



Compassion Works For All

Dharma Friends

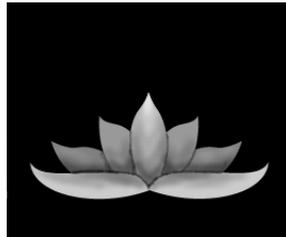
Dedicated to Sharing the Dharma, Healing Each Other, All Sentient Beings, and Ourselves

February/March 2015 issue # 205

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The Dhammapada

The teachings of the Buddha



Verse XIX. THE JUST

256. Making an arbitrary decision does not amount to justice. Having considered arguments for and against, the wise decide the case.
257. By making decisions based on truth and fairness one safeguards the law and is called righteous.
258. Those who speak much are not necessarily possessed of wisdom. The wise can be seen to be at peace with life and free from all enmity and fear.
259. Though one's knowledge may be limited, if understanding and conduct rightly accord with the Way one is to be considered well-versed in Dhamma.
260. Having grey hair does not make you an elder; ripe in years maybe, but perhaps pointlessly so.
261. One who is truthful, virtuous, impeccable in conduct, free from all stains and wise can be called an elder.
- 262 -263. Those who are envious, stingy and manipulative remain unappealing despite good looks and eloquent speech. But those who have freed themselves from their faults and arrived at wisdom are attractive indeed.
264. Shaving your head does not make you a renunciate, if you are still full of recklessness and deceit. How could someone possessed by craving and lust be considered a renunciate?
265. You become a monk or nun by letting go of all evil, by renouncing all unwholesomeness, both great and small.
266. You are not a monk or nun because you depend on others for food, but by submitting yourself wholeheartedly to the training of body, speech and mind.
267. You become a monk or nun by seeing through this world with understanding, by rising above good and bad and living a life of purity and contemplation.
- 268 - 269. Silence does not denote profundity if you are ignorant and untrained. Like one holding scales, a sage weighs things up, wholesome and unwholesome, and comes to know both the inner and outer worlds. Therefore the sage is called wise.

270. Those who still cause harm to living beings cannot be considered as attained. Those who are attained maintain a harmless demeanour toward all beings.

271 - 272. Do not rest contented because you keep all the rules and regulations, nor because you achieve great learning. Do not feel satisfied because you attain meditative absorption, nor because you can dwell in the bliss of solitude. Only when you arrive at the complete eradication of all ignorance and conceit should you be content.



Some thoughts about this *Dhammapada* Verse: The Just

If we ask most people if they feel that they are among the "Just", I expect most will say yes. And yet, if we listen to those same people talk in ordinary conversations and know their actual behavior, it is clear that there often is a psychological dissonance between their self-perception of self as "Just" and their actual thoughts and actions. What does this mean?

I would say that most people perceive themselves as the good guys who do not harm others but they have a fog around the self-awareness of what they actually do. This is called psychological dissonance and we all do it somewhat. It is a defense mechanism that protects our self-image by skewing our perception of how we actually live. This example about living justice keeps people from challenging an internal perception of themselves as *good*. A person does what they unconsciously do that may be unjust and cause suffering, compelled from within to fulfill their unexamined needs. Most people in a state of psychological dissonance barely have any clarity what they are doing or why. In fact, they may have a greatly distorted perception of their underlying thoughts and their actions. They fulfill these needs that are hurtful to others almost in an unawareness or dream state, and if asked if that thought or action harmed others or was unjust, it may not register for them that it was. Our fog (or steel wall) may even be so great that many have no idea why even a very egregious act is one that another would suggest was harmful. But if we watch closely, we can perceive a trace of self-defensiveness or even a daring challenge that they would be very upset if we confront this dark and hidden part of their personality. Why?

This part of the personality that might be unjust and self-serving and defended with a foggy unreality was constructed as a child in order to allow compelling needs to be met. These needs originally arose during times of trauma and fear and are actually life-defending behaviors that grew out of life-destroying times. These needs are secretive and invisible to the self to allow one to unconsciously skate through self-fulfilling or even addictive behaviors without a moment of guilt or remorse. If this act became more conscious, one would have to face the traumas that were unresolvable as a child, and find healthier ways to deal with their pain. It is clear that we would all be better off if we became more mindful of our thoughts, words and actions and assessed when we were self-serving, or causing suffering to others. If we could see our injustice, we could heal the old pain and mature as one that lives a true rather than an infantile reality of old and deep fears. Love, and only love, can bring about the watching of ourselves so that we heal.

We all practice psychological dissonance to some degree, and in that, we project on our life situations a perception that is self-protective and blind. We see easily how others do this, but ourselves? Not so much. Here are some of those behaviors that I have seen through my 45 years of people watching. See which situations you might identify with and maybe it will allow a peek at some of our self-defenses. Have you seen these people???

- People criticize others for behaviors that they do themselves with impunity.
- People who feel themselves to be good-hearted but who mercilessly criticize others as intending to hurt them and destroy society.
- People who practice piety in their religion and who express hate for others who they believe go against their moral and religious values.
- People who value traditional marriage and commitment that are having an affair or affairs with others.
- People who say that they love their partners, children, and family members that rage against them and enact physical abuse.
- Men (primarily) who have loving relationships with partners and daughters but who lust after, use seductive language towards, or intrude into the space of other women or even teens in aggressive ways.
- Men (primarily) who are seductive and sexually inappropriate with their daughters, granddaughters, child relatives, and friends of daughters, in many ways that cross the line into sexual abuse.
- Men (primarily) who wrongly believe that an aggressive sexual encounter or rape is consensual and a wanted and complimentary act.
- Men (primarily) who use their power to disenfranchise the power and opportunities of others in the family, social, financial, and political systems through their imposed rules and organizational structures.

- People who diminish others who are 'below them' as a cruel means of destroying self-esteem and opportunity just because they can.
- People who use opportunity to enrich themselves with others' money and things through street crimes, burglary, larceny, with-holding that which belongs to others, and through white collar crime as they work in jobs of trust or manipulate huge sums belonging to banks, clients, or the nation.
- People who use violence and murder to get what they want without any awareness that the one they hurt or kill is a being of value and worth.
- People that make any *thing*, their needs and wants, their addictions, their opinions, their greed and power, their raging anger, more important than love and kindness towards others.

The "**Just**" live fully in ways that show that all human beings and all living beings are to be honored and cherished equally and with no one left out. To harm another in order to satisfy one's own desires in any way is always an *injustice*.



A MEDITATION – on the Just

An application of your meditation on justice.

There are many ways we can live our meditations in the world with awareness. One way is in the practice of restorative justice. You may have heard this term as it applies to a social justice movement around the world that is attempting to bring healing to people who have done harm to another. In actuality, restorative justice is a concept that is thousands of years old and predates our own criminal justice system. There are some who have outlined their own view of restorative justice practices and teach their process, but we can apply many forms as they best suit situations. I believe it would be very helpful to return to many of the principles of this ancient and more humanitarian way of handling injustice. Using these principles of restorative justice with our own liberal interpretation can help any situation when one has been harmed by the actions of another in a relationship, in a group of children or adults, or when a criminal act caused by a stranger. Studying any of the systems that are being taught along with applying the ancient key thoughts in a meditative and mindful interpersonal process can bring about healing.

When there is an action judged to be a crime in the legal system, laws are honored and the sentence is carried out. Restorative justice is participated in when timely.

Some restorative justice principles that might be helpful and which you can employ as you wish.

1. Recognize that all parties directly and indirectly involved in the interaction that caused suffering or harm to one or many are human beings of worth and value. Their pain and suffering are to be honored and profoundly considered as needing and deserving to be healed in a way that benefits all involved as much as possible.
2. Prior to beginning any sharing of the issues involved, everyone should spend some time in meditation with a dedicatory wish that all beings be healed with no one left out.
3. A healing circle is formed. This healing circle is made up of the person or persons perceived to have initiated the harming of another, those who feel harmed, those who are witnesses, and those concerned parties who deeply care that everyone is healed. All included in the circle practices compassionate and attentive listening during this process.
4. One individual who is compassionate and not a party to the injury assumes the role of facilitator to make sure that no one usurps the process and causes it to lose its healing intention for all.
5. Everyone meditates together. Out of the silence, anyone who is motivated may make a self-revealing statement of how they are feeling pain. They need not be the perceived initiator or the recipient of the unjust actions.
6. No one debates or reflects on the validity of the statement of pain. All share their feelings without blame. Participants must practice integrity to share honestly. Time is allowed for all to speak out of the silence about their pain. At some point, this will allow those most directly involved to share their underlying pain as motivation for their actions.
7. When all the pain is heard, the meditative space allows for all to share the healing that they long for and how they envision being healed. All may offer healing to others in the circle. Again, there is no discussion or debate. Each participant makes their offering.
8. It may well be that healing offers leave some feeling pain and feeling that their wounds were not fully addressed. Another round of meditation allows each to share how they can help heal themselves, to make additional offerings to help heal others,

and to share how their pain still needs to be addressed. Again, there is no discussion or debate. All participants rest in compassionate meditation and prayers for healing for all as each person shares when they are moved to do so.

9. Time is freely allocated as this process plays out until everyone feels satisfied that they are on a healing path and all pain has been addressed. The circle members may say that they feel complete, or they may express the need for another gathering after some time has passed and the issues have been contemplated further.

You can quickly see the difference between this system and one where there is an adjudicator or even a jury of people judging the event and declaring a sentence.

- Our present legal systems are often disempowering to everyone involved and do not bring about a sharing of the deeper internal issues that produced the event.
- All those who are injured do not feel a personal relationship with a human being who is recognized as a being of good will that may have done a hurtful act.
- All those dark and shadowy manifestations of everyone involved are revealed and owned in restorative justice.
- People dramatically give up deeply socialized positions of good guys and bad guys, who is right and who is wrong, who is the villain and victim.
- With reparations and offerings between those involved, everyone is empowered and healed.
- Often, relationships between the two people, the community, or communities involved can be restored.
- When there is a criminal act committed, a legal trial can cause pain to all involved. By adding a restorative justice approach, this healing can be addressed as well.

Imagine if you might, how some issues in your life could have been dealt with in such a system of restorative justice. Perhaps, if there is an issue in your life which needs to be resolved, sharing such a process with the other(s) involved or with a small group might bring healing. This is a meditative process and to ask someone else who is eager to deepen their own self-awareness and to practice healing even with a minor issue, would be a very wonderful way to actually accomplish the skills of such a practice. This will serve you well in many, many ways.



From Your Letters

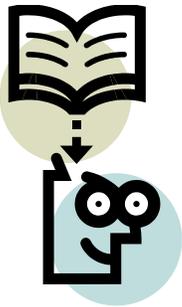
Dear readers,

1. **Pictures...** Many of you have participated in our **Jeff's Kids program**. We are creating a workbook for adolescents using some of the letters you sent. We would like to include a few pictures. If you have a picture of yourself that we might use, send it on. Know that we won't be able to send it back but we do appreciate them!
2. **Please let us know your address changes as that costs us big \$\$\$ to send newsletters to those long gone.**
3. **If you are a new subscriber**, please put that on an envelope. Also put on the envelope the person you are writing to, if you know, or what you are writing for. For example: NEW SUBSCRIBER. That saves us from reading every letter before passing it on to the proper person.
4. **ASK TIM** - Tim answers letters asking for help with those things that we know you cannot do in prison. Tim works hard for all of you but here are some things that Tim is not able to do: Tim is not qualified to counsel about personal and/or relationship problems. Money or 'things' will never be given to any writer. We will not provide addresses of individuals in the free world to anyone. We cannot provide information obtained from Facebook or other social media websites.
5. **ART is greatly appreciated.** If you would like to send art to *Compassion Works for All* for calendars, art exhibits, or cards, we would love it. Know that you are giving us permission to use your art, and we cannot return it. There is great benefit for us, and you are contributing to letting the world know the talent and sensitive beings who live behind bars. We want to help make you visible to society! Please write your name and address on the back.
6. Would you like to be our Quote Master for your unit? We offer a quote to post on your bulletin board in your barracks. Who knows who might be inspired and their life is changed. Here is the quote for December and January.

Board Quote for February and March:



Dharma Friends, PO Box 7708, Little Rock, Ar. 72217-7708.



Book of Knowledge - Omar's dream - *our friend Omar dreamed of those in prisons being able to educate themselves as much possible so that each of you can become all that you were destined to be.. Here is Omar's teaching about dealing with the security guards.*

Once upon a time there was a man with 3 life sentences that lived in a maximum security prison. His name was Omar El Amin. After much struggle, he felt compelled to revisit the Quran that he had studied with a loving and kind mentor before he was sent to prison. At that time, there was not a strong Muslim group in his prison, so he studied alone. Slowly, as he grew in his spiritual evolution, he attracted others to study and practice Islam as well. Soon these men were sharing Friday prayers, Islamic holidays, and their holy texts together. Omar evolved as a mentor and leader of the group. He held the dream that young men serving long sentences like himself could have lives of value and benefit in prison. For those who would leave, he wanted them to prepare and to be able to bring healing back to their communities. He taught them to educate themselves in their spiritual path, ethics, and knowledge. He taught them to live to benefit others, especially those younger and more lost. He taught them relationship skills that would benefit all. And he urged them to believe that someday they would each get out of prison to help the children. Omar died of cancer many years ago. Today, Omar is spoken of in the prisons with reverence. Many inmates refer to him as their teacher and mentor. He is often quoted in their talks. His wisdom is shared to help others who never knew him. There is now a course in growth and healing developed and taught by Omar's students that bears his name. A saint appears to have walked the prison hallways and left a legacy.



Here is one of Omar's teachings. Many have independently told me that Omar said these words to them when they were doing risky behaviors. They all say that it changed their lives. They felt it was a turning point that helped them survive prison and start a new path.

We could pick any one of many, many inmates who shared that once they were in a tight spot. They were in the hallway (barracks, chow hall, or somewhere) when they met a security officer who began to berate them for something. And - they began to mouth off to that security officer. Maybe they were written up, or sent to the hole, or off to solitary, or not....but shortly thereafter, Omar had come quietly up to them. He was kind but firm. Omar said to them... "Try this approach instead. The next time security corrects you, no matter what they say - whether you did it or not - just be still and quiet. Wait until they are done. Then, you say, 'Yes, sir'. Nothing more. Nothing provocative. Just agree and stay calm. If you want to stay out of trouble, you will accomplish that goal. If you want to learn a new habit that will help you in the long run, you will stay calm. If you want to make the security officer go crazy because he wants to see you get in trouble, you will accomplish that too. But mostly, you will end up being the winner. Try it."

Of course, most of you already know that the loser is the one who acts up. Security has the power and the prisoner does not, so security always wins. We also know that the explosive anger of being wrongly accused or aggressively corrected is the fuel at the heart of the prison system. What brings the entire drama of this system to a halt? Saying, "Yes, sir" in a kind and quiet way.

When one says and does nothing, the inmate wins. You know the wisdom of this approach. Join Omar and his friends and be still.

A NOTE FROM ADAM GADE: I would like to share with our *Dharma Friends* sangha that on 28 July. I was ordained as a Rinzai Zen monk related to the North Carolina Zen Center and received the ordination name Chuso from Kozan Gentei Osho (aka Sandy Stewart). A small part of the drive that encouraged me to become a monk is due to the compassion I've felt from you and my brothers at other facilities! So my heartfelt gratitude to one and all! May all sentient beings awaken, Adam Koun Chuso Gade

And Dharma Friends sends our blessings to you for a wonderful life of ordination.

Subscription information: We have gladly been offering this newsletter free of charge to those in prisons. We are happy to have a vehicle for those who have little dharma support to feel united with others who identify with their life situation. It is truly important to remember that we are all mirrors of each other. We are all one with each other. And we can recognize that samsara is suffering for us all whether behind the bars of a prison or behind the bars of our own ego structure. For anyone who is not in prison and who would like to subscribe to *Dharma Friends*, please email annacoxar@gmail.com and we will put your name on our email list. If you need a paper copy, and if you are a family member of someone in prison, we will put you on our paper copy list. Send your information to **Compassion Works for All, Dharma Friends subscriptions, PO Box 7708, Little Rock, AR. 72217-7708.**

If anyone would like to make a donation that supports the almost 5,000 thousand paper copies that go out to those in prisons around the country, we are most appreciative of your help.

We also want to acknowledge the enormous generosity of many of those in prisons who have sent stamps and letters of support and appreciation. Far more important than anything material are the letters and notes that say that you are benefiting from being part of this sangha of **Dharma Friends**. I think that many feel less alone on their journey because we are connected beyond all time and space to each other.

PLEASE LET US KNOW IF YOUR ADDRESS CHANGES.

From Ronnie Haynes: "I Only Wish"

It's always like a movie
Playing on and on
Sometimes it's one of Horror,
Sometimes from dusk to dawn,
Although it's not as bad now
As it used to be,
Some nights I just lay there
And in my mind I see,
So many wasted chances,
So many broken hearts,
So many lives destroyed,
By me, all torn apart;
I only wish I could undue,
Everything that I've done,
That I could be a Father
To my only son,
Just for another chance
To live my life again,
It would all be so different,
So very different then;
At least now I can see
All I couldn't see before,
I was like a blind man
Who couldn't find the door;
I only wish to see
My father soon one day;
I failed him very badly
In so many ways,
I failed as a father
And also as a son,
I only wish I could undue
All the hurting I've done

"Why"

Why did I have blinder on for so many years?
Why did I have to be the cause of all those tears?
Why others live their lives and everything is good?
Like it's all so perfect, I've never understood.

Why am I still Here? I don't deserve to be.
Instead of hurting others, I wish it had been me.
Why couldn't I see then the things I'm seeing now?
If only I could have, I'd change it all somehow.

Why can't I be a father to my one and only son?
I want to ask forgiveness for all that I have done.
My father has forgiven me and he has nothing but love,
And I know I've been forgiven also from above.

Why then is it so hard to forgive myself?
But it seems so easy to forgive someone else,
Why do I have to do 5 more after more than 10
I guess I could go on and on asking many whys
And when I run out of why I will start asking when.



By Christobal Garcia:

“KA-BOOM!” He is at it again.

“Ka-boom!”

“Ka-boom!”

“Ka-boom!”

It is approximately 4:18 A.M. and the chow cart has been sitting on the run unplugged. The kitchen worker wheeled it in at 3:03 A.M. No one has seen the boss man since 2:45 A.M. count time. It is somewhat a joke—the modus oper and –how the prison system incorporates every iota of the prisoners life into operational deferrals of time. We are scheduled for functions. Breakfast being a provisional activity.

“Ka-boom!”

That’s my neighbor again.

Now, the problem being with the outstanding concept of a micro-managed establishment is INSTITUTIONALIZATION. Once the prisoner (now stereotyped and identified as OFFENDER) is broken down through the Administrative Procedure of sensory deprivation, scheduled enforcements of movement and obedience intervention. Whether this technology of behavior modification happens immediately or through slow intervals it occurs unconsciously—the degradation into a docile/compliant state—unbeknown by the offender. All the jive-talk how: “I carry myself in prison like I carry myself in the world”, is b.s. The tough talk, mean mugging and show boating is nothing but an instinctive defense mechanism the psyche employees to deviate the harsh reality of incarceration.

“Ka-boom!”

Take for instance my neighbor. He is a college educated, middle class cultured, drug addict, neo-conservative, identity thief, and electronic cash robber-who is in his early thirties. Upon arrival a tattoo-virgin who has now covered his body and face with ink. Long ago, tattoos were a signature of a hardcore convict. A man who proved himself to be referred to as “he’s good people” by the worst and the best of the underworld society. You may be a liar, thief, killer, or drug addict. You wore your tattoos and they identified you as someone who could be counted upon. Today, the offenders get tattoos to look cool (bad-ass), cover themselves up out of boredom or as a way to express their emotional “feelings” with the world. My heavily tattooed neighbor has never been in a riot. He’s never been stabbed nor has he ever tried to take a man’s life. He is locked-up here in Ad-seg for trying to establish a relationship with a guard. He presumes to be hardcore insisting being a player legitis his reputation. His tattoos bona fide him!

“Ka-boom!”

Why is he kicking the door?

Oh, well this is how players get things done. Sitting in the unplugged food cart is our breakfast. It is getting cold and probably going bad.

Although, it is one reason it isn’t entirely correct. You see, the boss man a.k.a. Mr. Correctional Officer has won. My neighbor doesn’t see it. Even the boss man is unaware of it.

Can you see it?

“Ka-boom!”

Poor food is not being provided to us at its micro-managed schedule. Behavior modification (see-correctional) becomes disruptive when said officers stray from the established protocol. Institutionalized individuals malfunction.

From Joshua Tucker: Greetings. Thank you very much for the Christmas card and little letter that you wrote; it was very nice of you to respond personally. Thanks for the images that you sent me relating to Gnosis which I interpreted as being 1. a representation of the Divine Mother Kundalini and 2. an image of the Solar Cockeral of Abraxas. I don’t know if you know what joy it gave me to receive those images as they are of supreme relevance to Gnosis, but I thank you.

I have been receiving the Dharma Friends newsletter monthly and I really look forward to each issue. They are very insightful and inspiring, and the open arms to all religious traditions is great. Even so, I believe the 3 Jewels are in every authentic tradition; the Buddha (Krishna, Jesus, Padmasambhava, Siddhartha, Samael Aun Weor, etc.) the Dharma (authentic spiritual wisdom) and the Sangha (the spiritual community of the authentic traditions). Therefore, I believe all authentic spiritual traditions naturally support each other and in their synthesis have the same objectives:

Birth – giving birth to the superior potential of the spirit

Death – eliminating the ego

Sacrifice – Sacrificing for humanity, for all sentient beings

This being so, I believe all Dharma is good Dharma and we have something we could learn from all authentic spiritual traditions. As it is said by Master Samael Aun Weor, “All religions are precious pearls strung on the golden thread of divinity.”

Well, I know a lot of people must write to you and so you probably don’t have a lot of time to respond to all who write, a short letter would be greatly appreciated though. You are helping and inspiring sentient beings who are incarcerated, and your apparent aspiration to triumph completely. May we all aspire to attain the Buddhist annihilation and reach the 13 Aeon!

May you be filled with loving kindness.

May you be well.

May you be peaceful and at ease.

May you be happy

Here is a letter that you can send to your loved ones if you wish.

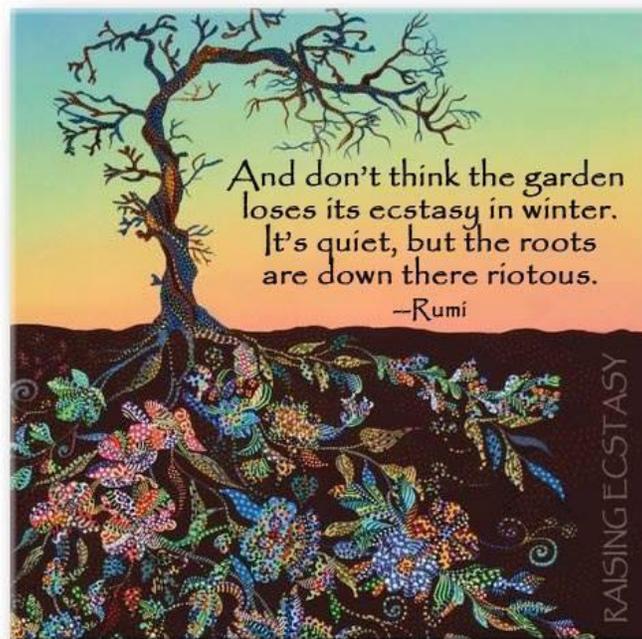
Here in prison, I receive a monthly newsletter from Compassion Works for All called Dharma Friends. It offers support from ancient wisdom with which we explore our spiritual path, no matter what tradition someone follows. We learn meditation teachings, psychological and emotional healing, and we build a community between those in prison and those out in the world through letters. Compassion Works for All encourages communication and healing of old family patterns and relationship issues with those I have left behind - like you. If we are both reading Dharma Friends issues, one way to support such discussions between us is to use the issues as a basis for our discussions. I welcome this opportunity to share such healing and growth talks and letters with you and would like to ask you to go to www.CompassionWorksForAll.org and sign up for the twice monthly emails that will bring you Dharma Friends newsletter and also the Compassion Works for All web site updates. There are lots of healing videos on the web site as well, some especially for those with family members and friends who are in prison. I greatly regret that we are spending this time apart and the challenges that it imposes on our relationship. I also look forward to being able to use all of these traumatic events as a way to grow beyond the issues of our past and find a stronger healing that will benefit not only me and you but all those that we love. Thank you for considering sharing Dharma Friends and this part of my life with me. I hope it helps you as much as it has helped me. Love,

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Prison mailroom: Please return issues if inmate is no longer in your institution



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Dharma Friends

Dedicated to Sharing the Dharma, Healing Each Other, All Sentient Beings, and Ourselves

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Additional Pages for EMAIL VERSION of Dharma Friends

Our Invitation for YOU:

We have completed our remodel of our CompassionWorksforAll.org web site.

Please come and visit!

We have an archive of Dharma Friends issues and videos to help with life problems, to open our minds and hearts, and to meditate with our many meditation videos.

We also have a wonderful gallery of prison art, our Time Out radio programs, a library of past teachings, our children's story, 'A Story of Friends', and many ways that you can get involved with Compassion Works for All.

This is all for you. Enjoy!

We have classes at the public libraries in Little Rock that focus on an Introduction to Meditation. These too are open to all, free, sponsored by the libraries, and everyone is welcome whether you are a beginner or an advanced meditator.

The classes will be at the downtown, main library in Little Rock on the 2nd Mondays each month in the 5th floor, Lee Room. We also meet on the 4th Tuesday at 6PM at Fletcher Library at 6 PM each month.

Check our calendar schedule at our web site: www.compassionworksforall.org

COMPASSION WORKS

*Please note that the schedule for the holidays has changed –
check the web site for new dates*

Join us for our monthly **Compassion Works** sessions if you are in Arkansas.

The sessions are the first Thursday at 6 PM and 3rd Tuesday of each month at 1 PM at Fletcher Library

Sessions are free, non-denominational and open to everyone.

We will add you to our email reminder list if you want information on times, dates and place, or you can go to www.CompassionWorksForAll.org and check out the calendar schedule.

Compassion Works sessions offer a quiet experience of compassion. With a few gentle and guiding prompts, we will let go of the struggle, renew, heal, and send compassion into the world.

Then we head out again to live our question - How can I live compassion for myself and for all beings today?

(We also offer a short session on Compassion on video so that you can have an individual practice or you could start Compassion Works sessions in your locality. You can find these on our www.CompassionWorksForAll.org web site)



At Compassion Works for All - We have BOOKS FOR SALE:

*We have **Linda Bessette's Mindful Money** book – order here by emailing Linda. See address below...*

*and **Mara Leveritt's books!** **The Boys on the Tracks: Death, Denial, and a Mother's Crusade to Bring Her Son's Killers to Justice** and **Devil's Knot: The True Story of the West Memphis Three.** The movie, **West of Memphis** is now showing as well as **Devil's Knot.** It has not yet opened in Little Rock theaters but is available on Netflix.*

Email Linda (lbessette33@comcast.net) and she can give you more information about prices, mailing, etc. for all books.

And Anna's books –

Just As the Breeze Blows Through Moonlight, and Dharma Friends and the Healthy Living pamphlet are available for a free download – but donations are always appreciated! Or you can order a hardcopy book for \$15 plus shipping (\$5) at my email address: annacoxar@gmail.com

Compassion Works for All is a non-profit interfaith organization that supports personal and spiritual healing for those who have experienced trauma and isolation, including outreach to those in prison. For more information, visit www.CompassionWorksforAll.org.

We teach compassion to change the world.



Mail your gift or pledge to COMPASSION WORKS FOR ALL

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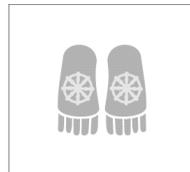
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His Holiness the Dalai Lama***