

Yoga in Prison

Compiled by

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“Over the last few years I have written hundreds upon hundreds of letters to Buddhist groups all over the world, asking for all forms of help, from books to help me learn more and more about Buddhism, to letters to be shown prison staff to help change the way Buddhists prisoners were looked upon, from one of fear born out of a misunderstanding of Buddhism and a general distrust of prisons, to one of a clearer understanding and a greater willingness to listen to what is requested on a case by case basis with an open mind.

“With the help of these Buddhist groups and people, the prison system has changed its stance on many things, allowing things like malas, meditation cushions and medallions and chains. For a long time my primary distinction was Florida Death Row Prisoner, and thru all my extended contact with these Buddhist groups that was always Human Being, such a small thing to some, but one that had a profound effect on how I looked at others, a great lesson for me. I have tried to thank each and every person directly, but I am sure that I have missed some of those who with great compassion and unquestioning willingness to help, provided me with the means and the strength to use right action and (I hope) skillful means to change a system.

“This letter is to show my gratitude to those who I may have not been able to thank, to those that I was, and to show everybody else the unselfish manner in which I was helped by all. May whatever merit accrued thru our actions be dedicated to all sentient beings.”

With Metta, Dan Hauser

<http://www.prisondharmanetwork.org/hauser.html>

Dan Hauser was executed by the State of Florida on August 25, 2000, at 6 p.m. EST. To sign on to a petition calling for a moratorium on executions in the state of California, please visit www.californiamoratorium.org.

Contents

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Books/Articles/Videos

Abrams, A. I., and L. M. Siegel. The Transcendental Meditation program and rehabilitation at Folsom State Prison: A cross-validation study. *Criminal Justice & Behavior*, 1978, 5(1):3-20.

_____. Transcendental Meditation and rehabilitation at Folsom Prison: Response to a critique. *Criminal Justice and Behavior*, Mar 1979, 6:13-21.

Alexander, Charles N. Ego development, personality and behavioral change in inmates practicing the Transcendental Meditation technique or participating in other programs: A cross-sectional and longitudinal study. Ph.D. dissertation. Harvard University, 1982. *Dissertation Abstracts International*, 1982, 43:539B.

From an article entitled “Researcher Profile: Charles Alexander” in the Summer 1997 issue of *Noetic Sciences Review*, pp. 36-37: “Alexander’s dissertation explored the effects of introducing TM into a prison population of violent offenders. As a developmental psychologist, he questioned the assumption that normal psychological development—prematurely stunted in these inmates—was permanently arrested. His study at Walpole prison in Massachusetts compared the effects of learning and practicing TM with individual/group counseling and other prison programs. The results showed that those in the TM group completed two full stages of standard developmental measures during the three years of the study; in the non-meditation control groups, such changes were not seen. Follow-up studies at Folsom and San Quentin prisons showed similarly beneficial effects. In practical terms, this meant that the members of the group practicing TM were less angry, anxious, and had fewer psychotic symptoms. They often reported feelings of unity and refinement of perception. The recidivism rate in this group went down by 40 percent; and the overall in-prison murder rate dropped to zero during this period. Despite such radical benefits, this work has not been incorporated into mainstream rehabilitation programs.”

Allen, D. TM at Folsom Prison: A critique of Abrams and Siegel. *Criminal Justice & Behavior*, 1979, 6(1):9-12.

Almeida, Eliana Fonseca. Monks bring yoga and culture to prisoners in Riberão Neves. *O Tempo* (newspaper of Belo Horizonte), 12 Feb 2000. Article available online: <http://www.amps.org/amnews/brazilprisyyoga.htm>. (On Ananda Marga prison service.)

Andrews, Steve. Instructing at the Burnaby Youth Secure Custody Centre. *Reaching Out with Yoga*, Fall 1999, p. 4.

Anklesaria, F. *New Horizons in Criminology and Penitentiary Science: The Maharishi Unified Field Based Integrated System of Rehabilitation in Senegalese Prisons*. Voldrop, The Netherlands: Maharishi Vedic University Press, 1990.

_____. *Introducing the TM Program to the United States Correction System*. Fairfield, Ia.: Maharishi Consultants International, Inc., 1991.

_____. A new approach to offender rehabilitation: Maharishi’s integrated system of rehabilitation. *Journal of Correctional Education*, Mar 1992, 43(1):6-13.

Anonymous. Prisoner of one’s own habits. *Healthy Mind, Healthy Body: New Thoughts on Health*. Chennai, India: Sri Ramakrishna Math, 1997, pp. 198-201.

A prisoner describes how Yoga helped him to become free while imprisoned.

Aurobindo, Sri. *Prison and Freedom*. Pondicherry, India: Sri Aurobindo Ashram.

_____. *Stories of Jail Life*. Pondicherry, India: Sri Aurobindo Ashram. Excerpted online at: <http://intyoga.freesevers.com/tales2.htm>.

_____. *Tales of Prison Life*. Available for purchase from The Sri Aurobindo Center of Los Angeles, <http://home.earthlink.net/~ewcc/bookcat3.html>.

“An account of Sri Aurobindo’s challenges and experiences as an undertrial prisoner in Alipore Jail, Calcutta.”

Ballou, David. TM research: Minnesota State Prison. In D. P. Kanellakos and P. C. Ferguson, eds., *The Psychobiology of TM*. Los Angeles: MIV Press, 1973.

_____. The Transcendental Meditation program at Stillwater Prison. In David W. Orme-Johnson, and John T. Farrow, eds., *Scientific Research on the Transcendental Meditation Program: Collected Papers, Vol. I*. Germany: Maharishi European Research University Press, 1976, pp. 569-576.

Barnes, Ron. Difficulties in prison practice. Article available online: <http://www.prisondharma.com/articles.html>.

“For me I think the main difficulty in practicing zazen (or any type of meditation) in prison is lack of feedback. All the information I have has come from books . . .”

Becker, Jeri. Prison dharma: Finding freedom behind bars. *Yoga International*, Nov/Dec 1994, pp. 41-44.

Bedi, Kiran. *It's Always Possible*. Pariyatti Book Service, P.O. Box 15926, Seattle, WA 98115-0926. See entry for Kiran Bedi below in Organizations section.

Benner, Jeffrey. Politically correct punishment. *Mother Jones News Wire*, 16 Mar 2000. Article available online: <http://www.motherjones.com/news%5Fwire/pcjail.html>.

“San Francisco County Jails No. 7 and No. 8—where top administrators are ex-cons and the prisoners are referred to as ‘clients’—is turning the common wisdom about punishment and crime on its head.”

Bleick, C., and A. Abrams. The Transcendental Meditation program and criminal recidivism in California. *Journal of Criminal Justice*, 1987, 15:211-230.

Borland, Candace, and Garland Landrith III. Improved quality of city life through the Transcendental Meditation program: Decreased crime rate. MERU Report 7502, Department of Sociology, Centre for the Study of Higher States of Consciousness, Maharishi European Research University, Weggis Switzerland, 1975. In David W. Orme-Johnson, and John T. Farrow, eds., *Scientific Research on the Transcendental Meditation Program: Collected Papers, Vol. I*. Germany: Maharishi European Research University Press, 1976, pp. 651-660.

Bosson-Williams, Tony. Yoga in prison. *Prison Service Journal*, 2000, no. 127.

Bratt, Larry. Doing time with yoga. *Yoga & Health*, Jan 1999, p. 18.

Larry is serving a life sentence for homicide and writes, “Although prison is brutal, there are moments of light and I choose to write mainly about such moments, giving insight into how I (and 1.7 million other Americans) find a way to live within prison walls.” Receipt of Swami Vishnu-devananda’s *The Complete Illustrated Book of Yoga* as a gift from his mother was a turning point for him.

Brox, Randi Getsushin. Prison dharma. *Still Point: Newsletter of Dharma Rain Zen Center*, Jan-Feb 1999, 24(1). Article available online: http://www.dharma-rain.org/StillPoint/archives/SPjan_feb99.shtml#prison.

“My involvement with death row inmates started in 1996, when I learned about Frankie Jusan Parker, a Buddhist on death row in Little Rock, Arkansas. I wrote a letter to Jusan, he responded, and we corresponded until he was executed the following August. During this period Kyogen and I had several talks about Jusan and prison Dharma, and when he learned that two death row inmates at the Oregon State Penitentiary were interested in Buddhism, he referred the matter to me . . .”

Bunk, Brian Edward. Effects of Hatha Yoga and mantra meditation on the psychological health and behavior of incarcerated males. Ph.D. dissertation. University of Texas Health Science Center at Dallas, 1978. *Dissertation Abstracts International*, 1979, 40:904B.

Results suggest that Yoga, meditation, and a combination of the two may be effective strategies for lowering anxiety and for facilitating an internal locus of control reinforcement in incarcerated males.

Burchell, Yolande. A journal excerpt. *Reaching Out with Yoga*, Fall 1999, pp. 11-12.

On teaching Yoga to adolescent girls at the Burnaby Correctional Institute for Women in British Columbia.

Campbell, Sam. Yoga in my life. *Prison Service Journal*, 2000, no. 127.

Can this Yoga help to counteract the criminal attitude of an individual? In Ma Yogabhakti, ed., *Yoga Discussed in Relation to Other Thoughts & A Dialogue on Practical Yoga*. Bihar, India: The Bihar School of Yoga, 1968, pp. 44-45.

Caperonis, Daphna. Veggie conviction. *Natural Health*, Nov/Dec 1999, p. 23.

On San Francisco County Jail's policy of providing vegan meals to inmates if requested.

Carey, Sally. GBGM [General Board of Global Ministries, The United Methodist Church] staff learns how yoga helps incarcerated youth. 25 Apr 2000. Article available online: <http://gbgm-umc.org/mission/news/br000425.html>.

“One of the attendees, a staff member of the Minority Task Force on AIDS, works with inmates at three correctional facilities in the New York area. He said that the recidivism rate in the New York area is 8 to 10 percent. Yoga, he believes, could help released inmates stay out of prison, as well as reduce violence and unwanted sexual advances among the prison population.”

Carlson, Rev. Kyogen. Facing the storm. *Gateway Journal: Journal of the Engaged Zen Foundation*, Winter 1996, 1(3). Article available online: <http://www.engaged-zen.org/home.html>.

On Rev. Carlson's talk at the Buddhist Freedom Celebration at Airway Heights Correctional Facility in Spokane, Washington.

Catania, Sara. Survival yoga. *LA Weekly*, 10-16 Aug 2001. Article available online: <http://www.laweekly.com/ink/01/38/a.shtml>.

About Sunny Jacobs, a former death-row inmate and Yoga teacher, teaching Yoga to the nuns at Mount St. Mary's convent.

“. . . on that first day five years ago, as Sunny and Sister Kristin discussed her story, the two came to a realization — that Sunny's life and the nuns' lives were strikingly similar in one very important way: All had lived in isolation for a long time. Both Sunny and Sister Kristin recognized that removal from the larger society, whether voluntary or compulsory, had created a shared reality. ‘We were all struggling to figure things out about how we fit into the world,’ Sunny said. ‘And we didn't have a clue.’

“The nun and the yoga teacher became fast friends—Sister Kristin made curtains for Sunny’s apartment and helped her find furniture. Sunny taught the nuns the intricacies of death-penalty injustice, and she taught them yoga. Throughout her years in prison, she told them, breathing and stretching had helped her find a sense of calm in her tiny cell. After her release, she decided to try helping others get free of whatever figurative prison might contain them. ‘I teach yoga for real people,’ Sunny said. ‘It’s for all the old and tired people, people who are sick or injured, all the shut-ins and the elderly. I call it survival yoga . . .’”

Chandiramani, K., S. K. Verma, and P. L. Dhar. *Psychological Effects of Vipassana on Tihar Jail Inmates*. Maharashtra, India: Vipassana Research Institute, 1995. Available for purchase online at: <http://www.vri.dhamma.org/publications/publist.html>.

From the publisher: “Vipassana has been adopted as a prison reform technique in the largest jail in India, the Tihar Jail. The book gives detailed report of the scientific studies carried out to assess the impact of Vipassana meditation on the prisoners’ mental health.”

Changing from Inside video. Produced by David Donnenfield for the Vipassana Meditation Centers of S. N. Goenka. Article on the video available online: http://www.camh.net/journal/journalv3no2/meditating_behind_bars.html. Available for purchase from University of California Extension, Center for Media and Independent Learning, 2000 Center St., 4th Floor, Berkeley, CA 94704, tel.: 510-642-0462, fax: 510-643-9271, e-mail: cmil@uclink.berkeley.edu, URL: <http://www-cmil.unex.berkeley.edu/media>. QuickTime 4 excerpt available online at: http://www.ddpro.com/program_folder/projectgallery.htm. For corrections professionals or others involved with prisons who would like information on the meditation program for their institution, please contact the California Vipassana Center at info@mahavana.dhamma.org. See also the entry in this bibliography for *The Path Through Prison* video, David Donnenfield’s forthcoming follow-up work on this subject. David Donnenfield’s email: ddp@sirius.com.

From the article: “A very hard life leaves its mark on a person’s face. Years of alcohol or substance abuse mar the features, and the scars that violence carries are often literal. But more than anything, a life of struggle and tragedy shows up in the eyes. They’re veiled, saddened, angry, hopeless.

“You can see it on the faces of seven women serving time at King County Jail in Seattle, Washington. These seven have been in and out of jail many times, for crimes such as theft, prostitution, drug dealing, assault and shoplifting. They have problems with alcohol or substance abuse. And they are the subject of a documentary called *Changing from Inside*, in which they complete a 10-day Vipassana meditation course provided by the North Rehabilitation Facility at the prison.

“‘I love myself today,’ says one woman soon after completing the course, tears spilling from her eyes and coursing down her cheeks. ‘These are tears of happiness . . . things I’d been running from all my life, it was just right there in my face, I had to look at it, observe, and let it go . . . and there’s such a peace and such a weight lifted, I can’t tell you.’”

Charlton, Anna. Vegetarian diets in prison. *Animal Rights Commentary*, 12 Dec 1996. Article available online: <http://www.animal-law.org/commentaries/dec12.htm>.

“I have mentioned before on this program that the Animal Rights Law Center has represented people incarcerated in state and federal prisons who do not wish to eat or use animal products for spiritual reasons. Apparently, an article on our success was printed in a prison law journal.

As a result, this week, my mailbox has been filled with requests from inmates spread across the country who are having trouble getting a vegan diet in their prison . . .”

Chasing Buddha video. FPMT 125-B La Posta Road, Taos, NM 87571.

About the work of Ven. Robina Courtin in prisons.

Childs, John P. The use of Transcendental Meditation program as a therapy with juvenile offenders. In David W. Orme-Johnson, and John T. Farrow, eds., *Scientific Research on the Transcendental Meditation Program: Collected Papers, Vol. I.* Germany: Maharishi European Research University Press, 1976, pp. 577-584.

Chodren, Venerable Thubten. Changing our mind. Article available online:
http://www.thubtenchodron.org/Prison_Dharma/Changing_Our_Mind.html.

_____. A close call. Article available online:
http://www.thubtenchodron.org/Prison_Dharma/A_Close_Call.html.

_____. Getting along with others. Article available online:
http://www.thubtenchodron.org/Prison_Dharma/Getting_Along_with_Others.html.

_____. Leading ourselves out of addiction. Article available online:
http://www.thubtenchodron.org/Prison_Dharma/Leading_Ourselves_Out_of_Addiction.html.

“Ven. Chodron was asked to speak to both the counselors and the clients of a drug rehab center. In preparation, she asked one of the incarcerated men with whom she corresponds to describe his experience of getting clean. The personal experience of someone who has gone through it sheds more light on the situation than years of theory. The following is extracted from what he wrote . . .”

_____. Loneliness. Article available online:
http://www.thubtenchodron.org/Prison_Dharma/Loneliness.html.

“The following are some reflections on loneliness written by one of the prisoners Ven. Chodron corresponds with. She had asked him to research his loneliness—its history, from where it originated, and how it influenced his life. After relating its history in his life, he concluded . . .”

_____. People serving time. Article available online:
http://www.thubtenchodron.org/Prison_Dharma/People_Serving_Time.html.

“I asked an incarcerated man who has served time in both state and federal prisons to write about the people he has met and their attitudes towards the reason for their imprisonment, their way of handling it, and the prognosis for their future. I also asked him to talk about how to relate to prisoners, because many people on the outside have fear of and bias against them. The following is extracted from his response . . .”

_____. Prison dharma I. Article available online:
http://www.thubtenchodron.org/Prison_Dharma/Prison_Dharma_I.html.

_____. Prison dharma II. Article available online:
http://www.thubtenchodron.org/Prison_Dharma/Prison_Dharma_II.html.

_____. Prison dharma III. Article available online:
http://www.thubtenchodron.org/Prison_Dharma/Prison_Dharma_III.html.

_____. Release from prison: Show or growth? Article available online:
http://www.thubtenchodron.org/Prison_Dharma/Release_from_Prison.html.

“The following is extracted from a letter by a man who has served three prison terms, for a total of over twenty years. He is due to be released in about three years, and I asked him what will be different this time when he is released from prison . . .”

Chubb, Sandy. Prisoner’s week: Prisoners who practice yoga begin to see that we do not have to do it all alone. *Yoga & Health*, Nov 1999, pp. 16-17. Article available online:
<http://members.aol.com/wheelyoga/txt/98spring.htm#1>.

_____. The Prison Phoenix Trust. *Yoga & Health*, Nov 1999, pp. 18-21. For more information contact Prison Phoenix Trust, P.O. Box 328, Oxford OX1 1PJ, United Kingdom.

_____. Tough times and best times in prison. *Spectrum: The Journal of the British Wheel of Yoga*, Spring 1998, pp. 8-9.

Colloff, Nicholas. Prison Ashram Project (UK). Article available online:
<http://www.globalideasbank.org/BOV/BV-177.HTML>.

On The Prison Ashram Project established in the U.K. by Ann Wetherall.

Colman, Tashi. Dharma in hell. In *Prison Dharma Network’s Resource Guide for Prisoners and Prison Dharma Volunteers*. 5th ed. Boulder, Colo.: Prison Dharma Network, Jul 2001, pp. 21-26. Reprinted from *Shambhala Sun*, Mar/Apr 1993.

Includes sections on Bo Lozoff and Fleet Maull.

Colosi, Jim. Teaching dharma in prison. Prison Dharma Network. Article available online:
<http://www.prisondharma.org/articles.html>.

“We enter this hopeless mix with an often dubious view of our ability to make a difference. Yet things happen. Prison is a hard world of boredom and loneliness, but it is a fertile ground for the teachings . . .”

Confessions [of gratitude from prisoners practicing Vipassana meditation in Tihar Jail].
Article available online: <http://www.kiranbedi.com/confessions.htm>.

Crume, Jean. An interview with Jusan Frankie Parker. *Gateway Journal: Journal of the Engaged Zen Foundation*, Winter 1996, 1(3). Article available online: <http://www.engaged-zen.org/home.html>.

“Jean: As I recall, you receive a copy of the *Dharmapada* from a corrections officer when you had asked for a Bible? Could you tell us that story and the effect it had on you?”

Jusan: I discovered the *Dharmapada* in December of 1988 while in the ‘the hole.’ I was a mad, mean and very cruel inmate. I was always giving everyone a hard time. The guards had to throw

me in the hole and I was yelling and screaming and cussing then and I demanded a Bible. The only book you're allowed in the hole. During the day they would take your mattress away from you so you have very little to do, so I'd read the Bible when I wasn't pacing the floor, hating everyone for doing this to me. The guard, thinking he was screwing me over, threw in a copy of the *Dharmapada* at me and said, "Here's your God damn holy book," and laughed. Then he closed the door real fast so I couldn't throw it back at him. I yelled and screamed, then, when I got tired, I sat down on the floor and looked at this 'heathen book.' It was simply the greatest gift I had ever received! Later, maybe a year later, with tears in my eyes, I thanked the guard for his gift. He, naturally, thought I was quite insane. From that day on, I've tried to live a life in concert with Buddha nature . . ."

Jusan Frankie Parker was executed by the State of Arkansas on August 8, 1996.

Cruz v. Beto, 405 U.S. 319 (1972).

From Prison Dharma Network's Resource Guide for Prisoners and Prison Dharma Volunteers: This legal case "established the rights of Buddhist prisoners to the same access to religious services enjoyed by members of other established religions."

Cunningham, Monte, and Walter Koch. The Transcendental Meditation program and rehabilitation: A pilot project at the Federal Correctional Institution at Lompoc, California. In David W. Orme-Johnson, and John T. Farrow, eds., *Scientific Research on the Transcendental Meditation Program: Collected Papers, Vol. I.* Germany: Maharishi European Research University Press, 1976, pp. 562-568.

Cushman, Anne. Compassionate yoga service. *Yoga Journal*, Jan/Feb 1994, p. 14.

On the founding of the nonprofit Rainbow Foundation by Rick Bernstein, which offers free classes "to people who might otherwise never experiences yoga's healing benefits," including prisoners.

Contact information: Rainbow Foundation, 4373 Hopeloa Place, Honolulu, Hawaii 96816.

Dharma Friends newsletter. Ecumenical Buddhist Society Jusan Prison Project. Anna Cox, P.O. Box 7708, Little Rock, AR 72217-7708, URL: www.ebslr.org/prison.htm, email: anna@aristotle.net.

A monthly newsletter for prisoners and non-prisoners written by Anna Cox. Each issue contains a *Dhammapada* verse and commentary, basic Buddhist thoughts, a meditation that supports the teaching, information on emotional and psychological healing, and letters from prisoners to their *Dharma Friends* sangha members.

Dillbeck, M., and A. Abrams. The application of the Transcendental Meditation program to corrections. *International Journal of Comparative Applied Criminal Justice*, 1987, 11:111-132.

Dillon, Dick. Buddhism behind bars. Article available online: <http://buddhism.about.com/library/weekly/aa060400a.htm?terms=buddhism>.

Cuomo, Kerry Kennedy. Doan Viet Hoat: Political rights and imprisonment. In *Speak Truth to Power*. Excerpted at *Washington Times*, <http://www.washingtonpost.com/wp-srv/photo/onassignment/truth/st/01.htm>.

“Doan Viet Hoat is known as the Andrei Sakharov of Vietnam for his intellectual range and outspoken role as leader of the democratic movement, even from the prison cell . . .

“I spent twenty years in Vietnamese prisons, and was in isolation for four years. I was forbidden all pens, papers, and books. To keep my spirits up I practiced yoga and Zen meditation. I did a lot of walking. I had access to a small yard from 6 a.m. till 4 p.m., so I gardened—small cabbages mostly. I sang, I talked to myself. The guards thought I was mad, but I told them if I did not talk to myself I would go mad. I tried to take it easy, to think of my cell as home, as though I had entered a religious way of life, like a monk. My family was Buddhist and I had many good friends who were monks. I learned yoga as a student. In isolation as I had no books, I just had to use my mind. Zen meditation helped—with it you turn inside. You have to be calm, to make your mind calm, to think this was just a normal way of life. During the first one or two years this was very difficult, but I got used to it . . .”

Doc. Experience of Doc [, a devotee of Gurumayi, in prison]. Article available online: http://www.siddhayoga.org/projects_support/prison/index.html#.

Doing Time, Doing Vipassana video. Produced and directed by Eilona Ariel and Ayelet Menahemi. Tel-Aviv, Israel: Karuna Films, Ltd. URL: www.karunafilms.com. Available from Pariyatti Book Service, P.O. Box 15926, Seattle, WA 98115-0926. 52 minutes.

“This is the story of how hope came to one of the most notorious prisons in the world—Tihar Jail in New Delhi. It is the story of India’s first woman Inspector General of Prisons, Kiran Bedi, and how she dared to fight for genuine rehabilitation of the thousands under her care. Most of all it is the story of the prison inmates themselves, and profound changes they underwent through the practice of Vipassana meditation.

“This ancient technique is now travelling beyond Indian borders. It is already being implemented in other prisons in [the] U.S.A and Taiwan with dramatic results.”

Doing time—Inside the mind. *Natural Health*, Jan 1996, 261):42.

The author, a prisoner for thirteen years, states that “Yoga, meditation, and self-expression through writing are the keys to my personal freedom.”

Dyer, Bill. My shrine’s on the footlocker. *Turning Wheel*, Winter 1992. Available online at the Prison Dharma Network website: <http://www.prisondharmanetwork.org>. Bill Dyer can be contacted at: #35324, P.O. Box 900, Jefferson City, MO 65102.

“My involvement with Buddhism came from an enjoyment of reading. At the age of 14, I had committed a very serious crime, and was subsequently arrested, certified to stand trial as an adult, convicted, and sent to the Missouri State Penitentiary in 1978. Over the years I have learned to ‘do time’ by writing colleges and universities and requesting old or damaged books on subjects of interest to me . . .”

Egan, Nattolie. Opening to the mysteries. *Reaching Out with Yoga*, Fall 1999, pp. 12-13.

On the genesis of the Yoga Outreach program (see the description of Yoga Outreach in the organizations section below).

Ellis, George A. *Inside Folsom Prison: Transcendental Meditation and Tm-Sidhi Program*. Palm Springs, Calif.: ETC Publications, 1979. Republished as *Inside Folsom Prison: Unified Field Based Rehabilitation*. Burlington, Vt.: Accord Books, 1983.

Contents: Incarceration: Pain and circles; A view from the inside; The TM program comes to Folsom; Education; Religion; Art; Creative writer's workshop; Industry; Vocational training; Health; Re-creation: Excellence in action; When do we change?; Man, woman, and self-awareness; Punishment and crime; The TM program succeeds at Folsom; Reduced recidivism: Saving tax dollars; The restoration of creative intelligence; Government for human freedom: The TM-Sidhi program; The Maharishi technology of the unified field; A coming together; Folsom enters its second century (appendix); Scientific research on the Transcendental Meditation and TM-Sidhi program (appendix); The Institute for Social Rehabilitation (appendix)

_____, **and Pat Corum.** Removing the motivator: A holistic solution to substance abuse [in prison, youth authorities, and residential treatment facilities]. In David F. O'Connell and Charles N. Alexander, eds., *Self-Recovery: Treating Addictions Using Transcendental Meditation and Maharishi Ayur-Veda*. Binghamton, N.Y.: The Haworth Press, 1994, pp. 271-296.

Eroy, Ariane. Men leaving prison: What is it like? What helps? Ph.D. dissertation. San Francisco, Calif.: California Institute of Integral Studies, in progress. Author email: ariane_ahimsa@yahoo.com.

Fascia, Dominic. What is Zen? *Prison Dharma*, Fall 2001, 3(2):4.

"I came to prison in 1989 when I was 25 years old. Since 1985 I was in and out, but that ended when I received a twenty-five-year sentence for aggravated battery and burglary. I was a real mess and I knew I had to change . . ."

Ferguson, Phillip C. The psychobiology of Transcendental Meditation: A review. *Journal of Altered States of Consciousness*, 1975, 2:15-36. (Includes implications for prisoner rehabilitation.)

Ferguson, R. E. The Transcendental Meditation program at MCI Walpole: An evaluation report. Was scheduled for inclusion in *Scientific Research on the Transcendental Meditation Program: Collected Papers, Vol. 2*. Rheinweiler, West Germany: Maharishi European Research University Press.

Foster, David. Meditation taught to prisoners. Seattle: Associated Press, 9 Mar 1998. Article available online: <http://www.serve.com/cmtan/buddhism/Misc/foster.html>.

"For 10 days and nights, the inmates are forbidden all worldly diversions: no talking, no touching, no reading, no writing, no smoking, no TV.

"Cruel and unusual punishment?"

"Try Vipassana meditation, used for years in Indian prisons and now being taught for the first time in a U.S. jail. At Seattle's North Rehabilitation Facility, petty criminals, alcoholics and drug addicts sit silently in a dark room for 10 hours a day, hoping to bring inner peace to their messed up lives."

Fraser, Doug. Learning to exhale: Jail inmates practice yoga to control their anger. *Cape Cod Times*, 19 Jun 1999. Article available online: <http://www.capecodonline.com/cctimes/archives/1999/june/19/yoga19.htm>.

Freedburg, Sydney P. “I had nothing . . . the world I left no longer existed.” *St. Petersburg Times*, 4 Jul 1999. Article available online: <http://www.truthinjustice.org/soniajacobs.htm>.

On Sunny Jacobs.

***Freedom in Prison: The Invitation of Self-Inquiry* video.** 55 minutes. Available from The Gangaji Foundation, 800-267-9205, order@gangaji.org, URL: <http://www.gangaji.org/satsang/bookstore/prison.htm>.

“Created for the Gangaji Foundation [Satsang] Prison Program, this new video introduces three former prisoners who directly realized the boundless, unconditioned freedom of their true nature while still behind prison walls. Here they openly share what occurred for them in prison and the impact that this deepening self-realization continues to have on their lives. Gangaji speaks of her own experience of meeting with prisoners and the profound teaching their true liberation offers us all. Through a grant, *Freedom in Prison* has been donated to the chapel libraries of all ninety-five U.S. federal prisons.”

Gassho. Newsletter by and for prisoners. Atlanta Soto Zen Center, 1404 McClendon Avenue, Atlanta, GA 30307, URL: www.aszc.org.

Gateway Journal. Engaged Zen Foundation, P.O. Box 700, Ramsey, NJ 07446-0700, URL: <http://www.engaged-zen.org>.

Provides advice on practice and features articles for prisoners by teachers from various traditions. Articles by Buddhist practitioners are regularly featured. Free to prisoners.

Ghunna, Michael MacGiolla. Yoga teacher training in the H-blocks [of Long Kesh, Belfast, Ireland]. *Yoga & Health*, Jan 1998, pp. 22-23.

Gibson, Julia. Out of the comfort zone. *Reaching Out with Yoga*, Fall 1999, pp. 5-6.

On teaching Yoga at the Burnaby Women’s Correctional Institute.

“I have been trying to clarify the differences between teaching yoga inside and outside the prison. In some ways, there are more similarities than differences. In the prison, instructions must be very clear and simple; but that is true for any beginning class, and in the prison, with the constantly changing population, the class is always beginning. Most of the prison women are young, but because of their fearfulness at their bodies’ pain and inflexibility they very much resemble my beginning seniors. My more affluent, educated ‘outside’ clientele need encouragement to not try so hard, to let go of competition, to soften. The women in the prison are not middle-class pleasers but they need similar encouragement to let go of the armor of aggression or indifference, to trust that yoga is a safe place. In both groups there is a need to let go and for this we turn to the breath, frequently, constantly.

“Both groups need to be brought inside their bodies. The prison women are usually very disconnected, and this internal process must be particularly gentle. And yet within this gentleness

there is the imperative of finding that strong inner core, of replacing that outward posture of either aggression or compliance with the inner strength of the warrior . . .”

Goenka, S. N. Goenkaji speaks to prisoners in Nasik Jail, India. 16 Feb 1996. Article available online: <http://www.vri.dhamma.org/archives/ddnskjail.html>.

Gordhamer, Soren. Accident prone: What happens when some of New York City’s toughest teens start doing yoga? *Ascent*, Summer 2001, no. 10, pp. 28-37.

On teaching 14-16-year-old teen boys incarcerated in New York City Juvenile Halls in the Bronx, Brooklyn, and Harlem.

_____. Opening to the unknown: An interview with Bo Lozoff. *Ascent*, Fall 2001, no. 11. Article available online: <http://www.ascentmagazine.com/issues/11-opening.html>.

Graham, William “Red”. Negativity. *Gateway Journal: Journal of the Engaged Zen Foundation*, Winter 1995, 1(2). Article available online: <http://www.engaged-zen.org/home.html>.

“Scott is a civilian volunteer who regularly comes into the Sing Sing Prison Dharm Song Zendo once a week and sometimes twice a week. I am a prisoner engaged in programs and activities that are geared towards personal enrichment. He’s white and I’m black. It was our mutual karma that brought us together in conflict; neither of us seemed to have had much of a choice.

“We both practice Zazen in the close quarters of the Sing Sing Prison chapel basement. To date, Scott is the only white person I’ve ever gotten to now in more than just a superficial way.

“The question which begs an answer is: Do we choose to remain preoccupied, stymied and stagnated by thoughts and feelings of hatred toward other races, for perceived past and present wrongs and injustices—or can we do something directly, on a personal level, about the situation?”

Grey, A. Yoga for prisoners. *Catholic Digest*, Jun 1971, pp. 51-55. (Condensed from *Hostage in Peking*.)

Haney, Thomas. A journey to Zazen (ADTC Avenel, New Jersey). *Gateway Journal: Journal of the Engaged Zen Foundation*, Summer 1998, 1(4). Article available online: <http://www.engaged-zen.org/home.html>.

“I cannot remember ever feeling whole and good about myself, or a time when I felt that there was not something wrong with me . . . I did not know how to stop the violent thoughts and felt that it was my lot in life to be a violent, disgusting person. I have been incarcerated for sixteen years. I have been fortunate to have been incarcerated for most of those years in an institution that was specifically built to offer insight therapy, peer counseling and, in the last few years, 12-step-type support programs. In assisting people like me, this place has a higher success rate than any other prison. It has saved my life and that of those who might have been my victims in the future. It is my sense that all prisons should have similar programs. Maybe then the prison system would work to truly benefit society. Since I do not think this will happen in my lifetime, I will suggest that one of the next best things my brothers and sisters in prison can do is study Buddhism . . .”

Hart, Eloise. Karma—and a prison inmate. *Sunrise Magazine*, Jun/Jul 1988. Article available online: <http://www.theosophy-nw.org/theosnw/issues/pu-elo.htm>.

Hauser, Dan. Dan Hauser's last letter. Prison Dharma Network. Article available online: <http://www.prisondharmanetwork.org/articles.html>.

The text of Dan's letter appears at the beginning of this bibliography.

Hays, Mark. Unlocking spirituality for prisoners. *Natural Health*, Jan/Feb 2001, p. 33.

On the Engaged Zen Foundation Zen Buddhist meditation program at Sing Sing Prison in Ossining, New York.

His Holiness the Dalai Lama. Message supporting the moratorium on the death penalty. Article available online: <http://www.engaged-zen.org/home.html>.

Horigan, Damien P. Buddhism and capital punishment. *Gateway Journal: Journal of the Engaged Zen Foundation*, Summer 1998, 1(4). Excerpted from a paper entitled "Of Compassion and Capital Punishment: A Buddhist Perspective on the Death Penalty," *The American Journal of Jurisprudence*, 1996, vol. 41. The complete text of the latter is available online at: <http://ccbs.ntu.edu.tw/FULLTEXT/JR-PHIL/damin2.htm>. The "Buddhism and Capital Punishment" excerpt is available online at: <http://www.engaged-zen.org/home.html>.

Horne, Carl. Buddha amidst the chaos. *Prison Dharma*, Fall 2001, 3(2):5.

"Recently my unit was locked down for a week so that an intense cell-search . . . could be conducted. These events are always a trial for me—anger management is a problem of mine since childhood. So I decided to take the opportunity to do a bit of meditation while waiting for the shakedown squad to reach my cell . . . Upon returning to my cell, the first thing that I noticed was my wooden Buddha figure perched serenely atop the mounded wreckage . . . Smiling, I thanked the guard for the favor of disarranging my stuff. I doubt he understood, but I'm beginning to."

Hurley, Suzie. On stone walls do not a prison make. Article available online: <http://www.yogavoices.com/willowstreetyoga/Reflections.html>. (On teaching Yoga at the Maryland Correctional Institution in Jessup.)

Imprisonment and Transformation: An Interfaith Conference on Contemplative Prison Service. Mercy Center, 2300 Adeline Drive, Burlingame, California, April 25-28, 2002, tel.: 650-340-7474.

Program: Why interfaith? (Rev. Heng Sure); Chanting the ninety-nine beautiful names of God; The contemplative dimension of life in prison: Potential for personal change (Father Thomas Keating); Delivering a spiritually based empowerment model for prisoner self-rehabilitation (Fleet Maull); Prisoners and meditation: What the research shows; Healing through meditation, music and storytelling (Sheikh Salman Baruti); Remembering the big picture (Rev. Jacqueline Means); Peace and freedom are everywhere (Gangaji); ". . . That we may be healed": A Christian and a Buddhist Perspective (Sister Catherine Marie Bazar and Allen Senauke); The elderly and the dying (Fleet Maull); Home boys and home girls, coming home [on the parish-based ministry of Comunidad San Dimas] (Jenny Bacon, Nate Bacon, and Jose Penate); A Celebration of light/a celebration of sharing; Cultivating contemplative leadership among prisoners: A panel

Indic Wisdom on the Inside: Prison Yoga & Meditation and Spiritual Prison Reform Conference. Funded by the Infinity Foundation and cosponsored by California Institute of

Integral Studies and Association for Transpersonal Psychology. Held at Institute of Noetic Sciences retreat facility, Petaluma, California, December 6-8, 2001. For more information, contact Stuart Sovatsky, stuartcs@jps.net.

“Indic wisdom (‘inner and outer sciences’) has made pioneering contributions to prison reform and inmate rehabilitation in India and throughout the world. This conference will bring deserved recognition to these Indic contributions, now widely known as ‘Prison Yoga,’ while also helping to further the humanitarian work of such projects in the U.S., Europe and India.

“This is a ‘think-tank’ event to further the world-changing work of prison meditation and Yoga by bringing together teachers, corrections professionals, Indic scholars, former prisoners, and those interested in getting involved in this work.

“Improving teacher training, expanding services into more prisons and into after-release services, evaluating results, securing grant monies, documenting results, and spiritual prison reform are some topics [to be] addressed.”

“The practical goals and expected outcomes of this event will include:

“Bring deserved attention to Prison Yoga work in India, Europe and the U.S. including coverage by *Yoga Journal*, *The Hindu*, *Yoga Aktuel* (Germany)

“Creation of an inspirational anthology for prison inmates and their families based on Yogic, Buddhist, and Jain sources

“Outlines for new trainings for Prison Yoga instructors and the expansion of such Indic-based service projects into more prisons worldwide through the conjoint efforts of various provider organizations

“A significant impact on the lives of prison inmates who draw from Yogic and Buddhist practices and philosophy to improve their lives and expansion of Prison Yoga into more prisons, worldwide

“Dissertation research on the efficacy of Prison Yoga rehabilitation programs

“Closer contact among Prison Yoga service providers and scholars working with original texts to deepen providers’ understandings of texts, and scholars’ appreciation of how texts are being adapted by contemporary service providers

“Projects supportive of Prison Yoga developed by the thirty observer-participants (interested therapists, community leaders, graduate students who volunteer to help Prison Yoga providers accomplish their goals)

“Spiritual approaches to prison reform and inmate rehabilitation”

Inghram, Larry. Going inside: Helping inmates (and myself) escape the prison of the mind. *Awakening Mind*, Summer/Fall 2000. Article available online: <http://users.erols.com/imcw/awakev2i1/gi.htm>.

Insight newsletter. Insight Meditation Society, 1230 Pleasant Street, Barre, MA 01005.

Insight is available to prisoners twice per year.

Isaac, Lalitha. Inner freedom for the imprisoned. *Forest Flower*, Feb 2000. Article available online: <http://www.ishafoundation.org/projects/projects1.asp>. (On the teaching of Sahaja Sthithi Yoga at Coimbatore Central Prison.)

Jensen, Derrick. Getting free: Escaping the prisons of our own making: An interview with Bo Lozoff. *The Sun*. <http://www.thesunmagazine.org/gettingfree.html>.

Jones, Jeremy. Teaching yoga in prisons. *Yoga & Health*, May 1999, pp. 29-30.

Kerins, Jeanie. Terminal Island. Prison Dharma Network. Article available online: <http://www.prisondharmanetwork.org/articles.html>.

"I knew from the minute I stepped between the heavy steel doors and heard the slam behind me that there was no going back. I was there for Sunday religious services, yet it seemed as though my life as a free agent had ended."

Khalsa, S.S. Dr. Hari Simran Singh. The big house of the guru: Arizona State Prison. *Prosperity Paths Newsletter*, Jan 1996, no. 14. Article available online: <http://www.rickcross.com/reference/3ho/3ho11.html>. (On 3HO prison service.)

Khalsa, S.S. Mukta Kaur. How to start programs in prison. *Prosperity Paths Newsletter*, Jan 1996, no. 14. Article available online: <http://www.rickcross.com/reference/3ho/3ho10.html>. (On 3HO prison service.)

Khalsa, S.S. Soul Singh. Yoga in the prisons. *Prosperity Paths Newsletter*, Jan 1996, no. 14. Article available online: <http://www.rickcross.com/reference/3ho/3ho12.html>. (On 3HO prison service.)

Kimble, C. J. Transcendental Meditation in the youth authority. *California Youth Authority Quarterly*, 1975, 28:1.

Kirpal, Raman. Yoga and meditation classes transform prisoners: Tihar inmates can study, learn vocational skills, help the administration, take creative therapy. *India Abroad*, 11 May 2001. Article available online: <http://www.indiaabroadonline.com/topofweek/may2001/yoga.shtml>.

Kishore Chandiramani, S. K. Verma, P. L. Dhar, and N. Aggarwal. Psychological effects of Vipassana on Tihar Jail inmates: A preliminary report on Vipassana—its relevance to the present world—An International Seminar, April, 1994. URL: <http://www.kiranbedi.com/researchreport.htm>.

“Research has determined that successful completion of a Vipassana meditation course increases inmates’ awareness of their emotions resulting in a reduction in feeling of anger, tension, hostility, revenge and helplessness. Drug addiction, neurotic and psychopathological symptoms were also diminished (Chandiramani, Verma, Dhar & Agarwal, 1995; Kumar, 1995; Vora, 1995). Inmates practicing Vipassana have shown an increased willingness to work, participate in rehabilitation programs, to abide by prison rules and to cooperate with prison authorities (Vora, 1995). Prisoners reported reduced anxiety and depression, suggesting that Vipassana can be considered a valuable adjunct to correctional psychiatric treatment (Chandiramani, Verma, Dhar & Agarwal, 1995). Research over a three year period, requested by the Swiss Ministry of Justice, indicated that Vipassana played a significant role in the rehabilitation of alcohol and drug addicts with

success rates between 60-80% (Studer, 1997).” [Full citations for studies cited not provided at website.]

Khurana, Amulya. Effect of Vipassana Meditation on quality of life of undertrials. In Vimla Veeraraghavan, ed., *Certain Perspectives of Quality of Life*. Delhi: Krishna Publishers, 1996.

_____. Vipassana Meditation and subjective well-being of undertrials. *Indian Journal of Criminology*, 1999, pp. 20-25.

_____, and **P. L. Dhar.** Effect of Vipassana meditation on quality of life, subjective well-being, and criminal propensity among inmates of Tihar jail, Delhi. Jun 2000. Article available online: <http://www.vri.dhamma.org/publications/tihar.html>.

Executive summary: This study aimed at investigating the effect of Vipassana Meditation (VM) on Quality of Life (QOL), Subjective Well-Being (SWB), and Criminal Propensity (CP) among inmates of Tihar Jail, Delhi. To this effect the following hypotheses were formulated:

1. There will be a significant positive effect of VM on the QOL of inmates of Tihar jail.
2. VM will have a positive and significant effect on SWB of inmates.
3. Criminal propensity (CP) of inmates will decrease significantly after attending the VM course.
4. There will be significant difference in SWB and CP of experimental (Vipassana) group and control (non-Vipassana) group.
5. Male and female inmates will differ significantly in SWB and CP, as a result of VM.

The total sample comprised 262 inmates (males = 232, female = 30). A series of 5 studies were conducted using both before-and-after as well as control group experimental designs. The independent variable was Vipassana meditation. The dependent variables were: Quality of life (QOL), Subjective Well-Being (SWB), and Criminal Propensity (CP). Life Satisfaction Scale (PGI, Chandigarh), Subjective Well-Being Scale (Nagpal & Sell, 1985), and Criminal Propensity Scale (Sanyal & Kathpalia, 1999) were used to collect data. Students’ ‘t’ test was used for data analysis.

The following conclusions represent the findings of the study:

1. The first hypothesis did not come as was expected. Since the questionnaire was difficult for the prisoners to understand, this questionnaire was dropped from the later studies.
2. The second and third hypothesis were accepted since the level of criminal propensity came down and that of subjective well being went up after the inmates attended the Vipassana meditation courses.
3. The fourth hypothesis was also accepted, as the experimental (Vipassana) group’s CP decreased and SWB increased significantly as compared to control (non-Vipassana) group, among male inmates.
4. VM seems to have similar effect on SWB and CP of participants irrespective of their gender. Thus, the fifth hypothesis was not accepted as the male and female inmates did not differ significantly in SWB and CP, as a result of VM.

The results obtained supported the hypotheses to a large extent, though not all the results are significant. Vipassana meditation significantly improved Subjective Well Being and reduced Criminal Propensity of inmates of Tihar Jail.

Kshanti, Satya. Meditation and dharma study. *Dharma Breeze*, 2000. Article available online: <http://www.hearttemple.org/articles.html#members>.

Kshanti, Vajra. Being Buddhist in prison. *Dharma Breeze*, 2000. Article available online: <http://www.hearttemple.org/articles.html#members>.

Lee, Bruce Allan. Inside the “concrete mama” (a letter to the editor in response to Robin L. Rothenberg’s article below). *Yoga Journal*, May/June 1991, pp. 12-13.

Lemos, Fabiano. Work rescues self-esteem. *Estado de Minas* (newspaper of Belo Horizonte), 13 Feb 2000.

Lion, Diana. Time inside. *The Bodhi Seed*. Article available online: <http://www.prisondharmanetwork.org/articles.html>.

“For prisoners in the ‘Alternatives to Violence Project’ this is the most intimate sharing opportunity to which they have access during their time in San Quentin . . .”

A Little Good News newsletter. Human Kindness Foundation, P.O. Box 61619, Durham, North Carolina 27715, 919-304-2220, 919-304-3220, URL: www.humankindness.org.

Free to prisoners.

Loy, David R. How to reform a serial killer: The Buddhist approach to restorative justice. *Journal of Buddhist Ethics*, 2000, 7:145-168. Article available online: <http://jbe.la.psu.edu/7/loy001.html>. Author’s email: loy@shonan.bunkyo.ac.jp.

Abstract : This article considers how Buddhist perspectives on crime and punishment support the contemporary movement toward restorative (in place of retributive) justice. It begins by examining the two Pali *suttas* that most directly address these issues: the *Angulimala Sutta*, about the reform of a serial killer, and the *Lion’s Roar Sutta*, about the responsibility of a ruler. Then it looks at the *Vinaya*, which has many implications for our understanding of motivation and reform, and finally at traditional Tibet to see how its criminal justice system embodied these Buddhist perspectives. It concludes with some reflections on why our present criminal justice systems serve the purposes of the state better than the needs of offenders and their victims.

Lozoff, Bo. *We’re All Doing Time*. Durham, N.C.: Human Kindness Foundation, 1985. Available from www.humankindness.org. Review available online: <http://www.theosophy-nw.org/theosnw/issues/pu-elo2.htm>. (English, French, and Spanish versions.) (See also the entry for the Human Kindness Foundation in the Organizations section below.)

_____. *Just Another Spiritual Book*. Durham, N.C.: Human Kindness Foundation, 1990. Available from www.humankindness.org.

A collection of Bo Lozoff’s talks, dialogues, correspondence and essays, along with a collection of remarkable prisoner artwork sent to Bo and Sita over a period of years.

_____. *Twin Rivers Prison Workshop* video. Human Kindness Foundation, 1996. 100 minutes. Available from www.humankindness.org.

Recorded live at Twin Rivers Correctional Center in Monroe, Washington, in February 1996. Bo addresses a wide range of issues, from the meaning of life to dealing with addiction, anger, and rejection. Includes dialogue with the prisoners as well as a guided meditation.

_____. Turning prisons into ashrams. *New Renaissance*, 5(3). Article excerpt available online: <http://www.ru.org/artturn.html>.

_____, and **Michael Braswell**. *Inner Corrections: Finding Peace and Peace Making*. Cincinnati, Ohio: A. P. Anderson Publishing. View the table of contents at: <http://www.andersonpublishing.com/criminal/catalog/corrections/13.shtml>.

From the publisher: "This alternative approach to the correctional process offers a new-age method for responding to prisoners and those who relate to them, both personally and professionally. Based on an earlier book, *We're All Doing Time*, by Bo Lozoff, it relates the teachings of Jesus, Buddha, Freud, Jung, Plato, Kant, Descartes and other great teachers to today's correctional problems. Written for the college classroom audience, this book provides a guide for finding peace within in order to live more peacefully and noncriminally in the world."

_____, and **Fleet Maull**. Nation behind bars. *Prison Dharma*, Spring 2001, 3(1):1-1-2, 4, 6. Article available online: <http://www.prisondharmanetwork.org/articles.html>.

M., S. I feel human. *Turning Wheel*, Winter 1992. Available online at the Prison Dharma Network website: <http://www.prisondharmanetwork.org/articles.html>.

"I am currently at the Federal Correctional Institution at Fort Worth, Texas. I have about a year and a half to go on an eight year term. I became interested in Buddhism, specifically Zen, after watching the movie 'Sharkey's Machine,' which contained a character who studied Zen. Before that I knew absolutely nothing about it. As is my nature, I quickly read up on Zen and felt it described what I had felt for a long time, but couldn't put into words. Other than reading, however, I didn't practice until I came to this neck of the woods . . .

"Practicing zazen has helped me become more relaxed and more in control of my temper, and I have for what seems like the first time developed a human conscience. Before I came in, I lived in a nightmare world of drugs, alcohol, and complete indifference to those around me who loved me. I treated people as badly as I was treating myself, if not worse. Now, thanks to zazen and staying off drugs, I feel human. And though I have shed many tears over the people I've hurt and the harm I've done myself, I wouldn't trade my position now for anything. The future, though kind of rocky-looking, also seems full of many positive possibilities. I can't wait to be released, to practice zazen and to practice being human."

MacInnes, Sister Elaine. *Becoming Free through Meditation and Yoga*. Available through Phoenix Prison Trust, P.O. Box 328, Oxford OX1 1PJ, United Kingdom.

_____. Freedom behind bars. *Reaching Out with Yoga*, Fall 1999, pp. 9-10. Article available online as "Like sitting in light": <http://www.yogaoutreach.com>.

"When I retired last month we had teachers in 85 prisons, and despite the fluid prison population, we had about 2,000 prisoners writing to us about their yoga-meditation practice at any given time.

When I am asked what were my happiest moments during my stay in England I always reply: ‘When I have been meditating with inmates in prison.’ This is not an exaggeration . . .”

A letter from a 20-year-old prisoner: “As long as I can remember, I have had a pain inside me. Since I’ve been in prison, I cut or burn myself so that I can get the pain on the outside. Two months ago, I read your newsletter and wrote away for your handbook *Becoming Free through Meditation and Yoga*. I just want you to know that after one month of meditating 20 minutes every morning and 20 minutes every evening, not only is the pain better, but for the first time in my life, I see a tiny spark of something within myself that I can like.”

Malone, Rev. Kobutsu. Starting Zen practice in prison. *Gateway Journal: Journal of the Engaged Zen Foundation*, Summer 1995, 1(1). Article available online: <http://www.engaged-zen.org/home.html>.

_____. Death row practice: Walking the last mile. *Gateway Journal: Journal of the Engaged Zen Foundation*, Winter 1996, 1(3). Article available online: <http://www.engaged-zen.org/home.html>.

On Rev. Malones’s spiritual friendship with Rev. Jusan Fudo Sifu Frankie Parker, whose death by execution (State of Arkansas) he witnessed on August 8, 1996.

Mann, Nicholas. *The Dark God: A Personal Journey through the Underworld*. St. Paul, Minn.: Llewellyn Publications, 1996.

From the web: “August 1972, Istanbul, Turkey. Waves of spiritual seekers journeyed to the mystic East in search of enlightenment. The author found himself on a very different trip—deep into the bowels of the Turkish prison system. Set up and arrested for possession of a small quantity of hashish, he became imprisoned within an underworld ruled by money, violence and lies. Raw, emotional, intense, the book chronicles one man’s spiritual odyssey through the darkness and brutality of life in prison. Cut off from the rest of the world, he turned to a daily practice of yoga and meditation—prison became his monastery. Surrounded by the harsh conditions of Bayrampasa, he found himself exploring the deepest, most fundamental issues of spirituality. Drawing upon the traditions of his ancestors, he discovered a powerful, transformative means through which the divine masculine can at last become whole, and once more rejoin the divine feminine . . .”

Marr, S. Transcendental Meditation as a means of trait anxiety reduction in a correctional setting. Master’s thesis. Southern Illinois University, 1974.

Marsh, SarahJoy. Doing time in timelessness: The yoga of prison (parts 1 and 2). *Alternatives for Cultural Creativity*, Spring 2000, no. 13 (part 1), Summer 2000, no. 14 (part 2). Article available online: <http://www.alternativesmagazine.com/13/sarahjoy1.html>.

Masters, Jarvis. The empowerment ceremony. *Turning Wheel*. Available online at the Prison Dharma Network website: <http://www.prisondharmanetwork.org/articles.html>.

“When I was offered the chance to receive a spiritual empowerment by a Buddhist Tibetan Lama, the first feeling I remember was one of being undeserving. Then came fear at the thought of this ceremony being done where I was, in a violent state prison—San Quentin . . .”

_____. Peace activist (Death Row, San Quentin). *Gateway Journal: Journal of the Engaged Zen Foundation*, Summer 1998, 1(4). Article available online: <http://www.engaged-zen.org/home.html>.

“When I awoke in the early morning to begin my meditation practice, I tried to envision myself as a peace activist in the rough neighborhood of my prison tier. The night before, the once-empty cell adjacent to mine had been filled with the raging of a new inmate. Although his loud voice had filtered into my deep sleep, I refused, as I did every night, to awaken, to lose that very comfortable place that finally made sleeping on a hard concrete prison floor easy . . .”

_____. *Finding Freedom: Writings from Death Row*. Padma Publishing, 1997.

From the publisher: “*Finding Freedom* is a collection of prison stories—sometimes shocking, sometimes sad, often funny, always immediate—told against a background of extreme violence and aggression, written by a prisoner on death row who has become a practitioner of Tibetan Buddhism.”

Matthews, Henry. Counting. *Gateway Journal: Journal of the Engaged Zen Foundation*, Summer 1995, 1(1). Article available online: <http://www.engaged-zen.org/home.html>.

“My name is Henry and my practice is counting my breath. Counting each exhalation from one to ten. There was a time when I counted the days that went by, then the months and finally the years. Now I count only my breath. Now, for the first time in the fifty years that I have walked on this planet and for the nineteen and a half years that I have been in prison I have found something to have faith in . . .”

Maul, Fleet W. Beyond release training. Beyond Release Program. Little Rock: HeartStream Education, 1990.

_____. [Article about Fleet.] *Hospice*, Summer 1991.

_____. America’s dirty little secret. *Shambhala Sun*, Nov/Dec 1992.

_____. Prison monasticism. *Turning Wheel*, Winter 1992.

_____. Money and livelihood behind bars. *Turning Wheel*, Summer 1993.

_____. Death without dogma. *Shambhala Sun*, Mar 1995.

_____. Prison Hospice: An inside view. *NPHA News*, Spring 1995. (URL for the National Prison Hospice Association: www.npha.org.)

_____. Issues in prison Hospice: Toward a model for the delivery of hospice care in a correctional setting. *The Hospice Journal*, 1998, 13(4):57-82. (URL for the National Prison Hospice Association: www.npha.org.)

Abstract: “This paper examines issues in prison hospice care based on the author’s nine years experience as a prison hospice worker and trainer and on data gathered by the National Prison Hospice Association (NPHA) from a number of federal and state prison medical facilities with operational or developing hospice programs, including both scatter-bed and hospice unit models, employing inmate hospice volunteers and the services of outside community hospice agencies

and volunteers. The paper discusses DNR orders and curative vs. palliative care decisions, pain management, AIDS care, interdisciplinary care teams, staff and volunteer training and supervision, and the need for compassionate early release and community placement programs. The author proposes a set of preliminary guidelines for the delivery of hospice care in the correctional setting.”

_____. Rumblings from the inside. *Tikkun*, Mar/Apr 1998. Article available online: <http://www.peacemakercommunity.org/French/ArticlesandTalks/Fleet/Rumblings.htm>.

_____. A taste of freedom. *Shambhala Sun*, May 1999.

_____. Being a source. *The Bodhi Seed*, Winter 2000, 2(1), URL: <http://www.prisondharma.com/articles.html>.

Discusses “the ways in which prisoners . . . can ‘Be a Source’ for starting dharma groups in prison.”

_____. The path of service. *Prison Dharma*, Fall 2001, 3(2):1-2, 6-7.

Meditating behind bars. Article available online: http://www.camh.net/journal/journalv3no2/meditating_behind_bars.html.

On the documentary *Changing from Inside*.

“A very hard life leaves its mark on a person’s face. Years of alcohol or substance abuse mar the features, and the scars that violence carries are often literal. But more than anything, a life of struggle and tragedy shows up in the eyes. They’re veiled, saddened, angry, hopeless.

“You can see it on the faces of seven women serving time at King County Jail in Seattle, Washington. These seven have been in and out of jail many times, for crimes such as theft, prostitution, drug dealing, assault and shoplifting. They have problems with alcohol or substance abuse. And they are the subject of a documentary called *Changing from Inside*, in which they complete a 10-day Vipassana meditation course provided by the North Rehabilitation Facility at the prison.

“‘I love myself today,’ says one woman soon after completing the course, tears spilling from her eyes and coursing down her cheeks. ‘These are tears of happiness . . . things I’d been running from all my life, it was just right there in my face, I had to look at it, observe, and let it go . . . and there’s such a peace and such a weight lifted, I can’t tell you.’”

Millstein, Dan. The prison yogi. Aug 1999. Visions for Prisons. Article available online: <http://members.aol.com/vfp95/prisonyogi.htm>.

_____. Perspectives on prisons. Visions for Prisons. Article available online: <http://members.aol.com/vfp95/prisonperspective.htm>.

_____. Prisoner stories. Visions for Prisons. Articles available online: <http://members.aol.com/vfp95/stories.htm>.

Möller, S. Der Einstaz von TM in der Rehabilitation Strafgefängener. [Application of TM in rehabilitation of prison inmates.] Diplomarbeit., Universität Münster, 1978. [In German.]

Morris, Tommy. The seeds of awakening. Prison Dharma Network. Article available online: <http://www.prisondharmanetwork.org/>.

“I first tried meditation in July 1996, while reading Bo Lozoff’s *We Are All Doing Time*. I was in Attica’s long-term keeplock unit know as ‘The Snakepit.’ Between keeplock and S.H.U.(the secure housing unit), I did over two years in lock up. At the time I was 21 years old, and had 21 additional years to serve before being eligible for parole on my 25-to-life sentence.

“My companion was rage. Rage toward those who crossed me, the cops, the DA, other prisoners, the prison system, and mostly toward myself. That rage was destroying me. It destroyed the lives of others as well. But that same rage drove me to the path of meditation . . .”

Nagacitta, Rev. Kshanti. Prison ministry. *Dharma Breeze*, 2000. Article available online: <http://www.hearttemple.org/articles.html#members>.

Namdol Tendzin. A Tibetan nun in Gutsa Prison. *Turning Wheel*. Available online at the Prison Dharma Network website: <http://www.prisondharmanetwork.org/articles.html>.

“Namzol Tendzin, age 18, is a nun from Tsamkhung Nunnery in Lhasa, who was arrested, imprisoned and tortured by the Chinese for participating in pro-independence peace marches, and for celebrating the Dalai Lama’s Nobel Peace Prize. Though she was finally released without a prison sentence after months of torture and interrogations, it was with such severe restrictions on her mobility and freedom of religion that she decided to escape into exile. She is now living in India. Following is her own account of her ordeal . . .”

Newman, Lorraine. Teaching yoga at Aylesbury Young Offenders Institute. *Spectrum: The Journal of the British Wheel of Yoga*, Spring 2001, pp. 20-21.

Niebuhr, Gustav. Support network grows for inmates’ Buddhist practice. *The New York Times*, Section: NYRegion, 30 May 2001. Available for purchase from *The New York Times* archives at <http://www.nyt.com>.

Orme-Johnson, David W., John Kiehlbauch, Richard Moore, and John Bristol. Personality and autonomic changes in prisoners practicing the Transcendental Meditation technique. In David W. Orme-Johnson, and John T. Farrow, eds., *Scientific Research on the Transcendental Meditation Program: Collected Papers, Vol. I*. Germany: Maharishi European Research University Press, 1976, pp. 556-561.

P., M. Practicing in prison. Article available online: http://www.thubtenchodron.org/Prison_Dharma/Practicing_in_Prison.html.

Padmapadananda, Swami. Yoga behind bars. *Sivananda Yoga Life*, Spring/Summer 1998, URL: <http://www.sivananda.org/yogalife/spring98/spring98-5.htm>.

Palmer, Wendy. *The Practice of Freedom: Aikido Principles as a Spiritual Guide*. Rodmell Press, 2002.

Includes a section on Wendy Palmer’s work with prisoners at a women’s federal prison.

Parker, Sifu Frankie. Letter to Rev. Kobutsu Malone. *Gateway Journal: Journal of the Engaged Zen Foundation*, Winter 1996, 1(3). Article available online: <http://www.engaged-zen.org/home.html>.

Sifu Frankie Parker was executed by the State of Arkansas on August 8, 1996.

The Path Through Prison video. Produced by David Donnenfield for the Vipassana Meditation Centers of S. N. Goenka. Forthcoming. Email: ddp@sirius.com.

This follow-up work to the producer's *Changing from Inside* documentary (see entry above in this bibliography) will "put the [Vipassana Meditation] program into a larger context—one that embraces an imaginative new paradigm for incarceration. Prison as ashram is a large component of this new paradigm."

For corrections professionals or others involved with prisons who would like information on the meditation program for their institution, please contact the California Vipassana Center at info@mahavana.dhamma.org.

Potter, E-Kun Liz. Jukai at Sing Sing Prison. *Gateway Journal: Journal of the Engaged Zen Foundation*, Winter 1995, 1(2). Article available online: <http://www.engaged-zen.org/home.html>.

"On December 10th, 1995, two inmates at Sing Sing Prison made formal commitments to the Buddha dharma. Mr. Eddie Artis took refuge and Mr. Henry Mathews became the first inmate in the Sing Sing Dharma Song program to request *jukai* after completing 2 years of training. *Jukai* is a ceremony in which practitioners formally become Zen Buddhists."

Pozzi, Vimala. Yoga at Bon Air Juvenile Correctional Center. *The Om News!*, Summer 2000, p. 7.

Prison Chaplaincy Guidelines for Zen Buddhism. Ramsey, N.J.: Engaged Zen Foundation, forthcoming. See URL: <http://www.engaged-zen.org/home.html>.

Prison Dharma newsletter (formerly The Bodhi Seed). Prison Dharma Network. P.O. Box 4623, Boulder, CO 80306, 303-544-5923, URL: www.prisondharmanetwork.org, email: pdn@indra.com.

Prison Dharma Network's Resource Guide for Prisoners and Prison Dharma Volunteers. 5th ed. Boulder, Colo.: Prison Dharma Network, Jul 2001. New version published regularly. P.O. Box 4623, Boulder, CO 80306, 303-544-5923, URL: www.prisondharmanetwork.org, email: pdn@indra.com.

Contents: Buddhist prison programs; Other prison programs; Practice materials, meditation cushions, etc.; Post-release resources; Free Buddhist books for prisoners; [Books and newsletters] for sale or by paid subscription; Free or low cost Buddhist publications & newsletters; Correspondence courses; Videos; Zazen: How to sit; Tibetan meditation instructions (by H.H. the Dalai Lama); Shamatha meditation technique; Buddhist glossary; Precepts practice; The Heart Sutra; Dharma in hell; Other resources; Pen pals/correspondence; Restorative justice; Resources for prisoners with children; Sentencing & policies; Religious rights for Buddhist prisoners

A Prisoner's Common Book of Zen. Ramsey, N.J.: Engaged Zen Foundation, forthcoming. See URL: <http://www.engaged-zen.org/home.html>.

From the Engaged Zen Foundation website: “There is currently no single volume that addresses the needs of prisoners attempting to live a zen lifestyle. Hopefully this book will serve as a guide and support for those who choose formal contemplative practice while incarcerated. We are seeking funding to continue this work and publish the book in the near future.”

Prison Panda newsletter. James Cappellano, director. Healing Tao Prison Program. P.O. Box 471, Revere, MA 02151.

The Prison Sutras documentary video. 1996. 33 minutes. Available from Self Knowledge Symposium, URL: http://www.selfknowledge.org/resources/Prison_Sutras.htm.

A proven program for our criminal justice system: Maharishi’s Transcendental Meditation and corrections. Articles available online: <http://www.mum.edu/rehabilitation/welcome.html>. For information, write to: crimefree@licso.com.

Articles include: Maharishi Mahesh Yogi, founder of the Maharishi Integrated System of Rehabilitation; Introduction to Maharishi’s Integrated System of Rehabilitation; Benefits of the Transcendental Meditation program for correctional officers; Benefits of the Transcendental Meditation program for inmates; Experiences and reports of correctional officers and inmates; Benefits to the Department of Correction[s]; Savings for taxpayers and victims of crime; Summary of benefits of the Transcendental Meditation program in corrections

Rabasca, Lisa. A court that sentences psychological care rather than jail time: A mental health court in Broward County, Fla., provides a much-needed service for the community and a learning opportunity for psychology doctoral students. *APA Monitor*, Jul/Aug 2000, 31(7).

“One place defendants may be referred to is OPTIONS, an outpatient program staffed by Nova students. Since January, students have provided individual and group therapy for the 20 women at a treatment center next to the courthouse. OPTIONS can treat up to 40 women with serious mental illness and substance-abuse-related disorders, particularly those who suffer from severe emotional or physical abuse, major depression or post-traumatic stress disorder.

“OPTIONS began this year and is funded by a \$226,000 grant from the Bureau of Justice Assistance of the U.S. Department of Justice. The program focuses on empowering participants through cognitive-behavioral therapy, individual and group psychotherapy, medication, skills training and self-care activities. For instance, they’re encouraged to practice yoga and meditation, learn computer skills and participate in art and group therapy.”

Rahav, Giora. TM and rehabilitation: Another view. *Criminal Justice & Behavior*, 1980, 7(1):11-17. (A critique of the Abrams and Siegel study.)

Ranganathan, Murali. U.S. prisons look at Tihar as role model. 10 Feb 1995. Article available online: <http://www.kiranbedi.com/prisonsabroad.htm>.

Ray, Douglas. Can’t you see I’m busy? *Prison Dharma*, Spring 2001, 3(1):5. Excerpted from Douglas Ray’s forthcoming book, *Gilding the Lily*. Article available online: <http://www.prisondharmanetwork.org/articles.html>.

“While I was in prison I remember an incident where I was thrown into the Hole. I was going to be there for a while, there was no getting around it. So I figured I may as well put the time to good use, mainly practicing zazen . . .”

Reinhart, Fred. The freedom of yoga (letter to the editor). *Yoga Journal*, Nov 2001, p. 14. *Fred is a prisoner for whom Yoga has changed his life. He states, “Through yoga and meditation, I am now able to relax in the ‘eye of the hurricane.’ I have found a place within myself that I never had before, though I’d looked for it all of my life in things like drugs and material possessions. All I got from those things is a life behind bars.” Fred now teaches two classes a weeks for 30 other inmates and says, “It is so joyous to watch these guys come to me stiff and locked up in mind and body and gradually stretch their way to greater freedom than they’ve ever known.”*

Renaissance in Coimbatore Central Prison. *Forest Flower*, Nov 1999. Article available online: <http://www.ishafoundation.org/projects/projects2.asp>. (On the teaching of Sahaja Sthithi Yoga in prison.)

Richards, Suzanne. Choices. *Reaching Out with Yoga*, Fall 1999, pp. 7-8.

On teaching Yoga at the Burnaby Correctional Centre for Women and the Burnaby Youth Open Secure Custody Centre in Canada.

Roberts, Michael. Letter from death row. Prison Dharma Network. Article available online: <http://www.prisondharmanetwork.org/articles.html>.

Rodriguez, Jorge. The guardian angels. *Soul Culture*, Summer 2000, 10(3). Article available online: http://kriya.org/magazine/vol10_3/016guardianangels.htm.

“Organizing a Kriya Yoga program is always very challenging, which is why I was a little apprehensive when I first heard about the idea of bringing Kriya Yoga to a Puerto Rican women’s prison. The prison was called ‘Escuela Industrial Para Mujeres de Vega Alta’ and the Kriya Yoga program was to be presented by Swami Sarveshwarananda Giri . . .”

Rojas, Marcela. Stretching time. *Westside Weekly* (a supplement to the *Los Angeles Times*).

On Krishna Kaur’s West Los Angeles-based Yoga for Youth program for “at risk” adolescents between the ages of 13 to 18. She takes her program to juvenile detention halls, community youth centers, and schools.

Rothenberg, Robin L. Yoga goes to jail. *Yoga Journal*, Jan/Feb 1991.

Satyananda, Swami. Democracy & criminology vs. yoga. In Ma Yogabhakti, ed., *Yoga Discussed in Relation to Other Thoughts & a Dialogue on Practical Yoga*. Bihar, India: Bihar School of Yoga, 1968, pp. 40-44.

Scott, Laurel. Dharma, yoga and prisons. *Reaching Out with Yoga*, Fall 1999, pp. 15-16.

On teaching Yoga at the Burnaby Correctional Centre for Women and the New Haven Correctional Centre for Men in Canada.

_____. Yoga in the correctional institution. *Reaching Out with Yoga*. Article available online: <http://www.yogaoutreach.com>.

Seret, Isaiah. Inside out: An interview with George. *The MBA All-Stars: The Mind Body Awareness Project Newsletter*, 2001, Vol. 1, p. 2.

“George ended up in juvenile hall after spending six years taking speed and crystal [Meth-Amphetamines], ‘chasing bags’ as he puts it. After quitting speed and crystal, he tried to maintain the high he was used to by any means possible—alcohol, marijuana, even freon and GHB. George eventually ended up in juvenile hall, after getting arrested for possession of firearms and narcotics. Inside the juvenile hall, he was introduced to basic yoga and meditation techniques, and shortly after his release we had a chance to interview him.”

George: “I wish that everybody could just let go of all these little notions, these biased notions of what meditation is all about, and just realize that meditation is not just a thing that you do, but actually what’s inside of it, what it’s capable of. To me the meditation and the practice was just a release, such a profound experience. At points when I was meditating, most the time, I even forgot that I was locked up. I forgot about all the things that were unimportant, and all the things that just made me feel bad in my life. Meditation got me to visualize all that there is to be grateful for. I guess, in a way, it’s one of the greatest drugs I ever done. Metaphorically speaking. And not just because of the high, but just the consistency of how I can use it. Like every day, whenever something is angering me to the point where I want to revert back to how I used to be, I just sit back, breathe, visualize all the things that are really important, and figure that what I’m angry at is just total bullshit. It’s not even significant compared to the whole broad scheme of things. And if you want to know what I think about opening other programs such as this, I think it’s one of the greatest things to do.”

Shah, [first initial unknown]. Impact of Vipassana Meditation on prisoners. College of Social Work, Mumbai, 1976.

Sheng-yen Lu, Grand Master. Buddhism of right belief. Article available online: <http://www.tbsn.org/ebooks/sarira/budirite.htm>.

“Executed convicts from the Singapore Changi Prison left behind sariras after their cremation. All of whom took refuge in Living Buddha Lian-Sheng and practiced the True Buddha Tantra in prison.”

Sherman, John. *Hello: John Sherman in Mendocino* audiotape. Available from The Gangaji Foundation, 800-267-9205, order@gangaji.org, URL: <http://www.gangaji.org/satsang/bookstore/prison.htm>.

“Gangaji found John in June of 1994 in a federal prison in Colorado. He was in the fifteenth year of imprisonment for armed bank robberies and bombings he did in the 70s. In the moment of meeting Gangaji, he discovered that he is forever and unconditionally free. Now out of prison, he offers his unique perspective on the immediate possibility of discovering oneself to be freedom itself.”

Singh, Pramod Kumar. Vipasana can offer nirvana from jail. *The Daily Pioneer* (New Delhi), 24 Apr 2001. Available online: http://www.dailypioneer.com/search2.asp?cat=story5.txt&d=FRONT_PAGE&arch=Apr2401.

From Hindu Press International’s daily news summary, 27 Apr 2001: “New Delhi, India, April 24, 2001: A Norwegian man arrested and jailed in India for smuggling heroin has made such a remarkable transformation through the Vipasana meditation program the jail offers that the

Norwegian government is looking into instituting the same program in its jails. Vipassana is a Buddhist meditation method involving long hours of meditation and silence packed in a short period, such as ten days. It was instituted when Kiran Bedi was warden. Norway became aware of the man's transformation after his mother visited the jail and was astounded at her son's improvement. She told Tihar authorities that she had regained her son, whom she had lost to drugs. A Norwegian TV crew shot a film on the man and other foreigners in Tihar, many of whom had benefited from the meditation and the jail's other innovative rehabilitation programs."

Smith, Todd. Yoga: The positions to be in to escape the positions you are in. *Washington Times*, 12 Jul 1993, Section: Metropolitan, p. B1. Available for purchase online: <http://www.washtimes.com> (search the archives).

States that the Yoga Center in Washington, D.C., has experienced more and more people signing up for Yoga classes to help them cope with the stress caused by the threat of crime. Also mentions that police officers in Washington, D.C., invited instructors to teach Yoga to inmates at the D.C. jail.

Snyder, Robert. Confrontation and practice. Article available online: http://www.thubtenchodron.org/Prison_Dharma/Confrontation_and_Practice.html.

Suzuki, Takao J. Psychophysiological effects of meditation on test-anxious male youthful prisoners. Ph.D. dissertation. Florida State University, 1978. *Dissertations Abstracts International*, 1978, 38:6629A.

Swift, W. Bradford. Crime and enlightenment—Bo Lozoff. *Yoga Journal*, Jan/Feb 1996.

_____. Surviving death row: Unjustly confined to prison for 17 years, a young woman [Sunny Jacobs] uses yoga and meditation to keep her spirit free. *Yoga Journal*, Sep/Oct 1998, pp. 108-113. For more information, contact Sunny Jacobs, Survival Yoga, 2405 4th Avenue, Los Angeles, California 90018, 310-582-8084.

Tame, Anabelle. To open my heart. *Reaching Out with Yoga*, Fall 1999, pp. 13-14.

On bringing Yoga for young offenders into prisons in England, working in concert with Prison Phoenix Trust.

"What do I get out of teaching in prison? First and foremost IT OPENS MY HEART. I would like to underline this in red three times. I never leave a class without feeling expanded in heart by what I have seen and experienced . . . Students come to yoga class with much anxiety, stress, frustration and fear about their case, their families, their relationships, what is going to happen to them and ways of surviving on the wing. Nearly always they are able to move outside of their problems for a while and practice with full attention. They are ready for a smile and a joke whilst remaining open and willing to share how they are feeling . . . A cheery 'Bye, Annabelle, have a good weekend' when a weekend for my students means being 'banged up' for 20 hours a day, is generous, unselfish, and amazingly considerate. I am very proud of my students and full of respects and affection for them. Respect and affection and a passionate belief in the transforming power of yoga and meditation led me to commitment. Before this I wasn't good at it . . . Commitment in turn has led to a deepening of my own practice . . ."

Tamil Nadu Government, Department of Prison. Reformation of prisoners. URL: <http://www.tn.nic.in/prisons/reformation.htm>.

From the website: “The Administration of prisons is accorded utmost priority by Government. Concerted efforts are taken to improve the all round welfare measures of prisoners and basic infrastructure facilities. While strengthening the safety and security of Prisons, administrative changes are being made in Prisons. *The establishment of Prisoners’ Adalat in the Prisons of this State is the first of its kind in the country.* The principles of correctional administration are imbibed by [the] Prison Department so as to provide for reformation and rehabilitation in the system.

“In order to transform the lives of Prisoners, Yoga and Meditation classes are conducted regularly by various NGOs in all the Prisons. [The] various NGOs involved are as follows: The Gnanaguru Yogasana Salai, Salem, Isha Foundation Sahaja Sthithiyoga programme, Coimbatore, Vipassana Meditation Maavuthan Seva Samithi, Vepery, Chennai, Yoga Centre Annamalai University, Chidambaram, Magarishi Yoga Centre, Majakuppam , Cuddalore, Project Officer, Deaddiction Centre, Cuddalore, Praja Bramma Kumarigal Iswariya Visva Vidhyala, Cuddalore, Viyaktu Vikas Kendra , Pollachi, The Tourishi Samskruthi Vidya Kendra, Chennai 7, Brahma Kumaris, Chennai, Mgarishi Magash Yogi, Transcendal Meditation, Chennai, Viyaki Vikas Kendra, Chennai, Sky Trust Manavalarkalai Mandram, Trichy, Art of Living Yoga Meditation, Chennai, Poorna Vidhyalaya, Centre Vikthivikar Kendra India Jeeva Nagar, Bangalore, Kundalini Yoga Trust of Vedhathre Maharishi, Pudukottai.”

The prisoners are also provided with education, a library, newspapers and magazines, and human rights.

Tihar shows the way. Article available online: <http://www.kiranbedi.com/tiharshowtheway.htm>.

TM in the pen. *Time*, 13 Nov 1978, 112:84.

Tran, Vy. Teaching Zen meditation in prison. *Nguoi Viet Daily News* (Vietnamese Press). [In Vietnameses.] Translation will become available at: <http://www.hearttemple.org/articles.html#news>.

Travalini, B. Elizabeth. Gregory Hill: An ex-army officer teaches prisoners how to discipline body and mind. *Delaware Today*, Dec 1984. Reprinted in *Yoga Journal*, Jan/Feb 1986. Article available online: <http://www.gregghill.com/articles.htm>.

“When some people have a day off from work, they putter around the house or work in the garden. Gregory Hill, a produce clerk in Newark, Delaware, spends a lot of his free time in prison. Every Thursday for the past 2 years, Hill, a former army sergeant and an ardent devotee of yoga, has driven to the Delaware Correctional Center in Smyrna to teach the discipline to the inmates.”

Turning Wheel newsletter. Buddhist Peace Fellowship, P.O. Box 4650, Berkeley, CA 94704--650, URL: www.bpf.org/bbf.

Turning Wheel newsletter is free to prisoners.

Unnithan, T. K. N., and R. Ahuja. Prisoners’ meditation camp: A sociological analysis. *The Maha Bodhi Journal*, 1977, 85:303-309.

Valenzuela, Marcy. A prison that takes a non-traditional approach. KOVR 13 News, 23 May 2001. Article available online: <http://www.kovr13.com/05may01/052401d.htm>.

“What if you took a violent offender and instead of locking him away with other hardened criminals, you treated him with dignity and showed him a better way? Sound crazy? Well, believe it or not, there is a jail in northern California that’s working to rehabilitate inmates with therapy, education programs and even yoga. In this special assignment, Marcy Valenzuela visits the so-called ‘glamour slammer’ to see if this non-traditional approach is working.”

Victory Banner newsletter. P.O. Box 53461, Washington, DC 20009.

Buddhist prison newsletter.

Vipassana in prison. Maharashtra, India: Vipassana Research Institute. Available for purchase online at: <http://www.vri.dhamma.org/publications/publist.html>.

Vipassana meditation courses in India. Article available online: <http://www.dhamma.org/tihar.htm>. (On the Vipassana course at Tihar Prison, New Delhi, and a history of meditation courses in Indian prisons.)

Vipassana meditation in prison. Article available online: <http://www.kiranbedi.com/vipasanainprisons.htm>

Vyavahare, S. V. Yoga for jail inmates. Paper presented at the First International Conference on Frontiers in Yoga Research and Applications, organized by Vivekananda Kendra Yoga Research Foundation, Bangalore, 19-22 Dec 1991.

Walpole, Kinloch. Working with prison dharma groups. *The Bodhi Seed*, Summer 2000, 2(2). Article available online: <http://www.prisondharmanetwork.org/articles.html>.

Kinloch Walpole is a Zen teacher who directs the Gateless Gate Zen Center’s prison program, providing teaching and general support to meditation groups in more than ten Florida correctional institutions. In this article Kinloch discusses “the ins and outs of getting meditation programs and groups established in correctional facilities from the perspective of a community volunteer.”

_____. A Christmas story. Prison Dharma Network. Article available online: <http://www.prisondharmanetwork.org/articles.html>.

“Every once in a while we think how bad can our situation get and then it gets worse and worse and we wonder when the downhill slide will ever end . . .”

_____. Different traditions. Prison Dharma Network. Article available online: <http://www.prisondharmanetwork.org/articles.html>.

“How does one deal with inmates who are following different schools and sects of Buddhism when you are visiting and teaching?”

Weinstock, Jonathan. A space inside. *Inner Connections: The Newsletter of Youth Horizons*, Spring/Summer 2001, pp. 4, 6.

On teaching Yoga and meditation at Hillcrest Juvenile Hall.

Wise, Donald. New York Zen (Elmira Correctional Facility, Elmira, New York). *Gateway Journal: Journal of the Engaged Zen Foundation*, Summer 1998, 1(4). Article available online: <http://www.engaged-zen.org/home.html>.

“My name is Yogen Donald Wise. I am a Zen Buddhist practitioner presently incarcerated by the New York State Department of Correctional Services. For me, Buddhism has enabled me to witness the transformation of my personality. Through the practice of Zazen (Zen meditation) I have been able to see a ray of sunlight in the depths of hell . . .”

Wyer, Kathy. Yoga Inside: New help for troubled youth. *Whole Life Times*, Oct 1999, pp. 18-19.

About the nonprofit foundation Yoga Inside, Los Angeles, California, founded by Mark Stephens. For more information, contact Yoga Inside Foundation, 310-392-9185, URL: <http://www.yogainside.org>.

Yoga and culture comes to prisoners in Brazil. *New Renaissance*, 9(4). Article available online:

<http://www.ru.org/94-yoga-in-prison.htm>.

Yoga dominates Neves Penitentiary. *Diário da Tarde* newspaper of Belo Horizonte), 16 Dec 2000. Article available online: <http://www.amps.org/amnews/brazilprisyyoga.htm>. (On Ananda Marga prison service.)

Yoga for police and prison inmates [in India]. Article available online: http://www.saffronsoul.com/usr/news_new_detail.asp?id=31.

Yoga helps transform prisoners. *The Times of India*. 12 Mar 2000.

“The week-long [Sudharshan Kriya] yoga and pranayama course organised by the Vyakti Vikas Kendra recently at the Salem central prison has changed the attitude of several prisoners and associates of the sandalwood smuggler and poacher Veerappan.”

Yoga Therapy. *Hinduism Today*, May/June 2001, p. 8.

On Krishna Kaur’s West Los Angeles-based Yoga for Youth program for “at risk” adolescents between the ages of 13 to 18. She takes her program to juvenile detention halls, community youth centers, and schools.

Yogathon 2000. URL: <http://www.yogathon.com/yogathon2.html>.

“Yogathon 2000 is a fundraising event that gives Yogis and Yoginis of all abilities and ages a chance to put the principle of ‘Ahimsa’ (nonviolence) into action. The first Yogathon, held February 19th, 2000, focused on creating a more compassionate society. It specifically

addressed helping those in prison, ending the Death Penalty, and reforming the criminal justice system. Future Yogathons will benefit other organizations that work for peace, justice, and environmental responsibility."

Zenrin, Rev. Sitting alone. *Gateway Journal: Journal of the Engaged Zen Foundation*, Winter 1996, 1(3). Article available online: <http://www.engaged-zen.org/home.html>.

"At first, being incarcerated might seem like the worst possible situation to be sitting in, but I'm not so sure. On the street there are too many choices sometimes. So sitting in the street gets kind of drowned in the rush to experience everything, control everything, be everybody—and all that. Not having too many different things you can do at once frees you up to keep at one thing steadily . . ."

Zukav, Gary. Deep and simple: An interview with Bo Lozoff. Article available online: http://www.zukav.com/frames/guest_20010615.htm.

Of Related Interest

Arriens, Jan, ed. *Welcome to Hell: Letters & Writings from Death Row*. Northeastern University Press, 1997.

Keown, Damien. Are there human rights in Buddhism? *Journal of Buddhist Ethics*, 1995, Vol. 2. Article available online: <http://jbe.la.psu.edu/2/keown2.html>.

Osofsky, H. J. Psychiatry behind the walls: Mental health services in jails and prisons. *Bulletin of the Menninger Clinic*, 1996, 60(4):464-479.

Yoga Teachers and Organizations Working with Prisoners

With gratitude to Phillip Taylor, #164012, Potosi Correctional Center, Route 2, Box 222 (3A-42), Mineral Point, MO 63660, for his dedicated research and activism on behalf of Yoga programs for prisoners, and to the excellent *Prison Dharma Network's Resource Guide for Prisoners & Prison Dharma Volunteers* (<http://www.prisondharmanetwork.org>). See the Prison Dharma Network site for a clickable map to easily locate Prison Yoga programs in your area.

The American Gita Society. 511 Lowell Place, Fremont, CA 94536-1805. Requests for information must be accompanied by a self-addressed, stamped envelope.

Prisoners are offered a free copy of the *Bhagavad-Gita* and accompanying correspondence course, with personal help and guidance from Dr. Ramanand Prasad, director of the American Gita Society. The hard-cover edition of the *Gita* is available free to prison libraries.

Angulimala (Buddhist Prison Chaplaincy Organization), The Forest Hermitage, Lower Fulbrook, Warwick CV35 8AS, United Kingdom, tel. and fax: 01926 624385, URL: <http://www.angulimala.org.uk/>, email: prakhem@foresthermitage.org.uk.

“The story of Angulimala appears in the division of the Pali scriptures known as the Middle Length Sayings (Majjhima Nikaya). It relates how a mass murderer is converted by the Buddha and, after a period of some trial to himself, attains liberation. It teaches us that the possibility of Enlightenment may be awakened in the most extreme of circumstances. With this inspiration in mind, the Buddhist Prison Chaplaincy Organisation was founded on Magha Puja Day in February 1985. Traditionally this was when the Buddha explained his teaching in its simplest and most universal form as ‘Ceasing to do evil, learning to do good and purifying one’s own mind.’

“It reminds us that behind the exoticism and intellectualization, the need for practical application lies at the core of everything the Buddha said.

“Following consultation with the Home Office Prison Service Chaplaincy, Angulimala was recognised in March 1985 as the official representative of Buddhism in all matters concerning the prison service.

“Its objects were defined as: to make available facilities for the teaching and practice of Buddhism in Her Majesty’s Prisons; specifically: to recruit and advise a team of Buddhist visiting chaplains to be available as soon as there is a call for their services; to act in an advisory capacity, and to liaise with the Home Office chaplaincy officials and with individual chaplains within Her Majesty’s Prisons; and to provide an aftercare and advisory service for prisoners after release. Angulimala therefore does not favour any form of Buddhism over another and has the backing of most major Buddhist organisations in the UK.”

“Besides chaplaincy work, Angulimala has several other interests. Reading matter is always asked for by prisoners and donations of suitable literature [are] very welcome. Some wish to take up Buddhism as a study and [Angulimala has] been offered correspondence courses and loan of tapes free or at reduced prices by the Buddhist Society and others. Eventually [Angulimala] may produce [its] own . . . There are also opportunities to give teaching through the auspices of prison education departments. [Angulimala] also [receives] requests for pen-friends and would be glad to hear from anyone interested in contacting one or more prisoners in this way. At the moment [Angulimala’s] ability to offer an after-care service is limited, but it is of equal importance and a side of [their] work [they] hope to develop.”

Assists only long-term prisoners in Wisconsin, Illinois, Indiana, Kentucky, Tennessee, Mississippi, and Louisiana. One-and-a-half-year correspondence course. Visits to members once per year.

The Asian Classics Institution. P.O. Box 20373, New York, NY 10009.

Tibetan Buddhist correspondence course. Takes 18-20 years to complete and has 15 sections. Each section has 11 cassette tapes, and the course is provided free to prisoners who are unable to pay.

Atlanta Soto Zen Center Prison Outreach Program. 1404 McClendon Avenue, Atlanta, Georgia 30307, URL: www.aszc.org.

For inmates at Atlanta Federal Penitentiary and five Georgia state prisons.

Barre Center for Buddhist Studies. 149 Lockwood Road, Barre, MA 01005, tel.: 978-355-2347, email: bcbs@dharma.org.

Sends books to prisoners.

Bedi, Kiran. Inspector General of Prisons, Indian Police Service. URL: <http://www.kiranbedi.com/igprisons.htm>.

“Kiran is known to be and the highest ranking and the only woman to have headed a predominantly male prison of the dimension of Tihar (over 9700 prisoners then). The Prison Administration took path-breaking steps during her tenure as the Inspector General of Prisons. She converted the high security prison into a ‘Reformatory,’ a transformation of a magnitude unparalleled in the history of Prison Administration anywhere in the world. Her courageous and holistic approach towards prison governance became a major factor in her earning the prestigious Ramon Magsaysay Award for Government Service in the year 1994. The process of transformation of Tihar is documented in Kiran’s book *It’s Always Possible* which is accompanied by a CD ROM. Evidence shows that Kiran had introduced a ‘Godly approach to jail inmates’ with the introduction of yoga, meditation and discourses by various sections of religious groups to inculcate spirituality and human values amongst the undertrials and convicts, men and women. The prison became an open school. The illiterate inmates were made literate and the literate were encouraged for higher studies . . .”

Buddhist Inmate Sangha. P.O. Box 16, Culp Creek, OR 97427-0016, email: chanterkyo@yahoo.com.

A small support group tries to provide pen pals and study materials.

Buddhist Peace Fellowship, Prison Project, P.O. Box 4650, Berkeley CA 94704, tel.: 510-655-6169, fax: 510-655-1369, email: bpf@bpf.org, URL: <http://www.bpf.org/prison.html>.

The Buddhist Peace Fellowship (BPF) “seeks to awaken peace where there is conflict, bring insight to institutionalized ignorance, promote communication and cooperation among sanghas, and in the spirit of wisdom, compassion, and harmony, offer practical help wherever possible.”

“BPF’s Prison Project is deeply committed to rehabilitating the U.S. prison-industrial complex—on the level of day-to-day life in prison as well as the harsh policies that create this destructive system. [The Prison] Project addresses multiple levels of violence while pushing for prison reform through four main components.

“Ministry is aimed at individual prisoners, to assist them with developing skills to meet the everyday violence in prison, and later when and if they are released, to lead their lives as ex-felons with greater awareness, skills, and ability to cope with stress. [The Prison Project] co-

sponsor[s] and participate[s] in the Prison Meditation Network, teaching meditation, yoga, and journal writing in 7 [Bay Area] prisons and jails. [The Prison Project is] particularly excited about [its] latest affiliation—co-sponsoring Sangha X, a group for ex-prisoners which meets twice weekly. [The Project] hope[s] to eventually add in programs for correctional officers and prison administrators. [The Project] want[s] to work with all the people associated with the corrections institutions, as that will ultimately bring the most far-reaching impact.

“Correspondence is carried on with hundreds of prisoners from all across the United States. [The Project] distribute[s] free books and subscriptions to [its] quarterly journal *Turning Wheel* to around 550 inmates per issue. [The Project] also distributes prisoners’ letters (along with guidelines and mentoring) to interested Buddhist correspondents. Training is aimed at the people who provide inmate meditation programs.

“Advocacy, education and networking activities aim to mobilize people in the faith-based, Buddhist and activist communities, as well as in the general public. The growing interest in prisons means this is a ripe time to promote understanding of the root causes of the current prison crisis, and to work together for change.”

The Buddhist Peace Fellowship works to end the death penalty in California and elsewhere. To sign on to a petition calling for a moratorium on executions in the state of California, please visit www.californiamoratorium.org.

CADDIS. 1 Washington Street, Gorham, NH 03581, tel.: 603-466-5564, email: gosselin@ncia.net.

Non-sectarian organization devoted to promoting and establishing meditation programs in prisons.

California Vipassana Center. Dhamma Matravana, P.O. Box 1167, North Fork, CA 93643, tel.: 209-877-4386.

Offers 10-day Vipassana meditation course in the San Francisco County Jail. See also the entries in the

Le Centre Lotus. URL: http://www.univ-reunion.fr/t99_miroirs/mrice_ct/vie/adminpen/prisonf/proj/lotf.htm.

A rehabilitation program for drug-addicted prisoners in France that utilizes Yoga and meditation, among other modalities.

Chuan Yen Monastery. Attn: Richard Baksa, Program Director, 2020 Route 301, Carmel, NY 10512.

Sends free books to prisoners, offers a pen pal program, and provides a ministry in which monks and nuns visit local New York prisons to provide Buddhist instruction, meditation, and spiritual guidance.

Connell, David. Teaches meditation to inmates at Arlington County Jail. Information found in *Awakening Mind*, 2(2), URL: <http://users.erols.com/imcw/awakev2i2/v2i2.htm>. Author email: connelld@sidwell.edu.

“For the last two years I have been teaching meditation to inmates at the Arlington County jail. The dharma and my practice have helped me be a better teacher because I’ve been able to take my ‘self’ out of the equation to some extent. As a result, I’ve been better able to focus on the other person’s needs and what would be helpful for them to learn. I also think I’ve become more compassionate because of my practice. Consequently, I feel the suffering of the people I work with more strongly when I’m in their presence. This can be difficult. However, when I’m no longer with them, I try to maintain mindfulness, and move onto the next thing. This part of the process is not always easy if the suffering is intense. When working with others, I aspire to respond in appropriate ways, so the person I’m with feels at ease.”

Contemplative Outreach of Northern California. Mark Lodico, director. 500 Haro Street, San Francisco, CA 94107-2306. Tel.: 415-252-1667, URL: www.thecentering.org, email (general): talk@thecentering.org, email (Mark Lodico): mlodico@pacbell.net.

Conducts a Christian meditation program for prisoners utilizing the method of Centering Prayer.

Ecumenical Buddhist Society Jusan Prison Project. Anna Cox, P.O. Box 7708, Little Rock, AR 72217-7708, URL: www.ebslr.org/prison.htm, email: anna@aristotle.net.

“It was due to Frankie Parker, called Si-Fu by his friends on death row, and Jusan after taking his Zen vows, that our EBS prison sangha was birthed. In the early 1990s. Frankie wrote to EBS when he saw a Buddhist workshop listed on the Religion page of our *Arkansas Democrat/Gazette* newspaper. He was amazed because he had been practicing Buddhism for many years while thinking that he must be the only Buddhist in Arkansas. He had taught himself to meditate, he had studied innumerable texts, he had virtually memorized *The Dhammapada*, and he was an eager student. When he realized that there were others like him out there, he wrote to us requesting guidance. Anna Cox was president of EBS at the time, so she wrote back . . .”

Publishes a monthly newsletter for prisoners and non-prisoners called *Dharma Friends* that Anna writes. Each issue contains a *Dhammapada* verse and commentary, basic Buddhist thoughts, a meditation that supports the teaching, information on emotional and psychological healing, and letters from prisoners to their *Dharma Friends* sangha members.

Provides pen pals, teachers, and friends who offer guidance and support for inmates' spirituality in Arkansas and other states. Also posts a prisoner book wish list at their website.

The Engaged Zen Foundation Buddhist Prison Ministry. P.O. Box 700, Ramsey, New Jersey 07446-0700, 201-236-0335, URL: www.engaged-zen.org, email: kobutsu@engaged-zen.org (Rev. Kobutsu Malone).

From EZF's website: “The Engaged Zen Foundation is an independent organization originally founded to foster zazen (seated contemplative meditation) practice in prison. Meditative training alters the functioning of the mind of the practitioner and these changes manifest with the development of positive perspectives on life. Our initial goal was to urge prisoners to use the time available during imprisonment to foster the practice of zazen, sitting in dynamic, lucid awareness, thus serving prisoners on release by enabling them, through their own efforts, to reenter society with a disciplined, patient, nonviolent and compassionate frame of mind.

“Our experience working in many prisons throughout the United States over the past eight years has compelled us to focus the foundation’s efforts on the complete circle of human rights imperatives. We have encountered appalling conditions and witnessed brutal treatment, even murder, of prisoners. The frightening proliferation of Draconian, technology driven, sensory deprivation control units and super high security prisons is of paramount foundation concern. We have witnessed first hand the largely racially defined classism, dehumanization, (brutality), rape, torture, oppression, virtual slavery and the eurocentric power-over dynamic [that drives the law enforcement community and the judicial system within the prison industrial complex]. We have seen institutionalization, ‘death by incarceration, institutionalized oppression, absurd mandatory drug law sentences, ‘three strikes’ laws, and we have examined the effects of internalized oppression on prisoners, their families and society as a whole. The horrendous conditions we have encountered time and time again demand the foundation take a stand on moral and ethical grounds in firm opposition to these dis-eased approaches which are destroying countless lives, families and communities. EZF is inexorably committed to the abolition of punitive incarceration in any form, the dismantling of the prison industrial complex, and the adoption of alternative, restorative, methods of dealing with what is colloquially known as ‘criminal justice.’”

Projects: Meditation training; correspondence with numerous prisoners on death row; campaign against the death penalty; providing free Buddhist books to prisoners; providing free newsletter *Gateway Journal* to prisoners (see below).

“Gateway Journal was created in response to the enormous volume of mail we receive from prisoners nationwide inquiring about meditative training. *Gateway* offers advice on practice and features articles for prisoners by teachers of various traditions. Articles by Buddhist prisoners are a regular feature. An installment of *Zen Karmics* [a comic strip] appears in each issue. *Gateway Journal* is free to prisoners. Articles by American spiritual teachers will be featured from time to time. The needs and concerns of prisoners will be addressed in a letters to the editor section. Issues of prisoner religious rights and legal commentary will be presented. Assistance in establishing prison practice communities and networking to provide volunteer support for them will take place through the pages of *Gateway*.”

The Enlightened Sentencing Project, 4158 Lindell, St. Louis, MO 63108, URL: www.enlightenedsentencing.org. (Transcendental Meditation–based program.)

Dr. Hawkins has conducted research on the use of Transcendental Meditation with 300 incarcerated offenders. The results of the researched showed significant reduction in distorted and pro-criminal thinking. He has done other postdoctoral research with young institutionalized males on offender rehabilitation, crime prevention, and substance abuse recovery. He is presently conducting research for The Enlightened Sentencing Project in which five judges in the 22nd Circuit Court of Missouri are sentencing selected offenders to learn the TM technique and complete a 26-lesson course as a condition of their probation/parole.

Fox, James. P.O. Box 472, Bolinas, CA 94924, tel.: 415-868-2902.

Teaches Hatha-Yoga in an at-risk boys facility and will be adding juvenile hall. He finds that boys relate better to the body and movement than they do to seated meditation.

Freeing the Mind. Kelsang Tekchog, c/o Saraha Buddhist Center, P.O. Box 12037, San Francisco, CA 94112. Students of Geshe Kelsang Gyatso.

Correspondence program and free books for prisoners.

The Gangaji Foundation, Satsang Prison Program, 505A San Marin Drive, Suite 120, Novato, California 94945, tel.: 415-899-9855, 800-267-9205, fax: 415-899-9659. Satsang Prison Program coordinator: Deane Mock, Boulder, Colorado, tel.: 303-443-3293, Prison Program URL: <http://www.gangaji.org/satsang/programs/prison.htm>, email: deane@gangaji.org.

A letter to Gangaji from a prisoner who desired to discover freedom behind prison walls started the Satsang Prison Program. Gangaji's first prison visit was in 1994 in Englewood, Colorado, and currently the Prison Program sponsors prison visits to four institutions, six prison Video Satsang groups, and a correspondence program. In addition, all requests for books, audiotapes, and videotapes from prisoners are honored free of charge. At the Website are letters from prisoners and audioclips of presentations given in prison.

Distributes *Freedom in Prison: The Invitation of Self-Inquiry* video. Through a grant, the latter has been donated to the chapel libraries of all ninety-five U.S. federal prisons.

Gateless Gate Zen Center Prison Program, Florida. Kwan Um School of Zen, RI 10104 NW 240th Terrace, Alachua FL, URL: www.gatelessgate.org, email: gatelessgate@hotmail.com. (See article in books and articles section above by director Kinloch Walpole.)

Provides teaching and general support to meditation groups in more than ten Florida correctional institutions.

Healing Tao Prison Program. James Cappellano, director. P.O. Box 471, Revere, MA 02151.

Publishes the *Prison Panda* newsletter and also provides books and pen pals.

The Human Kindness Foundation Prison/Ashram Project. Bo and Sita Lozoff, Human Kindness Foundation, P.O. Box 61619, Durham, North Carolina 27715, 919-304-2220, 919-304-3220, URL: www.humankindness.org. (The Phoenix Prison Trust in Great Britain is a sister organization.)

The Human Kindness Foundation and its profound work with prisoners over the past thirty years has been the inspiration for most existing prison Yoga programs.

From the Web site: "In 1973, Bo Lozoff and Ram Dass came up with the idea to help prisoners to use their prisons as ashrams if they were tired enough of seeing themselves as convicts just biding their time until they were released. Ram Dass funded the work, and Bo began corresponding with prisoners and, with their feedback, developing spiritual materials especially suited to that environment. . . . By 1975, the Prison-Ashram Project had become Bo's full-time job, and that same year Sita committed herself to the work as well. Bo & Sita have [since] visited over 500 prisons, leading thousands of workshops. Bo's books, in particular . . . *We're All Doing Time*, have become 'the convicts' Bible' in institutions around the world."

Provides free newsletter, *A Little Good News*, books, and tapes. Also has a residential facility for parolees and offers a monthly correspondence course with daily meditations and service, vows and precepts, and so on.

Insight Meditation Society. 1230 Pleasant Street, Barre, MA 01005.

Insight newsletter is available to prisoners twice per year.

Insight Prison Project, Spirit Rock Meditation Center. Jacques Verduin, director. P.O. Box 909, Woodacre, California 94973, 415-488-0212.

Professional help toward creating a successful transition from prison to the outside world. Programs focus on recovery, HIV support, art, and education. Offers “an opportunity for inmates to explore alternatives to crime and addiction and provides them with the means to make better choices. We create a safe, non-judgmental environment for investigating the decisions we make that cause suffering. We aim to encourage personal responsibility through the practice of mindfulness.”

Activities include: Nationwide letter writing program called the Spiritual Friendship Correspondence program; collecting and distributing books and tapes that foster spiritual and psychological well-being to correctional facilities in the San Francisco Bay Area and beyond; furnishing volunteers for existing programs in San Quentin and aftercare projects; connecting inmates with other related services; offering classes in the expressive arts, meditation, and Yoga; and offering presentations to interested groups about working with inmates

The orientation is primarily, but not exclusively, Buddhist.

Integral Yoga Teachers Association. Email: iyta@iyta.org, URL: www.iyta.org.

The May 2000 issue of the IYTA newsletter is devoted to prison projects.

International Buddhist Meditation Center. Abbess Rev. Karuna Dharma, 928 S. New Hampshire Ave., Los Angeles, CA 90006, 213-384-0850, URL: www.wgn.net/~karunadh, email: IBMC@bigfoot.com.

Books, newsletter, and correspondence with teachers/monks for religious purposes only.

Jacobs, Sunny. Survival Yoga, 2405 4th Avenue, Los Angeles, California 90018, 310-582-8084. (See W. Bradford Swift article above about Sunny.)

Kasanti Prison Outreach. Aryaloka Buddhist Center, 14 Heartwood Circle, Newmarket, NH 03875.

The Library for Group Study and Meditation. P.O. Box 234, Santa Margarita, CA 93453.

Focuses on reading programs, correspondence courses, and meditation.

Lineage Project (sister organization to Youth Horizons; see the entry below for Youth Horizons). Soren Gordhamer, 651 N. Terrace Avenue, #4J, Mt. Vernon, NY 10552.

Provides awareness-based practices to youth, with an emphasis on at-risk/incarcerated teens. Works in juvenile halls, youth prison camps, and other youth centers.

Lionheart Foundation. P.O. Box 194, Back Bay, Boston, MA 02117, tel.: 617-267-3121, URL: www.lionheart.org, email: questions@lionheart.org.

Provides an emotional literacy program for prisoners and emotional healing and rehabilitation. Free distribution of *Houses of Healing: A Prisoner's Guide to Inner Power and Freedom* to prison libraries.

Living Yoga. Acts of Compassion, P.O. Box 19472, Portland, OR 97219. Tel.: 503-552-YOGA. See also the article in the literature section at the beginning of the bibliography by Sarahjoy Marsh.

Living Yoga is a non-profit Yoga outreach program sponsoring weekly yoga classes in the jail and prison systems. For information, call 503-552-YOGA. To make a tax deductible donation, make checks payable to Acts of Compassion, PO Box 19472, Portland, OR, 97219.

Massachusetts Prison Dharma Program. c/o Jim Colosi. email: jim.colosi@compaq.com.

Buddhist and Shambhala teachings for prisoners.

Meditation in Motion. Patricia Foulkrod, 1864 Pandora Avenue, Los Angeles, CA 90025, email: pfoulkrod@aol.com.

Meditation practice with a Tibetan emphasis and Yoga for incarcerated juveniles in the Los Angeles area.

Milarepa Prison Project for Buddhist Practitioners. Robina Courtin, FPMT 125-B La Posta Road, Taos, NM 87571.

Publishes *Mandala* magazine (Tibetan).

The Mind Body Awareness Project. 113A 28th Street, San Francisco, CA 94131, tel.: 415-643-3375, email: info@mbaproject.org.

Offers “stress reduction and anger management classes to teens at the Alameda County Juvenile Hall. Through various mind/body awareness based exercises, including yoga and meditation, the program helps incarcerated youth find calm in the midst of stress, and peace in the midst of violence.

“The programs provide desperately needed techniques, which, as one eighteen year old, George, says, ‘attacks the core of what’s really going on in my head. It [meditation and yoga] gives me time to just center myself in a place that allows me to express how I feel, and come to grips with what causes me to think the way I do.’

“Co-founder Noah Levine, who learned to meditate twelve years ago while incarcerated in the Santa Cruz Juvenile Hall, points out that ‘by cultivating basic meditation and yoga practices in a supportive environment, these young people are able to find a much-needed affirmation of self-worth and confidence as well as real tools that help them avoid acting out on violent impulses. This not only helps rehabilitate them but also has a positive impact on the community.’”

Publishes *The MBA All-Stars: The Mind Body Awareness Project Newsletter*.

New Haven Shambhala Meditation Group. New Haven, CT. Email: nealyz@aol.com.

Meditation instruction for prisoners in the Tibetan Buddhist and Shambhala training (secular) traditions.

Ocean Zen Sangha. Sangha of the Peacemaker Order in Florida. Jim Gallagher, 1852 Fallon Road NE, Palm Bay, FL 32907, URL: www.xprss.com/oceanzen.

O’neill, Rebecca. Managing Wellness, P.O. Box 1091, Saranac Lake, NY 12983, email: info@managingwellness.com.

Rebecca is a member of Yoga Research and Education Center and part of her teaching work is devoted to teaching Yoga to prison inmates and recovering alcoholics.

Pozzi, Nora Vimala. Nora is a member of Yoga Research and Education Center and director of Integral Yoga Institute of Richmond (Virginia), and she teaches Yoga to prisoners. Tel.: 804-355-1008, email: intyoga@erols.com.

The Prison Ashram Project (U.K.). Ann Wetherall, director. P.O. Box 328, Oxford OX1 1PJ, U.K., tel.: 01865 57907. For an article about the project, see: <http://www.globalideasbank.org/BOV/BV-177.HTML>.

“The project corresponds with prisoners, thereby deepening the links between inmates and outmates; sends free of charge to any prisoner who requests them, [Bo] Lozoff’s books . . .; runs a cassette library for loan to prisoners; and has produced a video, featuring an interview and workshop with Bo Lozoff, available for sale. It has established a number of regular workshops in self-awareness and relaxation for young offenders and is piloting a prison community project at one youth custody centre with the aim of meeting the need[s] of people who have committed crimes against other people to become kinder, more caring human beings, to be given the opportunity to learn new skills and exercise responsibility in a context of service, discovering within their new acts of kindness a freedom which gives them hope and self-respect—in the belief that education and training on its own are only a partial answer. Both in and out of prison, we need opportunities to integrate our personal and spiritual growth with our social activity. The project also supports the establishment of groups for spiritual practice in prisons, and, when invited, gives occasional workshops and talks in prisons. A twice-yearly newsletter is also produced.

“Since 1987 the Project has grown, mainly by word of mouth, from an initial three prisoners to, at the last count, over a thousand prisoners scattered in a hundred prisons and youth custody centres in the U.K. and the Republic of Ireland, the initiative of contacting the project coming from the prisoners themselves.”

Prison Dharma Network. Fleet Maull, director. P.O. Box 4623, Boulder, CO 80306, 303-544-5923, URL: <http://www.prisondharmanetwork.org>, email: pdn@indra.com. See also the entry in the book section above for Prison Dharma Network’s Resource Guide for Prisoners and Prison Dharma Volunteers.

“Prison Dharma Network (PDN), a nonsectarian Buddhist support network for prisoners, prison volunteers, and correctional workers was founded in 1989 by Fleet Maull, a then federal prisoner. PDN is an affiliate of the Buddhist Peace Fellowship and a village of the Peacemaker Community.

“[The mission of PDN] is to support prisoners in the practice of contemplative disciplines, with

emphasis on the meditation practices of the various Buddhist traditions. PDN also supports prisoners in the practice and study of the Buddhist teachings and promotes the Buddhist path of wakefulness and non-aggression as an ideal means of self-rehabilitation and transformation.”

PDN sends donated Dharma books free of charge to prisoners and prison chapel libraries and publishes a quarterly newsletter *Prison Dharma* (formerly *The Bodhi Seed*). Back issues of the newsletter and several additional articles are available at the Website. Book donations may be sent to PDN at the address above.

The Prison Phoenix Trust. P.O. Box 328, Oxford OX1 1PJ, United Kingdom, tel: 01865 798647. (The Human Kindness Foundation Prison/Ashram Project in the United States is a sister organization.)

Sends out free copies of *We're All Doing Time* by Bo Lozoff and *Becoming Free through Meditation and Yoga*, by Sister Elaine MacInnes. It also sponsors Yoga and meditation classes in British prisons, distributes newsletters, and carries on correspondence with inmates. The Trust works not only with prisoners but the entire prison community and runs a teacher support network with training courses and workshops.

Prison SMART Foundation. Tom Duffy, director. P.O. Box 3642, Boulder, Colorado 80307, tel.: 303-589-9929, 800-986-4955, fax: 425-732-9623, URL: www.prisonsmart.org, email: tomduffy@prisonsmart.org.

The mission of the Prison SMART (Stress Management and Rehabilitative Training) Foundation is to sponsor and facilitate a unique stress management and rehabilitative training program for inmates, residents of halfway houses, and those on parole and probation, as well as at-risk youth, victims of crime, law enforcement officers, and probation staff. The yogic breathing techniques taught by Prison SMART Foundation volunteers help participants to reduce and manage their stress levels in order to help them think more clearly and improve their actions. As a result they enjoyed increased self-esteem and self-empowerment. The breathing techniques are based on the Art of Living Foundation's Sudarshan Kriya® program.

In India, 15,000 inmates and officers at Tihar Jail have completed the Prison SMART course, and the results have been extremely positive. A video or VCD of the transformative work at Tihar Jail is available from Tom Duffy.

Rainbow Foundation. 4373 Hopeloa Place, Honolulu, Hawaii 96816.

Offers free classes “to people who might otherwise never experiences yoga’s healing benefits,” including prisoners.

Reynolds, Carolyn K., M.Ed. Carolyn is a school psychologist and member of Yoga Research and Education Center who has volunteered in the juvenile justice system and specializes in Yoga for prison youth in Florida. Tel: 904- 833-3210, email: rockingfrog@digitalexp.com.

San Francisco Zen Center Prison Outreach Program. Zen Center Outreach Office, 300 Page Street, San Francisco, CA 94102, 415-255-6535, URL: http://www.sfzc.org/Pages/Miscellaneous_Pages/outreach.html, email: SFZCO outreach@yahoo.com.

“For years, Zen Center teachers and sangha members have taught meditation and mindfulness

techniques in area jails and prisons, and in various high-stress social service agencies. This program links the ongoing efforts of San Francisco Bay Area groups and individuals, creating a regional Prison Meditation Network. We plan to organize our program to provide formal teacher training, build bridges to public agencies, and eventually offer stress reduction courses in a wide variety of settings. If you have a significant background in meditation, yoga, or other stress reduction techniques, and are interested in becoming a volunteer, please contact the Outreach office.”

In addition, “Buddhist practitioners from several Bay Area sanghas have come together to form the San Francisco chapter of the Buddhist Peace Fellowship with the shared intention of combining social action and Buddhist practice. The group’s regular activities include . . . corresponding with prisoners . . .”

Shambhala Prison Community. Bill Karelis/Roland Cohen, 1345 Spruce Street, Boulder, CO 80302, tel.: 720-564-0196, email: prison@indra.com.

Shambhala/Tibetan prison outreach in Colorado and Texas prisons.

Shaver, Elizabeth. Tel.: 415-364-3017, email: eishaver@earthlink.net.

Teaches in the Marin County Sheriff’s Department Spirituality Program.

The Siddha Yoga Meditation Prison Project, SYDA Foundation. East Coast office: SYDA Foundation, Prison Project, P.O. Box 600, South Fallsburg, NY 12779, 825-434-2000 URL: http://www.siddhayoga.org/projects_support/prison/index.html. West Coast office: SYDA Foundation, Prison Project, P.O. Box 99140, Emeryville, CA 94662, 510-898-2771, URL: <http://www.oaklandsyda.org/community/prison.htm>, email: prisonproject@compuserve.com; prisonp@oaklandsyda.org.

Founded in 1979 by Swami Muktananda, the Prison Project [originally called “Freedom on the Inside”] provides the 12-year Siddha Yoga correspondence course “In Search of the Self” free of charge to any prisoner who requests it. The lessons “link the inmates dynamically to the transformational wisdom of Siddha Yoga meditation and the grace of the lineage of its masters.” Two ten-page lessons are sent monthly and are available in Spanish translation on request. The course includes instruction on how to meditate and use mantra and some Hatha-Yoga. Its foundation is the guru-disciple relationship.

Currently, approximately 6,000 inmates are enrolled in the course in about 800 prisons in North America, Europe, and Australia. The Prison Project also provides more than 200 trained volunteer teachers who visit prisons and conduct programs in Siddha Yoga meditation. In addition, the foundation provides prison libraries with Siddha Yoga books, tapes, videos, and other materials. Upon release, inmates are encouraged to continue their Yoga and meditation practices in Siddha Yoga centers throughout the U.S.

When someone is released from prison, SYDA will connect them with the SYDA center nearest to them.

Sivananda Yoga Prison Project. Sivananda Yoga Ranch, Prisoner OutReach, P.O. Box 195, Budd Rd., Woodbourne, New York 12788, tel.: 914-436-6492, URL: <http://www.sivananda.org/misc/prison/index.html>, email: YogaRanch@sivananda.org.,

Serves all prisoners requesting help and guidance in their spiritual life. Letters are received almost daily and every one is individually responded to. Much correspondence takes place in a teacher-student relationship, and students' progress is continuously monitored. A free copy of Swami Vishnu-devananda's *The Complete Illustrated Book of Yoga* is sent to inmates upon request.

Southern Palm Zen Group. Soto Zen. Boca Raton, FL, tel.: 516-483-6680, URL: www.geocities.com/athens/oracle/1011, email: mitchcan@aol.com.

Stefanelli, Carol A. Email: carol@yogaalliance.org.

“Carol was introduced to Hatha Yoga in the late seventies and met Swami Muktananda, her meditation teacher in 1979. After several months of in-depth yoga and meditation training, she was invited to participate in Swami Muktananda's pilot program called, 'Freedom on the Inside.' This was a program that introduced the benefits of yoga and meditation to incarcerated men and women in the New York City area. From 1980 to 1992 Carol taught in both city jails and Federal penal institutions under the auspices of Siddha Yoga. Her prison seva still continues. She consistently witnesses the transformative power of yoga even with just a ten-minute relaxation in shivasana.”

Strawberry Dragon Zendo. Rev. Nagacitta Sensei, director/teacher. 1800 Roberston Blvd.

“The Strawberry Dragon Zendo is involved in prison work throughout the country by either providing volunteers or by supporting the work of established groups. The Zendo's purpose is to help individuals find their freedom and peace through the teaching of meditation, counseling, providing spiritual materials, or just being there for somebody.

“The Ananda Circle is a pen pal program in which an inmate and a volunteer are matched . . . If you are interested in being a pen pal, contact the Zendo for further information.

Temple of the Heart Sangha. Rev. Kshanti, abbess/teacher. P.O. Box 39413, Los Angeles, CA 90039, URL: www.hearttemple.org, email: kshanti@mail.com.

Temple within a prison. Provides meditation, services, teaching, giving Precepts, celebrations of Buddhist holidays, and resources for the members of the sangha.

The TriYoga Prison Project, Kali Ray TriYoga, P.O. Box 946, Malibu, CA 90265, tel: 310-589-0600, fax: 310-589-0783, email: info@kaliraytriyoga.com, URL: http://www.kaliraytriyoga.com/charitable_activities.htm.

Funds classes, workshops, and teacher trainings in correctional institutions. Corresponds with inmates, and at no charge sends upon request TriYoga products ranging from instructional videos and meditation music to teacher manuals. TriYoga is currently being taught by inmates to other inmates in a few U.S. prisons.

The Upaya Prison Project, Upaya Zen Center 2000, 1404 Cerro Gordo, Santa Fe, New Mexico, tel: 505-986-8518 (Upaya Prison Project coordinator, Rose Gordon), URL: <http://www.upaya.org/programs/prison.html>, email: upaya@upaya.org.

“The Upaya Prison Project, under the supervision and direction of Joan Halifax, Roshi, and with the support of Dr. Sandra Penn, Medical Director for Correctional Medical Services at the New

Mexico State Penitentiary and Laurel Carraher, mental health worker for the Maximum Security facility, offers Mindfulness-based Stress Reduction programs to prisoners and staff in the New Mexico Prison system. Roshi Halifax is also consulting with Dr. Penn on the establishment of a hospice program for the New Mexico Prison system, to serve inmates with terminal illness who are dying within the confines of prison.”

In addition to teaching contemplative practice to inmates, the project has distributed to prisoners books and tapes donated by Parallax Press, Sounds True, The Human Kindness Foundation, Upaya, Steven and Ondrea Levine, and Doug Booth. A network of contemplative practitioners has also been established to correspond with prisoners

“In September 1999, Upaya hosted a 3-day meeting of leaders in the field of bringing contemplative practice into the prisons, teachers of contemplative practice, prison officials, representatives of post-release programs, and ex-inmates. Practitioners representing many faith traditions attended. The meeting was energized by the inspiration and dedication of the participants. It was characterized by a collaborative spirit and an exchange of ideas, insights, experience, and concerns drawn from the individuality and diversity of the programs and their approaches. The meeting covered a broad range of topics that were addressed in depth in small working committees.” Three publications came out of this meeting: a summary report (cost \$10 plus postage) and a detailed report (cost \$30 plus postage), and a meditation instruction booklet (postage only). To order these reports, contact Upaya at the address above.

Vermont Zen Center. P.O. Box 880, Shelburne, VT 05482, URL: www.vermontzen.org, email: vzx-graef@att.net.

Provides programs for Vermont prisons, including ceremonies.

Vipassana Prison Program. Pariyatti Book Service, Attn: Ben Turner, P.O. Box 15926, Seattle, WA 98115-0926, URL: www.dhamma.org.

Information on 10-day prison courses in the tradition of S. N. Goenka offered in Seattle.

Visions for Prisons. P.O. Box 1631, Costa Mesa, CA 92628. Tel.: 714-556-8000, URL: <http://visionsforprisons.com>, email: vfp95@aol.com.

“Combines deep meditation, stress management and Attitudinal Healing support groups to regenerate a sense of spirituality and societal connectedness to help prisoners change their ways of thinking so they can change their lives.” Claims that 80% of prisoners who participate in his programs and continue the practice that he teaches do not return to prison.

Waterman, Jon. Runs a mindfulness-based stress reduction program at Maryland Correctoinal Institution at Jessup. Information found in Awakening Mind, 2(2), URL: <http://users.erols.com/imcw/awakev2i2/v2i2.htm>. Author email: BodhiJon@aol.com.

“For over a year I have been running a mindfulness-based stress reduction program—modeled after the one developed by Jon Kabat-Zinn—at the Maryland Correctional Institution at Jessup. I was recruited by Larry Ingraham, and I’ve kept the program going since his death last June. Jonah Blaustein is now working with me, and the current series is off to a very powerful start. The attendance keeps growing, and we now have a monthly afternoon class for those who have completed the eight-week series. It’s much like a facilitated KM meeting that provides those with a deepening interest a chance to practice together. I’d like to develop a network of sangha

members to teach meditation and stress reduction to inmates. If you're interested, please contact me."

Yoga Inside Foundation. 210 6th Avenue, Venice, California 90291, tel.: 310-392-9186, fax: 310-314-YOGA, URL: <http://www.yogainside.org>, email: info@yogainside.org.

Yoga Inside is a nonprofit foundation bringing Hatha-Yoga and meditation practices to juvenile and adult prisons, women's and children's shelters, alternative schools, mental institutions, inner city communities, and other nontraditional settings.

Yoga classes are taught in California at Terminal Island Federal Prison and San Quentin State Prison and at the following Southern California juvenile institutions: Fred Miller Juvenile Detention Camp, Los Prietos and Tri-County Juvenile Detention Camps, Dorothy Kirby Juvenile Detention/Treatment Center, Central Juvenile Hall, MacLaren Children's Center, Joseph Scott Girls Juvenile Detention Camp, David Gonzales Juvenile Detention Camp. Classes are also taught in Northern California at Wilmont Sweeney Juvenile Camp in San Leandro.

Yoga Outreach. P.O. Box 45084, S. Surrey, British Columbia V4A 9L1, Canada, tel: 604-538-5727, URL: www.yogaoutreach.com, email: kairos@uniserve.com.

"In 1996 Annabelle Tame, from England, gave a talk on teaching yoga within the prison system to a group of yoga teachers from the lower mainland in British Columbia. Inspired by Annabelle's talk and under the direction of Sandra Sammartino, a loosely knit group of yoga teachers came together to bring yoga into the prison system within British Columbia. Yoga Outreach is currently training and sending teachers into the Burnaby Correctional Institute for Women, the Burnaby Youth Secure Correctional Institute for Youth, and the Matsqui Institution for Men.

Yoga Outreach also has yoga programs at South Surrey/White Rock Women's Place, a resource center for women, is instituting a yoga program at Covenant House, which offers crisis housing for street youth, offers yoga to the mentally challenged at Burnaby, and offers yoga to individuals on methadone who want to come off heroin.

Publishes *Reaching Out with Yoga: The Magazine of Sharing Ideas, Expanding Knowledge and Creating Community*.

Youth Horizons (formerly The Lineage Project, which is now a sister organization; see the entry above for Lineage Project). Andrew Getz, director. P.O. Box 672, Woodacre, CA 94973, tel: 415-289-7922, URL: www.youthhorizons.org, email: connect@youthhorizons.org.

Youth Horizons is dedicated to introducing awareness practices to youth, with an emphasis on at-risk and incarcerated teens. Meditation and yoga classes, "council discussion groups, and free books and tapes are offered to youth in a variety of settings. Currently Youth Horizons works primarily with youth involved with the juvenile justice system, and most of their classes are held in juvenile halls in the San Francisco Bay Area. They are currently in the second year of a pilot study at Hillcrest Juvenile Hall and are developing a classroom curriculum for their school-based stress reduction program. The latter is being integrated into a school program for high-risk youth developed in collaboration with San Mateo County Juvenile Probation and will begin in spring 2002 at the P.R.O.P. (prevention of repeat offenders) classroom in North San Mateo County.

Through the promotion of awareness practices, Youth Horizons works to support youth to respond creatively to challenging life situations rather than to react in habitual and destructive patterns. These practices empower the individual to remain steady in the face of strong emotions and patterns of thought, and to understand the consequences of one's actions.

Publishes *Inner Connections* newsletter, which contains youth writings on meditation, Yoga, and their lives.

Zaltho Foundation Prison Project. Claude Thomas. PMB 312, 60 Thoreau Street, Concord, MA 01742, URL: www.zaltho.org/practice/prison.html.

Assists Vietnam veteran inmates in a process of rehabilitation through Buddhist practice, meditation, study, dialogue, and empowerment.

Zen Center of Bloomington. Todd Chotan Jones, 107 N. College Avenue, Suite 2, Bloomington, IN 47404, tel.: 812-339-6029, URL: www.bloomingtonzen.org, email: zcb@bloomingtonzen.org.

Prison outreach in Tell City, Indiana.

Zen Mountain Monastery Prison Program and National Buddhist Prison Sangha. P.O. Box 197 South Plank Road, Mt. Tremper, NY 12457-0197, tel.: 914-688-2228, URL: www.zen-mtn.org/zmm/prison.htm, email: zmmtrain@zen-mtn.org.

“The Zen Mountain Monastery Prison Program began in 1984 with the request of a NY State prison inmate to start a practice group within the prison. This resulted in a court battle that reached the New York State Supreme Court and resulted in the formation of the first Zen practice group in the New York State Correctional Facilities. Since that time Zen Mountain Monastery has been actively involved in working with Buddhist inmates both within New York State and across the U.S.

“Activities include weekly visits to several prisons by senior ZMM monastic and lay students who lead prison sanghas in meditation, liturgy, and dharma talks. Periodic intensive meditation retreats are also led by volunteers. Receiving of the precepts, weddings, Dharma Combat, face-to-face teaching and memorial services now take place on a routine basis within the Buddhist prison sanghas. As a result Zen Mountain Monastery was asked to function as an advisor on Buddhist activities for the New York State Corrections system as part of a religious advisory group that reports to the commissioner of prisons. The Monastery has thus also been active in helping to establish Buddhist practice groups at several other state facilities.

“In addition, many more inmates across the country are supported in their Zen practice on an ongoing basis through correspondence, as well as by donated dharma books and audio tapes. Beginning with a scattered handful of inmates writing letters to the Monastery asking for guidance in their practice, this correspondence program has grown tremendously over the years.

“In response to this growth, ZMM has initiated the National Buddhist Prison Sangha (NBPS), a nationwide network of Buddhist volunteers who make themselves available to interested inmates in their area. Depending on their experience with practice, as well as their time and personal resources, these volunteers may provide support through correspondence, visits, the creation and leading of practice groups, and more. The Monastery provides orientation and guidance when necessary.”