

Pathwork™ Steps

BENIGN AND VICIOUS CIRCLES

Study Guide for Path to the Real Self Chapter 21 & PL 50

Week 1: 'What goes around comes around'

Week 2: Factors that Fuel a Vicious Circle

Week 3: Comparing Vicious and Benign Circles

Week 4: Elements of a Breaking Point: The Abyss of Illusion

Getting a sense of what circular motion means in our lives, whether in a vicious circle, a benign circle, or a spiral pattern of development

Week 1: 'What goes around comes around' PRS 21

One of the most significant laws in the universe is the law of circular motion . Every movement, every energy current, follows this law. All created life is subject to this law. The planets follow it. All objects, when thrown into the air, follow this circular motion. This law applies to the physical, mental, psychological, emotional and spiritual realm. The life of each created being, as well as any thought, emotion or attitude, follow according to this law -- a circular motion, a continuous stream... a stone thrown into water creates continuous circular waves, which are interrupted only because the body of water is limited

When consciousness was first created, its circular movement followed a benign circle. Its spirit and will, its determination and attitude, the manner in which consciousness directed itself, caused it either to remain in a benign circle, which continued to widen its circumference and thus formed a spiral movement.

When attitudes and direction deviate from reality and divine principle, vicious circles are the result. This vicious circle remains until a new energy current is created by consciousness -- a new impact which then forms a benign circle.

When only fragments of a circular motion are perceived, the line does not appear as round, but straight. Nevertheless, if the line of its original direction were followed through, the circular motion would be obvious. Each life appears to be a straight line, with a beginning and an end, because the continuum is out of sight, from the human vantage point. It is evident that false perception of reality, with its concomitant negative and destructive thoughts, feelings and attitudes, are bound to create vicious circles. The individual is caught in them until he is aware of the fact that he finds himself in a vicious circle; what faulty perception has created it and where to find the breaking point. In this way, a benign circle is established.

Every thought or attitude, every emotion or action affects not only the self, but the outside world as well. Hence the circles -- benign or vicious -- established within the entity's own psyche, ultimately extend and operate with others where a mutual involvement exists.

Being caught in a vicious circle is a result of blindness to reality. This must also close the person's eyes to the fact that he finds himself in a vicious circle. He merely perceives fragments of it which, taken out of context and continuity, appear as a fate which has nothing to do with his actions, his attitudes, his thoughts and his emotions. It is like the object thrown a short distance. The person lacking in knowledge, ignores the large circle that actually exists through the momentum, although this circular movement is invisible to the naked eye.

It is therefore necessary that the line of vision must be extended, the links be connected. As was shown regarding how to find an image, there is a possibility of doing so. PRS21

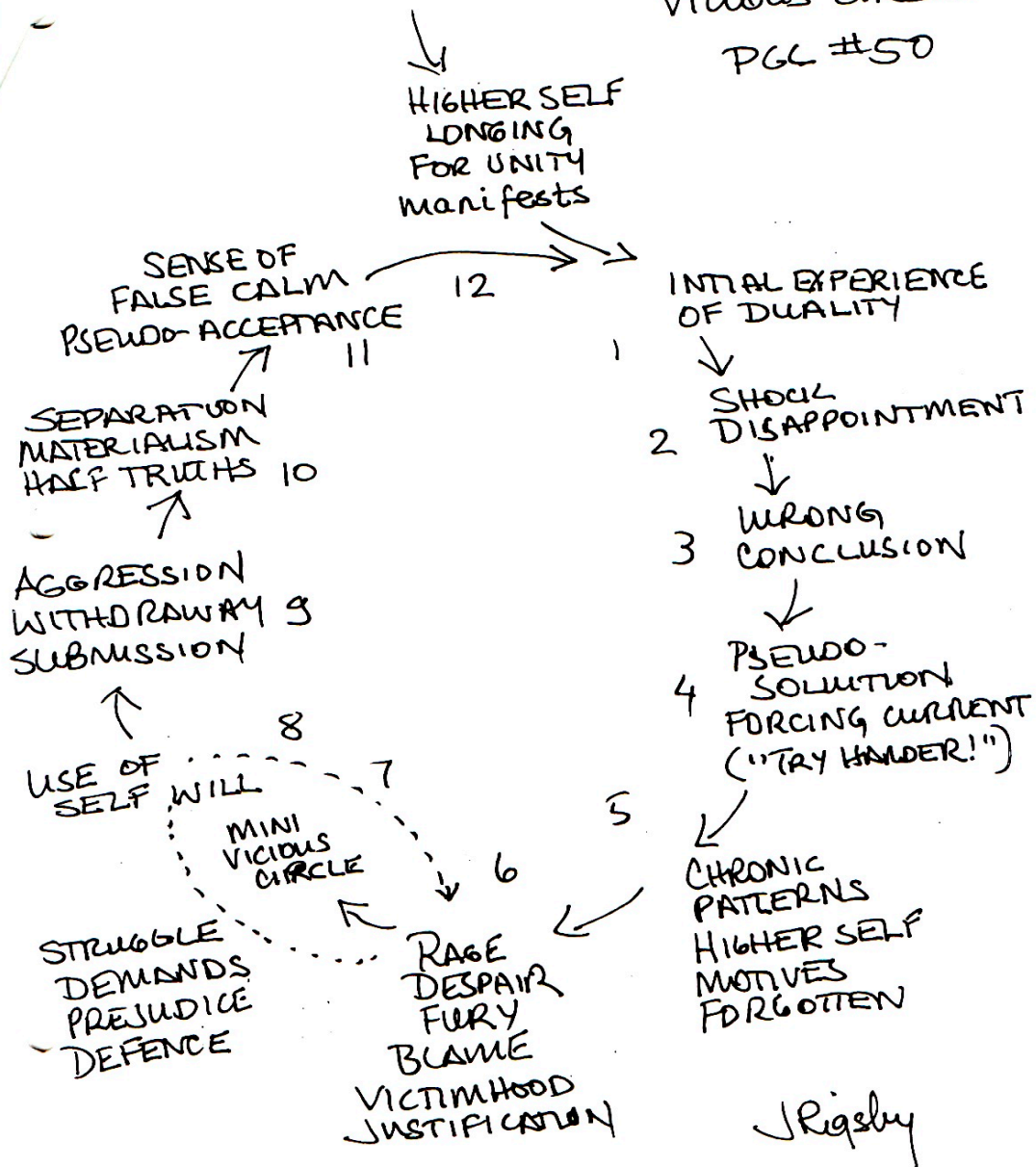
Quotes from PL 50:

This vicious circle begins in childhood, just as all images are formed in this early period. The child is helpless. It needs to be taken care of. It cannot stand on its own feet. It cannot make mature decisions. It cannot be free of weak, selfish motives and therefore be independent of other human beings. Hence, the child is incapable of unselfish love. The adult and mature person grows into such love, provided the whole personality matures harmoniously and provided that none of these childish reactions, because of wrong conclusions, remain hidden in the unconscious mind. In such a case, the personality will grow only in part while another part (and a very important one at that) will remain immature. There are only a few adults who are as mature emotionally as they are intellectually.

The child desires to be loved; in fact, it needs to be loved. If an adult existed who is able to give a semblance of divine love, the conflict we are discussing here would not arise, but the inner problems of such an entity would never be solved. For nothing can really be solved by what another person can or cannot do! Hence life on this imperfect and unpurified planet is necessary for every soul who is not yet pure. Thus the child comes into contact with more or less imperfect surroundings which bring its inner problems to the fore. The lack of divine love, the limited human love does it. Due to this lack, the child (in its ignorance) craves for an exclusive love that is neither divine nor humanly possible. The love it wants is selfish. It does not want to share it with others, with its brothers or sisters. It does not even want to share this love with the other parent. He is often unconsciously jealous of both parents. And if the parents do not love each other, the child suffers even more. So the first conflict arises out of two opposite desires: on one hand, the child wants the love of each parent exclusively; on the other, it suffers if the parents do not love each other. Due to the lack of perfection in the love capacity of any parent, the child misunderstands that in spite of this imperfection, many a parent is still fully capable of loving more than one person. This the child interprets in such a way that it feels excluded and rejected if the parent also loves others. In short, the love the child craves for can never be gratified. Furthermore, whenever the child is kept from having its will done, it serves as additional "proof" that it is not sufficiently loved.

This causes frustration and the child feels rejected. This in turn causes hatred, resentment, hostility, aggression. This is the second part of the vicious circle. The need for love which cannot be gratified causes hatred and hostility towards the very people one loves most. Generally speaking, this is the second conflict of the growing human being. If the child could hate someone he does not love or if he could love someone in his own way and from whom he would desire no love in return, this conflict could not arise. It is the very fact that hatred exists for the same person whom one loves dearly which creates an important conflict in the human psyche. It is evident that the child feels ashamed of these negative emotions; therefore it puts this conflict into the subconscious where it festers. And this hatred causes a guilt feeling because the child is taught early that it is bad, wrong, and sinful to hate, particularly one's parents whom one is supposed to love and honor. It is this guilt feeling (living on and on and on in the subconscious) which, in the adult personality, causes all sorts of inner and outer conflicts. Moreover, the person is unaware of the roots of these conflicts until he decides to find out what is hidden in his subconscious. PL50

A DAY IN A VICIOUS CIRCLE PGL #50



Week 2: Factors that Fuel a Vicious Circle

Quotes from PRS21:

Man often tries to fight against the effects of a vicious circle by stemming against it. He is unaware of the existence of the whole circle. He merely experiences some of its negative effects and tries to force them away by superimposed discipline, will, ego force. This is, indeed, a useless endeavor. His energies are wasted because he will always be pulled back into the current of the circle he blindly lives in. The only way is to extend awareness, in order to be able to perceive the entire circle.

When a benign circle is established, no energy is wasted, no forceful, deliberate ego-will required. It is a natural, easy process. The individual lives then in emotional comfort and effortless harmony, which perception of reality affords. Stemming against the tide of a vicious circle is an unproductive struggle. Discovering the vicious circle, its breaking point, the unrealism it is based on, what its effects are, thereby gradually establishing a benign circle, is constructive struggle.

Every defense mechanism and pseudo-solution is a way of coping with a negative experience. Negative experience, in turn, is the result of misconception of reality. It has been shown that, just because of the existence of the defense mechanism and the pseudo-solutions, whatever they may be, the original misconception appears to be correct.

Let us consider two fundamental vicious circles which are a result of two equally fundamental pseudo-solutions. When an individual feels worthless and insecure, he often resorts to the pseudo-solution of aggressiveness. The latter hides the shameful fact of feeling worthless and insecure. He becomes over-assertive, self-righteous, domineering. This puts him in the wrong, with the result of causing guilt feelings. If the guilt is disregarded and the aggressiveness unrestrained, the circle closes at this point. His overbearing, superior airs and hostile ways cause rejection and dislike. Rejection and dislike cause insecurity and worthlessness.

If the guilt puts a halt to his aggressive solution, he may then alternate between the aggressive and the appeasing pseudo-solution, both resulting in the same feeling of worthlessness. The appeasing, submissive pseudo-solution induces the individual to sell his soul for acceptance, to impair his integrity for others to respect and admire him. In some cases, he may provoke being taken advantage of. This, too, strengthens his conviction of worthlessness, which was his original idea, now proven right. These are typical examples of the working of a vicious circle.

Any misconception and pseudo-solution are bound to create vicious circles and should be brought into consciousness, following through link by link. As was said before, it is then necessary to first substitute in your mind the corresponding benign circle, until the emotions can follow suit.

Any vicious circle is constantly regenerated due to its original wrong premise, just as any benign circle is constantly being regenerated due to its correct premise.

Returning to our examples, it is false to assume that hostile aggressiveness establishes acceptance and a sense of value; it is false to assume that abject, cringing submissiveness and denial of one's own individuality, in order to appease others, produce respect, liking, acceptance or self-esteem. Because the false assumptions are ignored, the vicious circles continue. PRS21

Quotes from PL 50:

By feeling guilty, the unconscious says "I desire to be punished," and thus a fear of punishment arises in the soul, which, again, is almost always entirely unconscious. The manifestations however, can be found in various symptoms which, if followed through, will finally lead to the part of the chain reactions I describe here.

Out of this fear of punishment, a further reaction sets in. It brings in its wake a feeling that whenever one is happy and enjoys pleasure, in spite of this natural longing, he does not deserve it. His guilt of hating those he loves most convinces him that he is undeserving of anything good, joyful, pleasurable, let alone happiness as such. He feels that if he were ever to become happy, the punishment, which seems inevitable, would be that much greater. Therefore he unconsciously avoids happiness, thinking to atone in this way and thus avoid even greater punishment. Hence, situations and patterns are created which always seem to destroy all that he wishes most dearly in life.

It is this fear of happiness which leads the person to all sorts of unhealthy reactions, symptoms, endeavors, directions of emotions and even deeds which, indirectly, create these patterns that look as though they happen without volition of the personality. They appear to be caused quite independently and without the personality being responsible for them at all. Thus a further conflict has come into existence. On one hand, the personality yearns for happiness and fulfillment; on the other, a fear of happiness prohibits it. The desire for happiness can never be eradicated. And yet, with this deeply hidden guilt-feeling, the greater the desire for happiness, the guiltier does the person feel. Many personal as well as mass image impressions are gathered along the way. They all help to fortify this chain reaction.

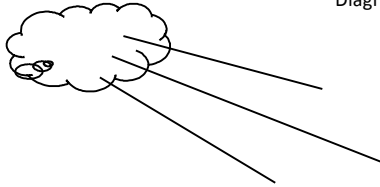
The unconscious mind thinks: "I am afraid to be punished by others although I know I deserve it. It is much worse to be punished by others. Then I am really at the mercy of others, be it people, the fates, God, life itself! But perhaps if I punish myself, I can at least avoid the humiliation, the helplessness, the degradation of punishment by forces outside of myself." And since these basic conflicts of love and hatred, of guilt and fear of punishment exist in every human personality -- only the degree may vary! -- the compulsive desire for self-punishment (due to wrong and ignorant conclusions) exists to some degree in each human being.

Thus the personality inflicts punishment on itself. ... Hence, if and when you do not succeed in a conscious and legitimate desire, if you find the pattern in your life that fulfillment of this conscious desire was constantly frustrated -- as though you had nothing to do with it, as though an unkind fate befell you -- you can be sure that not only an image and a wrong conclusion regarding this subject exist within yourself, but also, in addition, the need for self-punishment enters into it.

You can only get over something if you air it out. Thus the same "old" hatred still lingers on in you. That is also why you constantly feel guilty. If it were really a matter of the past, you would not feel this acute guilt all the time even though this guilt feeling is of course not conscious. And you think that by being "so perfect," you may avoid punishment. In this way, a second conscience has been created (refer to PRS15 from June – Real and False Consciences). PL50

Vicious Circle Of Emotional Dependency

Diagram for Pathwork Lecture 50 & 83 2012 www.janrigsby.com



Entry Point For Incarnation. . .

Positive Intent: To love and be loved.

Misconception: "I will not receive the love I need"

"My love will not be accepted by others"



We do not examine our original intent to see if it has become fear-based, but throw ourselves into new attempts to earn love & acceptance through manifold acts of "service."

The craving for love & acceptance will not be denied, and we must try gain. Yet we are now filled with hatred & resentment of others.

Destructive feelings are hidden away so as not to antagonize the source of life" - the others. Inactivating our own powers we become paralyzed and inactive.

Guilt comes up. (It is a combination of real guilt or not having faith in our own ability to love, and false guilt for wanting love so badly). We judge ourselves as not deserving.

Our frustration continues. The refusal of others creates rage, fury, vindictiveness, and cruel impulses.

Others resist us, and shrink back from connection with us.

Misconception manifests as distortion.* Love sought through "service" to others focusing on "others" rather than relying upon *Universal Justice*.

When others accept the "service" the unfulfilled need is *not* addressed.

Need becomes "urgent." *Can be an exit point if we stop & look at fear-based way we tried to manifest positive intent.*

Forcing ourselves into greater acts of "service" - determined to "win" the love we need, want & deserve, we continue to seek it from "wrong" source.

We start feeling desperate, feeling that things are getting worse instead of better.

Bottoming out: we betray ourselves, our truth, our best. Our "~~forcing current~~" takes over: we insist that others "must" be, feel, and do what we need & desire.

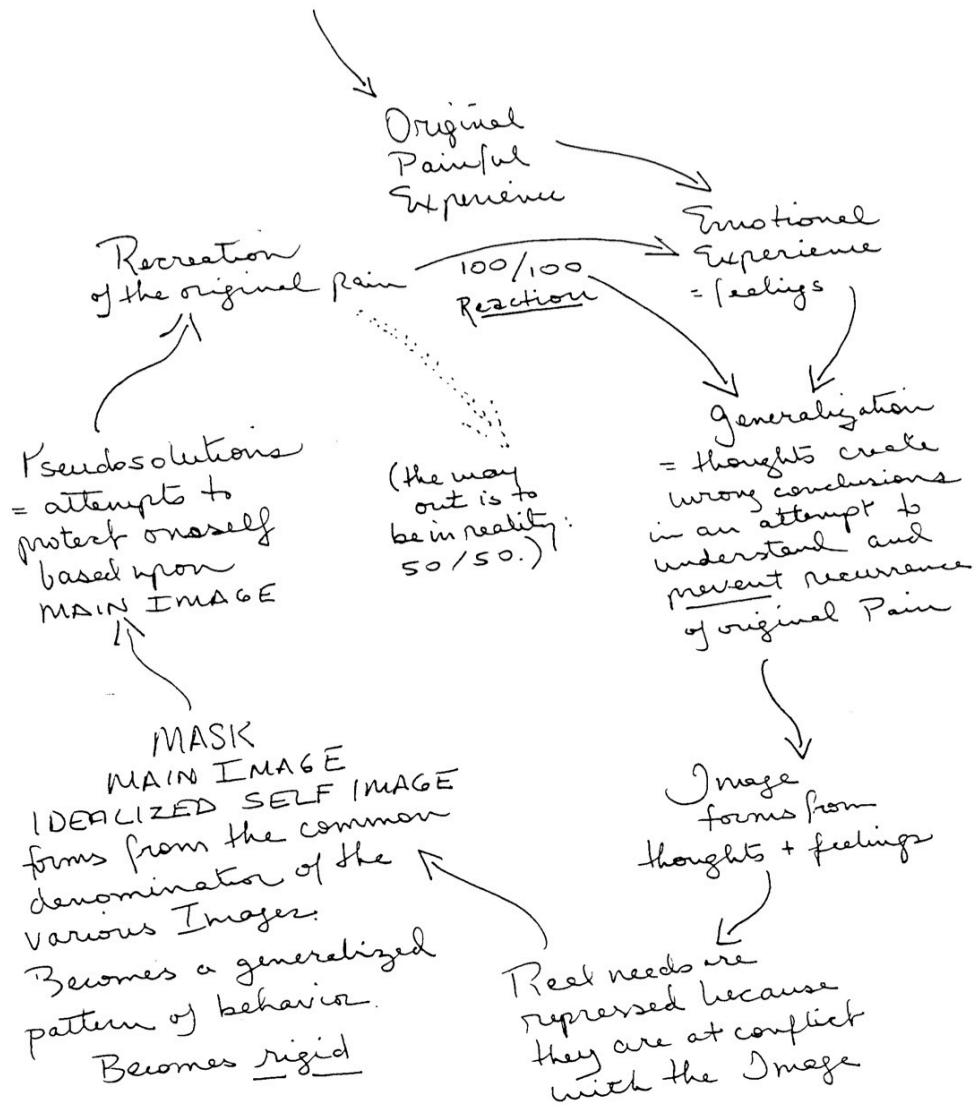
Difficult to exit a vicious circle between '6' & '9' - we are thinking dualistically and feel that this is a "life or death" struggle.

When we are in distortion, we are in our "blind spot." This is where we must painstakingly collect evidence through our own observations and the feedback of others so that we can become aware of our own misconceptions.

C. Rigby
Feb 01

The Vicious Circle of Images

from lectures 38, 39, 40, 41



Worksheet © Jan Rigby 2008

Week 3: Comparing Vicious and Benign Circles

Quotes from PRS 21:

Any vicious circle within the self is bound to erect a vicious circle between the self and others. Since practically all human beings are imperfect, limited and erring in some ways, they must have images, false concepts, pseudo-solutions, destructive defenses and vicious circles. The latter hook into one another in a way that is self-perpetuating, like the vicious circle within an individual.

Let us again use the examples of the above pseudo-solutions. The aggressor will either encounter another aggressor and be caught in a tug of war. Since behind each aggressive pseudo-solution lies weakness, fear and insecurity, one of the two "warriors" loses out. The loser will be strengthened in his insecurity and worthlessness, the "winner" in his aggressiveness. Their interaction not only strengthens their own vicious circles, but their problematic dealings with one another. The pseudo-solution affects the hidden weakness and the hidden weakness induces the person to hit out stronger, even when he loses -- or just because of that -- so that also the "winner" loses by dint of the hurts he collects along the way.

When the aggressor deals with a submitter, the situation is only outwardly dissimilar. Since the stronger the submission, the more hostility must exist, the latter always comes out in obscure and devious ways. Mutual rejection, mutual hurts and attacking each other at the most vulnerable spots, are inevitable wherever unconscious problems interfere in a relationship. And they do just that as long as they remain unconscious. Outwardly everything may be quite "civilized" and reasonable. The friction and misunderstandings arising between people often seem incomprehensible, until the interaction from psyche to psyche is understood and the vicious circles between human beings uncovered.

Even when aggressiveness is hidden, the unconscious mind of others always responds to it. The more aware a person is generally, as a result of self-awareness, the more will he knowingly reject such hostility.

If intuition and awareness are undeveloped, blind rebuttal, revenge, vindictive retaliation, are the result. Often none of the participants are aware of what takes place and why. They are both blindly driven and can always find an outer matter which serves as a hitching post for the real drama of inter-relationship. PRS21

Let us consider a benign circle in this respect. When an individual feels secure in his own intrinsic worth -- either because he has received sufficient love and acceptance as a child, or because, in his maturation, he has understood that what he lacked could not affect his worth -- he has sufficient self-confidence not to have to prove his worth. Therefore he need not be destructively aggressive, over-assertive, hostile, arrogant, nor guilty, nor does he have to impair his selfhood through an appeasement policy so as to gain agreement and acceptance.

When others, in their conflicts and blindness, try to take advantage of him, make unjustified demands on him -- materially or emotionally -- his security in himself, his lack of fear and guilt, enable him to calmly refuse the demands, without any pangs or doubts, or comply with them, without resentments, if he should so decide; to assert himself with quiet strength whenever necessary. He neither has to appease, give in, nor does he have to be combative. He can be right without being self-righteous, and wrong without being ashamed and guilty. In the former instance, he asserts himself -- and such assertion has no adverse effect on others. In the latter instance, he makes amends, without losing his dignity -- quite on the contrary. In both cases,

his sense of worth is regenerated and the effect on others is positive. Since his self-assertion is free from hostility, it does not engender resentment, but increases respect. Since fulfilling demands of others does not occur out of fear and weakness, but out of kindness and helpfulness, others respond in kind. They do not despise him, as they do the appeaser and submitter, nor can they use such kind actions against him, because they sense his strength.

The benign circle within inevitably also produces a benign circle between him and others, because the latter's sickness and distortions are not stirred up, do not find an echo. Close inner relationships will only be established between people who do not need a power struggle in lieu of a real relationship. Contacts of less importance, which are inevitable in the course of daily living, are being coped with in the way described.

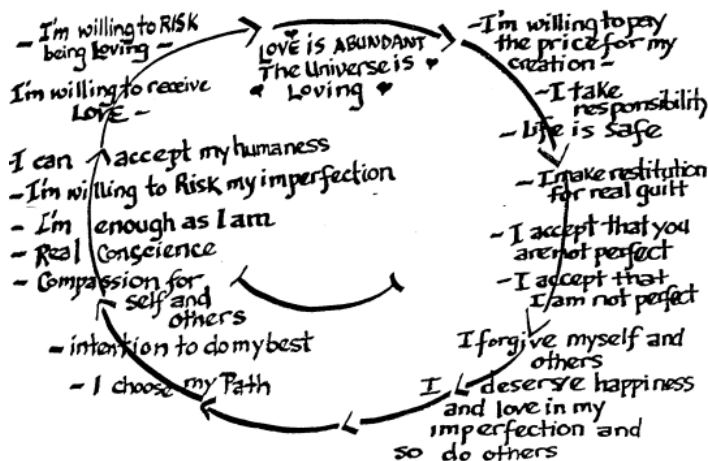
As was mentioned before, many different types of vicious circles exist, not just the one about insecurity and feelings of personal worthlessness. Since every conceivable human attitude, expression, behavior pattern, creates circles -- benign or vicious, as the case may be -- the possibilities are endless. The path work must bring them out.

In order to change a vicious into a benign circle, it has to be profoundly understood, each link has to be conscious, they have to be observed in action and fully experienced. Then, and then only, the specific breaking point becomes clearly indicated.

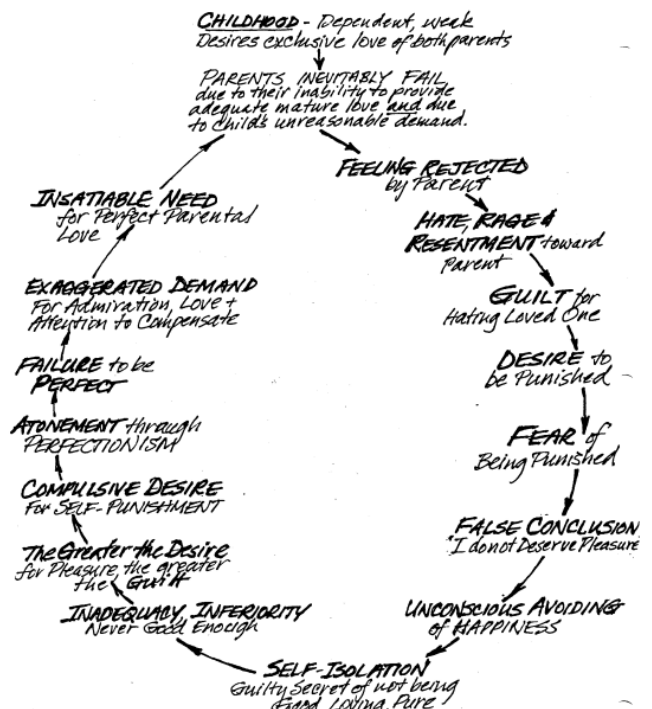
It cannot be generalized what the breaking point is, in any given vicious circle. Each case is different. This is why every vicious circle must be totally conscious and thoroughly experienced, emotionally as well as intellectually, so that the various wrong conclusions embedded in it become obvious and the corresponding accurate conclusion can be fully ascertained.

When this is the case, the breaking point evolves by itself. PRS21

Benign Circle (Giving and Receiving)



Vicious Circle



The Pathwork of California Inc

Lecture #50 – The Vicious Circle of Immature Love

Worksheet by Gene Humphrey

Steps tracing the vicious circle:

1. Recall your feelings of rejection and of being unloved by your parents. Look for ways in which you demanded perfect love and did not accept the love they could give.
2. How did you express hostility, resentment, aggression for not being loved the way you wanted?
3. Search for feelings of guilt about having these feelings toward the very people you also loved.
4. Are you aware of feeling like you deserve to be punished? Do you avoid happiness because you feel unworthy and fear that you will be punished?
5. Do you punish yourself so as not to be punished by others – beat them to the punch, so to speak? If so, how?
6. Describe ways in which you try to be perfect in order to avoid punishment by yourself or others. What are the impossible demands you make of yourself so that you can feel inferior and inadequate?
7. How do you, then, seek love and admiration so that you will feel less worthless? See how you are right back where you started.
8. As a balance, look at areas in your life where you feel that you do love maturely and freely. Sense how much more relaxed this experience is than the tightness of demanding love to compensate for feelings of inadequacy.

Using a circle, diagram one of the principal vicious circles of which you are becoming aware through your process of honest and courageous self-examination. How could this be turned into a benign circle?

Examples are illustrated on previous page.

Week 4: Elements of a Breaking Point: The Abyss of Illusion

Quotes form PRS 21:

One thing can be safely generalized about the breaking point. It is always connected, in some way, with relinquishing , with going through an abyss of illusion . Returning to our example, the relinquishing would apply to apparently risking acceptance, admiration, approval, by no longer using the specific pseudo-solution and defense mechanism. This may indeed feel like perishing in an abyss, for jeopardizing approval, for which everything was sacrificed, feels unbearable in such cases.

The fact that many people have succeeded to convince themselves that they do not care about other's opinion or acceptance hardly changes the underlying truth, where the exact opposite is likely to exist. In fact, the ardent defense of rejecting aggressiveness would never have been instituted if a genuine, relaxed selfhood were established.

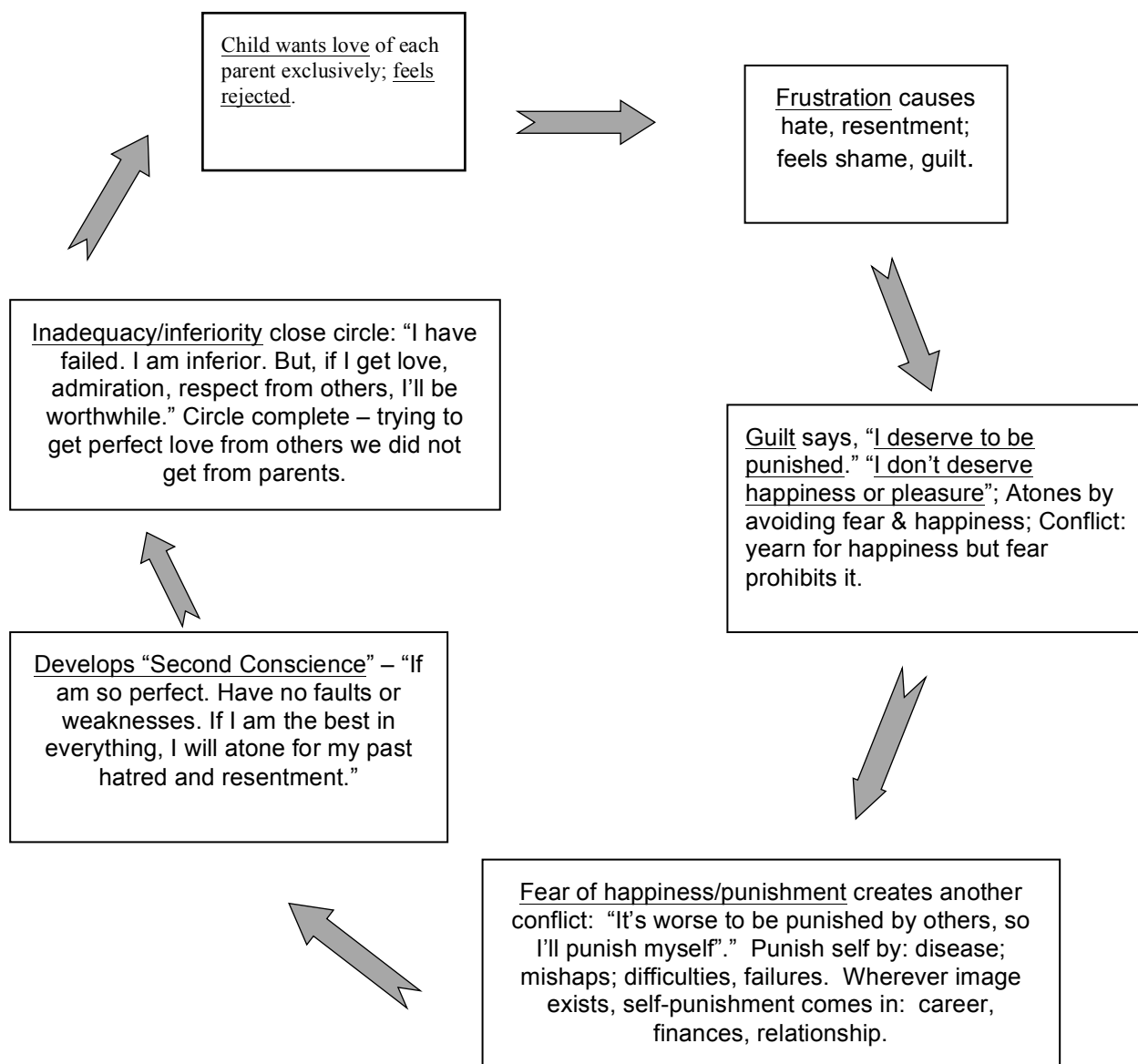
This relinquishing must not be done blindly. The attitude would have to be one in which the specific issue is squarely faced and an honesty induces the individual to sacrifice his desire for approval for the integrity of his person and the honesty of the issue at stake. He may feel that he takes a grave chance and endangers himself when he does so and gives up his defense. When this point of relinquishing is found, the breaking point of a vicious circle has also been found. They merge into one. This is felt as an acute experience which, after having gone through it, transmits a tremendous sense of liberation and new freedom. It will then be seen that what seemed so dangerous, turns out to be harmless.

As with going into the abyss of illusion, so with turning the vicious into a benign circle: it can rarely be done in one sweep. It requires constant observation in a relaxed and detached manner. It needs the ability to persevere, for the habit patterns of vicious circles are deeply ingrained and the personality is bound to automatically relapse into the accustomed ways. Layer upon layer begins to unroll and change only gradually. For example, it may occur that the vicious circle is recognized in a blinding instant of enlightenment as a result of previous, maintained and thorough self-confrontation. Later, this strong experience vanishes and, again, only parts of the circle are emotionally experienced. In order to complete the inner experience, one must work it through again, possibly now from a different approach. One is often not aware of the fact that while in the process of unravelling the emotional material of a negative mood, the same vicious circle, not considered in this connection, may finally appear on the surface.

This continuous, steadfast, relaxed process finally leads the individual to the point when he no longer needs the defenses, the destructive attitudes, the negative emotions, which made the vicious circle possible. He does not have to force himself; the repeated process of self-observation, with ever-increasing understanding of what goes on inside of him, eliminates the compulsion to act, think and feel according to the vicious circle. Thus, he follows through, from the most superficial, outer layer of events, conscious motivations, rationalization, going through the intervening layers, until he reaches the nucleus of the basic, underlying misconception of an original hurt. The more he relinquishes the destructive defenses, the more he frees himself of paralyzing guilt and fear. This, in turn, makes the further unravelling of the vicious, and the formation of the corresponding benign circle easier, as he goes along.

Without the help of the creative universal forces, this development is extremely difficult, if at all possible without, at least, some human help. But when these forces are deliberately enlisted and reached for, the purposeful guidance that evolves must become more obvious and definite with each further step taken. PRS21

The Vicious Circle PL50
Diagram by Andi Kiva for the Pathwork Teachers Helper



Way out of this vicious circle is:

- See as the child, you were justified in having feelings, attitudes, needs, etc., which are now obsolete.
- Learn to be tolerant of your negative emotions – understand them.
- Discover where you deviate in your emotional tendencies, requirements, and desires from your conscious knowledge.
- Let emotions come to the surface.
- Think them through, considering how and why they are wrong.
- Face them – their ignorance, selfishness, immaturity – without being ashamed.

OAKLAND, Calif. — There is little down time in Eric Butler’s classroom. “My daddy got arrested this morning,” Mercedes Morgan, a distraught senior, told the students gathered there.

Mr. Butler’s mission is to help defuse grenades of conflict at Ralph J. Bunche High School, the end of the line for students with a history of getting into trouble. He is the school’s coordinator for restorative justice, a program increasingly offered in schools seeking an alternative to “zero tolerance” policies like suspension and expulsion.

The approach now taking root in 21 Oakland schools, and in Chicago, Denver and Portland, Ore., tries to nip problems and violence in the bud by forging closer, franker relationships among students, teachers and administrators. It encourages young people to come up with meaningful reparations for their wrongdoing while challenging them to develop empathy for one another through “talking circles” led by facilitators like Mr. Butler.

Restorative justice adopts some techniques of the circle practice that is a way of life for indigenous cultures, fostering collaboration. **Students speak without interruption, for example, to show mutual respect.** “A lot of these young people don’t have adults to cry to,” said Be-Naiah Williams, an after-school coordinator at Bunche whose 21-year-old brother was gunned down two years ago in a nightclub. **“So whatever emotion they feel, they go do.”**

Many disciplinary actions were for “defiance” — nonviolent infractions like texting in class or using profanity with a teacher. Many studies have concluded that zero-tolerance policies do not make schools safer. “We’re a terribly violent community,” said Junious Williams, the chief executive of the Urban Strategies Council. **“We have not done very much around teaching kids alternatives to conflict that escalates into violence.”**

In one circle, students discussed racism. In another, a girl confided that she had been molested as a child. “Those boys who looked scary wrapped their arms around this girl,” Mr. Butler said. “That’s what’s missing for our kids. It’s harder to fight people you feel a closeness to.”

Recently, it appeared that jealousy had triggered a fight between two classmates. Ebony Monroe, a new student, was wearing short shorts. Jameelah Garry, who recently had a baby, was wearing a baggy flannel shirt. Jameelah slugged her. “I don’t like her,” she explained. “If your kid was in this situation, what advice would you give her?” Mr. Butler asked gently. Jameelah went silent, then said, “I got an anger problem, I’ll be honest with you.” She started to cry, tears welling up on glue- on eyelashes. “I lost my brother last year,” she said. “Charles. He was shot in the head after an altercation in East Oakland.” She took off a sleeve to reveal a teal tattoo in his memory. **No one at the school had known.** Betsy Steele, the principal, said that without the circle, and the

trust it developed, the major source of Jameelah's bad behavior would not have been discovered and might have escalated.

But restorative justice is not a quick fix, teachers' union officials and legal experts warn. **"You're changing a culture that has been in place for a long time,"** said [Mary Louise Frampton](#), an adjunct law professor at the University of California, Berkeley. **"It's a multiyear process."**

It is also not a treatment for mental illness or ideal for situations with major power imbalances, like bullying, said Barbara McClung, the district's coordinator for behavior health initiatives. **"Not every student will acknowledge they caused harm,"** she added.

Mr. Butler, who grew up in a vast segregated housing project in New Orleans, knows the urge for retribution: Two years ago, his sister was murdered by her boyfriend. "I wanted my quart of blood," he told students disturbed by Kiante Campbell's death.

Then the boyfriend's mother showed up, seeking forgiveness. "This brave little woman knocked on the door in her robe and flip-flops," he told his classroom. "The want for revenge in my stomach lifted."

Full article: http://www.nytimes.com/2013/04/04/education/restorative-justice-programs-take-root-in-schools.html?nl=todaysheadlines&emc=edit_th_20130404&pagewanted=print%201/4

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Pathwork Lecture # 50 - "The Vicious Circle"

Mordecai Gerstein 1977