment you understand</b>  how <b>strenuous</b> the  <b>pseudo-protections</b> and  <b>pseudo-solutions</b>  are.</p> <p>How much  <b>more easily,</b>  <b>more reliably</b> and  <b>safely</b>  <b>does your natural being</b>  <b>guide you through life!</b></p> <p>This is <b>not to be confused</b> with  <b>the line of least resistance</b> and  <b>the giving in to one's destructive instincts.</b></p> <p>Before you have reached certain levels of inner recognition,  such a statement [<i>that your natural being safely guides you</i>]  <b>might easily be so [i.e., thusly] misinterpreted.</b></p>

	<p><b><u>But</u> once these insightful levels have been reached</b>  through  the <b>steady progress</b> and  <b>organic growth</b>  that <b><u>persevering work</u></b> is bound to bring eventually,  you will  <b>understand</b> and  <b>experience</b>  <b><u>for evermore</u></b></p> <p>the <b><u>truth</u></b> that  <b><u>pseudo-solutions</u></b> are  <b><u>strenuous</u></b> and  <b><u>energy-consuming</u></b>,</p> <p>while  <b><u>experiencing the real self</u></b> is  <b><u>safe</u></b> and  <b><u>easy</u></b>.</p> <p>I mention this again because I see  <b>a tendency to overlook the importance of such vague glimpses.</b>  <b>Please ponder over them</b> [<i>over these vague glimpses of insights</i>].  Look at the <b>first rare occurrences of such experiences</b>  so as to <b>attain</b> the  <b><u>full value</u></b> and  <b><u>deep significance</u></b>  they harbor.</p> <p>Such glimpses  of <b>health</b>,  as compared with the  <b>distorted</b>,  <b>artificially strained</b>  <b>ways of living</b>,  are the <b>best way to heal your soul-substance</b>.</p>
21	<p>Once again, it is <b>true</b> that  <b><u>awareness of unhealth</u></b>  <b><u>leads to health</u></b>,</p> <p>while  <b><u>unawareness</u></b> or  <b><u>covering up</u></b> [<i>unhealth</i>]  lead <b><u>further away from health</u></b>.</p>