



LAMA YESHE AT A FAMILY GATHERING, VAJRAPANI INSTITUTE, CALIFORNIA, US, 1983.
PHOTO BY CAROL ROYCE-WILDER, COURTESY OF LAMA YESHE WISDOM ARCHIVE.

THE FOUNDATION FOR DEVELOPING COMPASSION AND WISDOM CARRIES LAMA YESHE'S VISION INTO THE FUTURE

Within the FPMT mandala, the phrase “Universal Education” has been in use for over three decades. In its broadest sense, Universal Education is Lama Yeshe’s vision for transmitting Buddhadharma’s essence to people of any age and from any background. Within FPMT, it is understood as any program, project or initiative inspired by this vision for secular education. This resonates closely with His Holiness the Dalai Lama’s efforts to encourage initiatives and programs that teach universal human values as well as scientific research that investigates the inner science of the mind. In this way, people who are not drawn to traditional presentations of Dharma have the opportunity to benefit from the insights and teachings of the Buddha.

The Foundation for Developing Compassion and Wisdom (FDCW), an FPMT international project, plays a key role in facilitating Lama Yeshe’s vision – both within FPMT and in the wider world – through Universal Education for Compassion and Wisdom (UECW). UECW learning programs and resources are developed by FDCW following Lama Zopa Rinpoche’s specific guidance on how to bring Lama Yeshe’s vision into being. FDCW also draws inspiration from His Holiness the Dalai Lama.

Perhaps seeing FPMT’s commitment to sharing Dharma with as wide an audience as possible, His Holiness has encouraged two FPMT centers to deepen and expand their existing educational efforts to reach people of different religious backgrounds as well as people who have no religious affiliation at all. Maitripa College in the United States (see page 36) and Istituto Lama Tzong Khapa in Italy (see page 44) are both engaging in new projects to realize His Holiness’ wishes.

In this issue of *Mandala*, we’ll look a little closer at these efforts to share the transformative teachings of the Buddha in a secular context. We realize that there are many other projects inspired by His Holiness’ and Lama Yeshe’s visions for secular Buddhist-inspired education. This is just a small sampling of the activities happening now within the FPMT community.

HISTORY AND VISION OF UNIVERSAL EDUCATION

Lama Yeshe first began discussing the concept of Universal Education in the early 1970s (although he didn't call it that yet) with Ven. Max Mathews, one of Lama Yeshe's early students, who worked and lived in Kathmandu. In 1974 Max was even ready to offer funding to draw up guidelines and a program, but Kopan Monastery was also growing and had become the home to many young Sherpa monks. Max decided their financial support was more important at that time.

In September 1983, FPMT founder Lama Yeshe traveled to Istituto Lama Tzong Khapa in Pomaia, Italy. Ven. Connie Miller, whom Lama Yeshe had recognized as someone with an interest and aptitude for organized education, had agreed to take the reins of Lama Yeshe's vision for Buddhist-inspired, secular education. In an interview with her, Lama Yeshe laid out his vision for Universal Education.

"The reason I call it universal is that people need to understand the entirety of human reality. Nowadays, most people in the world do not. They don't understand the totality of their being and they don't want to accept spirituality. And many of those that do accept spirituality reject scientific reality. This is a common conflict in the Western world. I see it all the time," Lama Yeshe explained.

"As a result, I started thinking that there must be a middle way, whereby people are educated both spiritually and

scientifically such that they can take care of themselves physically and mentally and free themselves from any kind of material or psychological problem.

"With today's education system, there's a lot of knowledge and wisdom but the way it's presented is too narrow. Students are taught too dogmatically. This dualistic reflection is what brings them into conflict with one another. We can counter this by teaching them the entire lam-rim and even tantra without using any Buddhist terminology. I can do this. You can do it, too.

"Buddhism contains teachings on both the universal attitude and the nature of universal reality. So we need to take these teachings and shape them such that their language is intelligible to people the world over. That is important. That is the way in which we can contribute. And our students are the main resource for putting this into action. They have a realistic point of view and the dedication to make it happen, to help others to understand."

Since Lama Yeshe's death in 1984, his disciple Lama Zopa Rinpoche has continued the work of bringing Lama Yeshe's vision for secular education into the world. Rinpoche has offered much advice and guidance to students as they've worked to create structures and programs to realize this vision.

A 16 GUIDELINES WORKSHOP IN MEXICO. THE 16 GUIDELINES FOR A HAPPY LIFE WAS THE FIRST UECW PROGRAM DEVELOPED BY FDCW. PHOTO COURTESY FDCW.





FDCW DIRECTOR GRACE GYATSO, LEFT, WITH FIVE OF THE EIGHT FDCW BOARD MEMBERS (FROM LEFT): FABIENNE PRADELLE, OI LOON LEE, ROBYN BRENTANO, SHYLA MILLS AND STEPHEN WAINWRIGHT, LONDON, UK, MAY 2016. PHOTO COURTESY FDCW.

FOUNDATION FOR DEVELOPING COMPASSION AND WISDOM AND ITS RECOGNIZED PROGRAMS

In 2005, the Foundation for Developing Compassion and Wisdom was established as a legal entity in the United Kingdom dedicated to promoting peace in the world through Universal Education for Compassion and Wisdom, a system of inner learning that enables children, young people and adults to lead a happy and meaningful life and to be of service to others. Alison Murdoch served for nearly a decade as FDCW's founding director and played a significant role in the development of its first program, launched in 2006, the *16 Guidelines for a Happy Life*. (See page 34 for more on the *16 Guidelines* and its 10th anniversary.)

FDCW also supports and promotes three recognized programs, developed in three specific fields, which share the same overarching heart vision. Creating Compassionate Cultures

(CCC) was founded by Australian Pam Cayton, who also established Tara Redwood School in the United States. CCC teaches *The Seven Steps to Knowledge, Strength and Compassion* as "a learning framework for awakening the minds and hearts of children, youth and adults through creative and engaging activities." In 2014, CCC launched an online training program to share its curriculum and tools with a wider audience.

Transformative Mindfulness International, founded by Canadian student Dekyi-Lee Oldershaw, teaches *Transformative Mindfulness Methods for Inquiry and Intervention*, "a practical suite of methods that adds intuitive inquiry to mindfulness, making it possible for any individual to access the power of their mind for better health and well-being." *Transformative Mindfulness* is now incorporated into the Inter-professional Applied Mindfulness Meditation Certificate Program at Factor-Inwentash Faculty of Social Work at the University of Toronto and was part of a masters program for medical professionals at the Università degli Studi di Firenze in Florence, Italy.

The Potential Project, founded by Danish student Rasmus Hougaard, teaches *Corporate-Based Mindfulness Training*, "a carefully

tested methodology that takes an evidence-based approach to deliver workplace success in multinational companies worldwide.” (See page 38 for Rasmus’ thoughts on mindfulness education.)

FDCW AND THE FIVE PILLARS OF SERVICE

Grace Gyatso became the director of FDCW in 2014, taking over from Alison Murdoch. At about that same time, the Five Pillars of Service were introduced at the 2014 CPMT meeting in Australia as a way for FPMT centers to organize and develop their local programs. The Five Pillars of Service are Dharma, Universal Education, social/community service, interfaith and revenue generating activities. One of Grace’s projects since becoming director has been working to increase the support FDCW can offer to FPMT centers that want to integrate UECW programs and resources into their activities.

“Lama Yeshe’s great vision was to develop an education where people can come to understand their wholeness as human beings. UECW programs enable centers to attract new audiences and serve their local communities better,” Grace told *Mandala* in an interview in May 2016. “We want to let centers know that we are developing ways to serve them better. For centers interested in running *16 Guidelines* workshops, we have created hosting packs to make it easier for centers to organize the workshops and have launched an accredited faculty of *16 Guidelines* facilitators whom we recommend to deliver the workshops for you.”

INTRODUCING THE A.R.T. OF FULFILLMENT: A NEW PROGRAM FROM FDCW

In 2011, Lama Zopa Rinpoche gave a long interview while he was staying in Bodhgaya, India, at Root Institute. In it, Rinpoche discussed the important role Universal Education for Compassion and Wisdom plays in creating a more peaceful world. Rinpoche’s advice about UECW was detailed, including a vision for three levels of ethical practices. This advice became an integral part of FDCW’s new program, called the *A.R.T. of Fulfillment: Action, Reflection, Transformation*. Since joining FDCW, Grace has been overseeing the development of the *A.R.T. of Fulfillment*, the first level of which will begin to be offered in 2017.

Rinpoche has given much direct guidance on the development of the new program. Rinpoche’s vision for UECW is as a secular,

three-level, graduated path, meaning it will be appropriate for people of any or no faith and the successive levels will build on each other. A team of four have been working to create the curriculum and materials for the *A.R.T. of Fulfillment* and have completed the teaching content for Level 1.

The development team has worked carefully and diligently in their creation of the program to ensure its quality and academic rigor. They have reviewed decades of work that has gone into various Universal Education programs and read transcripts of all the advice that Rinpoche has given on the topic over the years in addition to transcripts of Lama Yeshe’s advice. They also brought in material from His Holiness the Dalai Lama’s talks and the Mind and Life Institute dialogues with Western scientists.

The *A.R.T. of Fulfillment* is rooted in Buddhist philosophy and psychology, and draws on current scientific research as well as on the universal insights of the world’s philosophical, spiritual and religious traditions.

A group of FPMT-registered teachers selected for their depth of Buddhist knowledge and interest in the secular approach have been reviewing and commenting on the program over the course of its development. One team member said, “It’s been a very integrated and collaborative process.”

The *A.R.T. of Fulfillment* is rooted in Buddhist philosophy and psychology, and draws on current scientific research as well as on the universal insights of the world’s philosophical, spiritual and religious traditions. Each of the three levels of the program is structured around three themes that cultivate the heart and mind within a universal ethical framework.

The curriculum is composed of a mix of experiential exercises, including guided meditations, discussions, writing and drawing activities, games and so forth. The success of the *16 Guidelines* program, which also relies on experiential learning, has informed the development of the *A.R.T. of Fulfillment*. The idea is that students are taught through guided activities that lead them to discover knowledge for themselves. And those experiences can then be taken home with them, become part of their meditation practice and be integrated into their daily lives.

The first theme of the *A.R.T. of Fulfillment* is “How to Find Inner Happiness.” In each level of the program, this theme is explored through a different set of ethical values. In Level 1, the Seven Foundations for Happiness and Peace are the ethical values

that are studied. The Seven Foundations are unique to UECW. They were personally developed by Lama Zopa Rinpoche. “These are like the vows of UECW. They are very, very, very important. The moment you decide to follow them, you instantly become a better human being,” Rinpoche said in 2011 in Singapore of the three levels of ethical practices.

The Seven Foundations are kindness, rejoicing, patience, forgiveness, apologizing, contentment and courage. When these inner qualities are cultivated and enacted as social values in daily life, they become the causes for genuine inner happiness and an end to violence in the world. (See the next page for Rinpoche’s advice on the Seven Foundations.)

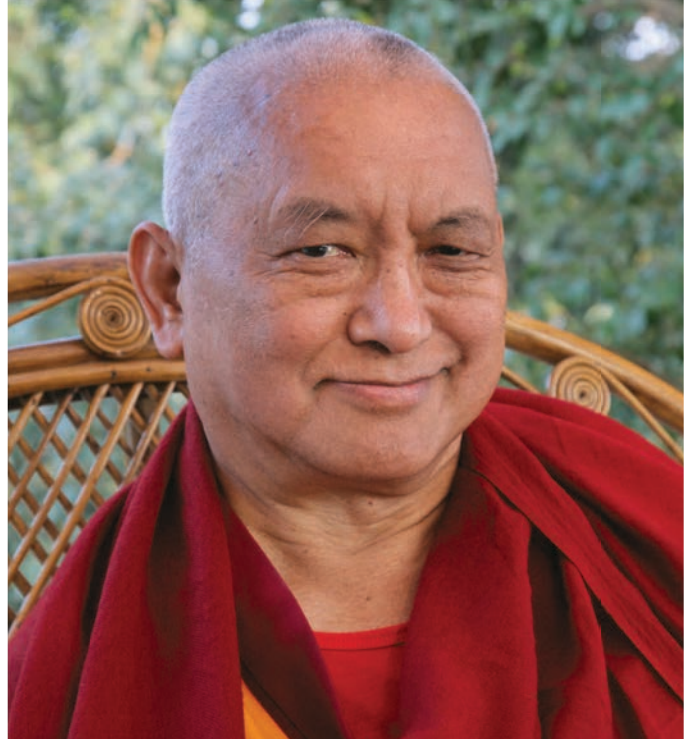
The second theme is “The Good Heart,” which focuses on cultivating the caring altruistic motivation that empowers a person’s ethical engagement in the world and is the root of a truly meaningful life. “The Good Heart is the one answer to all problems: all the world’s problems and all your individual life problems,” Rinpoche said in 2003 at Land of Medicine Buddha in California. Over the three levels, this caring attitude will be deepened through the systematic cultivation of empathy, love and compassion. In Level 1, the Four Immeasurables are translated into a secular version as the Four Universal Attitudes. An example of a home practice on this topic would be a secularized meditation on equanimity.

“The Clear Mind,” which is the third theme, develops a person’s capacities for awareness and wisdom through training in attention and critical analysis, rooted in a profound philosophical understanding of the interdependent nature of existence. “It is like scientists, they analyze and then they prove something. It is the same here, by learning philosophy you develop wisdom, and then you can check by yourself how phenomena exist,” Rinpoche explained in 2003.

The *A.R.T. of Fulfillment* Level 1 will begin being offered in 2017. The 30-hour course has been designed to have a flexible format so it can be done as 12 evening sessions, 6 Saturday sessions or in a retreat format.

“A key element in developing this type of in-depth program is ensuring the qualities of the teachers. Thus our facilitators for the *A.R.T. of Fulfillment* are well-studied and experienced in Buddhist philosophy and psychology,” Grace said. In July, the first group of facilitators begins their training. Two members of the program’s development team are leading the first training workshop.

The people attending July’s facilitator training are mainly FPMT-registered teachers, coming from Europe, the United States and Asia, who have a keen interest in secular education. Many of the teachers have studied at FPMT’s *Basic Program* or *Masters Program* level. “With so many programs in mindfulness and other secular topics, it is important to be able to distinguish



LAMA ZOPA RINPOCHE AT ROOT
INSTITUTE, BODHGAYA, INDIA,
DECEMBER 2011.
PHOTO BY VEN. ROGER KUNSANG.

UECW as having very clear and thorough training pathways and teacher accreditation,” Grace said.

During that long interview in Bodhgaya in 2011, Lama Zopa Rinpoche clearly summarized how practicing the three themes of living an ethical life, cultivating a good heart and developing a clear mind leads to inner happiness and creates peace in the world, which is the purpose of Universal Education for Compassion and Wisdom. “So, everybody, please enjoy your life with a good heart and with wisdom. And make the world better,” Rinpoche said. “Make your life better so that the world can become better.”

To support the work of the Foundation for Developing Compassion and Wisdom, you can:

- Host a 16 Guidelines workshop or run a children’s program.
- Spread the word about the 16 Guidelines book and forthcoming app and study kit.
- Get updates about FDCW and its program by subscribing to FDCW’s quarterly newsletter.
- Make a donation to support FDCW’s efforts to reach more people with its programs and to enable its work to continue.

For more on the Foundation for Developing Compassion and Wisdom and its Universal Education for Compassion and Wisdom learning programs, see www.compassionandwisdom.org.

THE SEVEN FOUNDATIONS FOR HAPPINESS AND PEACE

QUOTES FROM LAMA ZOPA RINPOCHE

Kindness

“Practice kindness during the day and night to all sentient beings, not only human beings, but to animals, hungry ghosts, hell beings, suras, asuras – to every sentient being. Towards them, with the good heart, you practice kindness, thinking of the other sentient beings’ happiness and of freeing them from suffering. Being kind just one time gets result and affects many, many lifetimes.”

Rejoicing

“In the daily life, when you go outside to go to the market and somebody has a beautiful car, rejoice: ‘How wonderful that person has a nice car!’ When somebody has found a beautiful friend, rejoice: ‘Oh, how good it is that that person is beautiful!’ When somebody has a beautiful apartment: ‘Oh, how good it is that that person has such a nice apartment!’ Rejoice for whatever good thing someone has or does – great success in business, having realizations, becoming free from samsara, achieving full enlightenment. Think, ‘How good it is! How nice it is!’ There is so much to rejoice in. And this rejoicing is the virtuous thought, so you collect merit all the time.

“This is a very important practice, especially in the West, where many people are *so* depressed. Rejoicing protects your mind, keeps your mind always happy, and keeps your life happy. And when your mind is at peace, you are able to help others and make others happy. So it’s a very good, beautiful practice.”

Patience

“If there is patience, then numberless living beings in this world, this country, the family don’t receive harm from you. So, since they don’t receive harm, they receive peace and happiness from you. Can you imagine? Numberless living beings, starting with the family. Wow, wow, wow!

“Also, if you want to live together with your companion and you don’t practice patience, you get angry and harm the other person – bad mind, bad speech, even physical harm. Then the other person gets angry and harms you back. Then the relationship doesn’t last. So if you want to live a long time with this person, you need to practice patience.”

Forgiveness

“Somebody does something wrong to you, is angry, or has bad speech, whatever they did, practice forgiveness. You forgive.

“In America, there was one person who was shot six times and he did not want the other person who shot him to go to prison, which is very good. I don’t think he had met Buddhism, but he just didn’t want the man to go to prison. That’s good.”

Apologizing

“If something happens – a negative thought, negative speech, or a negative action – immediately apologize. Other people won’t have a grudge against you, but instead, a happy mind. You’ll have a happy mind and you’ll have a good relationship that’s so clarified and clean. Oh, that’s so good!”

Contentment

“Practicing satisfaction and contentment is *very* important for the peace and happiness of both young and old people. Look at the West. Because there’s no contentment, so many young people are involved in drugs and can’t do even normal work to make money. Their lives are completely destroyed; they become completely useless.

“Even older people with a million, billion, zillion dollars need to practice contentment. I see on TV that in America many people who are millionaires go to prison because they lie if they are going to lose some thousands of dollars.”

Courage

“The nature of the mind is not oneness with the delusions – attachment, anger and ignorance. It is only temporarily obscured and that’s why we can be free of them. Whatever suffering, whatever problem – we can be free of them. The ultimate nature of the mind is buddha nature, so we can be free of any problem. Therefore, we should not worry.

“The great scholar and holy being Shantideva said that if a problem can be fixed, then what is the point of worrying? (You just fix it. There’s no meaning, no point to not fixing it and just worrying.) If a problem has no solution at all, what is the use of worrying? (Don’t worry. Just accept.) This is courage.”

Lama Zopa Rinpoche shared these thoughts on the Seven Foundations for Happiness and Peace during an interview at Root Institute, Bodhgaya, India, December 2011. Transcribed by Mer Stafford and edited for inclusion in this issue by *Mandala*.

16 GUIDELINES FOR A HAPPY LIFE: TOOLS FOR CREATING A MORE PEACEFUL LIFE

The *16 Guidelines for a Happy Life*, the first UECW program created by FDCW, celebrates its 10th anniversary this year. The popular program, first launched at the Happiness and Its Causes conference in Sydney, Australia, in 2006, is based on the *16 Human Dharmas*, created by Songtsen Gampo, who founded the Tibetan empire in the 7th century CE and is known as the first of the three Dharma Kings. Songsten Gampo created the *16 Human Dharmas* as an ethical code for his people, which helped transform a warlike nation into a more peaceful and harmonious community.

Lama Zopa Rinpoche had the idea to use the *16 Human Dharmas* as the fundamental guidelines for UECW. He explained that it was critical to translate and edit the text so that it could relate to the modern world in a secular, universal way. Working with Ven. Steve Carlier, Jon Landaw and Karuna Cayton, Rinpoche translated the text, saying it was the “root text” for the *16 Guidelines* program. They then condensed the essence of it into 16 key concepts: humility, patience, contentment, delight, kindness, honesty, generosity, right speech, respect, forgiveness, gratitude, loyalty, aspiration, principles, service and courage. The *16 Guidelines* workshop and materials were created to help participants develop and integrate these ideas in their daily lives.

“The *16 Guidelines* are about developing positive human values,” FDCW Communications Manager Esther Garibay explained to *Mandala* in May. “The program gives you tools in the form of cards and exercises that you can do to reflect and then to transform your attitude. And it gives you inspiration in the form of role models, stories and meditations.

“The *16 Guidelines* are divided into four themes, that we call ‘wisdom themes.’ And they start with ‘How We Think,’ which is about the power of the mind. ‘How We Act,’ which is an understanding of karma. ‘How We Relate to Others’ is about interdependence. And the final wisdom theme is ‘How We Find Meaning.’ In ‘How We Find Meaning’ you explore impermanence and transformation, so these are the underpinning themes that give it depth. Each theme has four guidelines, but you could take and apply each guideline to each theme.

BELOW: 16 GUIDELINES CARDS
LEFT: THE BOOK *16 GUIDELINES FOR LIFE IN SPANISH*. PHOTOS BY FDCW TEAM.

“What you get, if you really study the program, is a framework that you can use to reflect on and look at your daily actions and begin to transform them into things that are more aligned with where you want to be in life.”

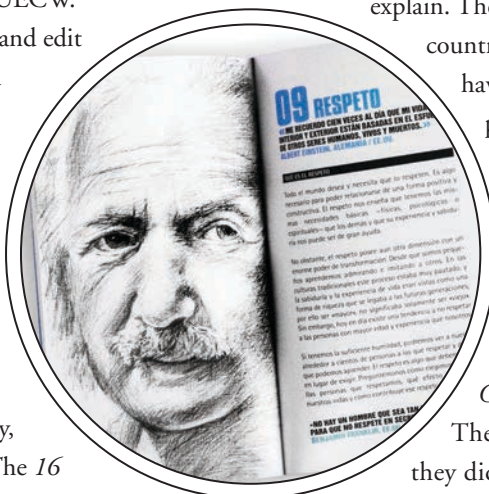
The *16 Guidelines* workshops were developed to be accessible to people of all ages and backgrounds, using simple, contemporary language and having practical tools that are easy to explain. The workshops have been run in more than 20 countries. Some of the workshop participants have gone on to create *16 Guidelines*-inspired programs in business, education, health and social care, youth work, family life and community projects.

In Argentina, for example, a small group of facilitators have been working for the last few years in a specific school. “They first started teaching the *16 Guidelines* in the classroom to students.

Then other teachers became interested, so they did a workshop with all the teachers. And then the parents asked, ‘What’s this that my kids are learning?’ So they did a workshop with the parents. And slowly, slowly it became part of the whole school,” Esther explained.

“In Malaysia, we ran an intensive *16 Guidelines* weekend workshop with a clothing company for its staff and management. It was a real opportunity to open up conversations about the work space and staff relations and how this could be improved. As a follow up to the workshop, people were paired up with a buddy who would regularly check in on the guidelines and how the practice was going. There were follow-up emails. They were so successful that people wanted to have the whole thing again.”

In Canada, mainly in the Toronto area, people have been using the guidelines consistently for several years. “The result there is that it has been integrated into various projects such as nurseries, schools and the University of Toronto. People use them as part of coaching and personal development work,” Esther said. “In Canada you have an example of a local group that is



connected to the Centre for Compassion and Wisdom, Lama Yeshe Ling Centre's secular outreach organization, that has really embraced the guidelines and through forming a community of practice, they've managed to spread the use of the guidelines across all these various fields very successfully."

As part of the 10th anniversary, the *16 Guidelines* has a new interactive website. In addition, a new app for mobile devices and an online self-study kit will be coming out later in 2016. "We noticed that people were coming to our website because they were interested in the *16 Guidelines*, but there wasn't much for them online. If there wasn't a workshop happening close to where they lived, there wasn't anything to offer them," Esther explained.

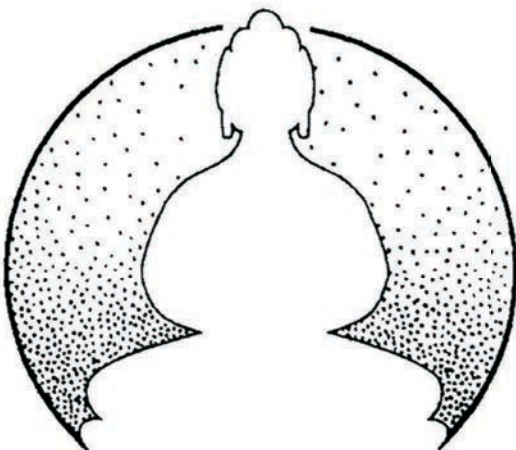
The *16 Guidelines* app begins with a moment of mindfulness. "Then it allows you to pick one of the guidelines for the day – it can be random or you can select it – and if you only have one minute, then that's fine and you leave it at that. If you have time, you can do a daily challenge, which was a concept inspired by Lama Zopa Rinpoche's teachings on Mahayana mindfulness. The idea is to help people bring more awareness and meaning into their daily lives. We have 25 different challenges that people can do with the guideline that they pick. Also, if they want to explore it further, there will be a three-minute guided audio reflection," Esther said.

"The self-study kit is for people who have explored the guidelines and are interested, but for whatever reason they are not able to attend a workshop," Esther said. The self-study kit includes audio-visual presentations, guided reflections, journaling, self-evaluation and prompts to practice.

One of the most inspiring things about the *16 Guidelines* workshops is what happens when people are brought together around the idea of creating peace and harmony. "There are very few spaces where you can publicly talk about values, in a way that's non-moralistic or non-religious. I think the workshops create that safe space for people to share their dilemmas and their inner wish for transformation," Esther explained.

"After a workshop people say that they feel very inspired, not only because of what they've learned, but because of the people they connected with and this possibility of a happier and more peaceful world. I think that's something that really excites people, the idea that 'I'm not alone. There are other people who are interested in developing humility and kindness and courage.' People connect with that potential. And what we find is that people usually want to spread these tools and inspiration."

Visit the *16 Guidelines* website at www.16guidelines.org. You can read more about Universal Education programs and history in *Mandala's* online content for this issue: fpmt.org/mandala/this-issue/.



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