



His Holiness the Dalai Lama with Denma Locho Rinpoche just before his death



## KHENSUR DENMA LOCHO RINPOCHE

88, died in McLeod Ganj, Dharamsala, India, October 23, 2014, of natural causes

By Ven. Sean Price

As Dilgo Khyentse Rinpoche said, “For the exalted ones, the changing of bodies might be likened to the way ordinary folks change their clothes.” In this light, as the exalted one, once known in honorific Tibetan as the Sublime, Foremost and Great Vidyadhara, Supreme Source of Refuge, Lobsang Oser Choying Gyatso, more commonly known to as Khensur Denma Locho Rinpoche, has, for the

moment, left for the changing rooms of peace, I’ll take the liberty to relate a little of what I have heard of his life.

Rinpoche was born in Gaba, Kham (eastern Tibet), in 1925. At the age of six, he was recognized as the reincarnation of Gen Locho, a famous scholar from the nearby Shalkar Monastery and of Drepung Loseling. At the insistence of Tongpun Rinpoche, Denma Locho Rinpoche entered

Drepung Loseling near Lhasa at the age of 12 and studied with Tongpun Rinpoche until he departed for China a few years later. Thereafter, he was tutored by the formidable Gen Nyima Gyaltsen. Awarded the first-place Geshe Lharampa degree at 25, Rinpoche then went to Gyume Tantric College where he spent six years.

It was during this formative time in Lhasa that Rinpoche met his principal gurus: Lithang Kyabgon (Shogdrung Rinpoche) and Lhatsung Dorje Chang, the two masters from whom Rinpoche received the unique lineages of Manjushri/ Yaman-taka and Vajrayogini that came to define him; Yongzin Ling Rinpoche; Trijang Dorje Chang; and His Holiness the Dalai Lama. From these and other masters, Rinpoche received an ocean of empowerments, transmissions and instructions.

His education complete, Rinpoche decided to spend the rest of his life in contemplative retreat. For this he was obliged to seek the advice and permission of the Nechung, Gadong and Tenma Oracles, all of whom assented to his request. But shortly after, the Chinese communist army initiated attacks in Lhasa, and Rinpoche followed His Holiness the Dalai Lama into exile in India.

Rinpoche held a number of official positions over the years, as research fellow, as visiting professor and as abbot of a number of small monasteries, usually at the request of His Holiness and his two tutors. From 1986-1992, Rinpoche was abbot of Namgyal Monastery in Dharamsala, India.

At the request of many, including His Holiness and Lama Zopa Rinpoche, Denma Locho Rinpoche passed on all the lineages of empowerment, transmission and instruction, which he had received in Tibet, at various locations in India and Nepal.

Rinpoche was a great admirer of Lama Zopa Rinpoche and of the FPMT, which he saw as Rinpoche's manifested activity, and he made several trips to FPMT centers around the world.

On October 15, 2014, Rinpoche had a very intimate meeting with His Holiness at

his residence in Dharamsala. A day or two later, his blood sugar level spiked but soon settled, and on October 23, after asking his younger brother and lifelong attendant Gen Yeshe Thinley for some blessed substances, he passed away, remaining in meditation for around three days.

His holy body was cremated at Gyuto Monastery on November 3, 2014. The head lamas present for the many services held in his honor were the Gaden Tripa, Rizong Rinpoche; Gyuto Abbot Emeritus, Tongpun Rinpoche; and Gyuto Khen Rinpoche, Jhado Rinpoche.

His Holiness the Dalai Lama has composed a prayer supplicating for Rinpoche's swift return at the request of his students:

## Invoking the Truth of the Tri-Ratna: A Supplication for the Swift Return of Kyabje Denma Locho Rinpoche

Shakyamuni, supreme teacher and most sublime expounder of the Dharma, Maitreya, Manjushri, and the seventeen most venerable masters of Nalanda along with the Victor Lobsang, his spiritual offspring and their lineage holders – pray bestow the magnificence of the three most rare jewels.

The *light of your fine* and most exalted *intelligence* illuminated the lotus grove of the sugatas' complete discourse and revealed the *ocean*-like profound peace of the *dharmadhatu*. Lama of beings in this most decadent of times, I supplicate you!

Your most sublime intention and bodhichitta ripened and you practiced the Buddha's teaching in general, and those of the Victor Lobsang specifically. Accomplishing them, you spread and increased them in each and every direction. But to our dismay, you suddenly retired into the sphere of peace.

Nonetheless, you know the general and specific teachings and have concern for others. And so, like the fine examples of the learned and venerable ones of the past, to increase the glory of the Dharma, and for the benefit of beings, please, quickly and without any hindrance, show us an emanation replete with the wondrous qualities of elucidation, debate and composition once again.

Through the infallibility of interdependence and the blessings of the ocean-like hosts of victors and the Three Jewels, may all we have prayed for come to pass in a smooth and timely way, without any obstacles.

### COLOPHON:

This supplication for the swift return of the recently deceased Denma Locho Rinpoche, Lobsang Oser Choying Gyatso of Drepung Loseling, was requested by the late Rinpoche's estate as well as by his devoted disciples.

Holder of the title, "Dalai Lama," Shakya bhikshu and Dharma teacher, Tenzin Gyatso.

Provisional translation made at the request of some of the sublime master's devoted disciples by the idiot Sean Price (Gelong Tenzin Jamchen), January 1, 2015.



## KHENSUR JAMPA TEGCHOK RINPOCHE

84, died in India, October 28,  
2014, of natural causes

**K**hensur Jampa Tegchok Rinpoche (affectionately known by students as “Gen-la”) studied at Sera Je Monastery in Tibet for 14 years before fleeing his homeland in 1959. He taught extensively at the former Manjushri Institute, UK; Nalanda Monastery in France; Land of Medicine Buddha in California, USA; Kushi Ling Retreat Centre and in the *Masters Program* at Istituto Lama Tzong Khapa in Italy. Close disciple and translator Ven. Steve Carlier shared with *Mandala* some personal memories from those days:

Khensur Jampa Tegchok Rinpoche was a good friend of Lama Yeshe. It was Lama who had persuaded Gen-la to come to Manjushri Institute in England to teach the Geshe Studies Program in 1979. Gen-la had left a very good position at the Central Institute of Higher Tibetan Studies at Sarnath, India, that was well-paid and included a good pension. And, of course, he was living in a very holy place. He gave all that up to

come to the West. In those days at Manjushri, he probably only got a very meager monthly stipend and certainly no pension. It was quite a sacrifice, but he told me several times, “Mao Zedong said Dharma is poison, so I thought to myself, ‘I think I’ll go to the West to plant some seeds of poison there.’”

We used to attend classes in his room. I don’t suppose there were more than a half-dozen in the class. Helmut Hohm was the senior monk in our class, so he would offer the mandala to request the teaching. Once, he sat there chanting with his eyes closed and Gen-la held up a photo of a gorilla right in front of Helmut’s face. When Helmut opened his eyes and saw it, he wasn’t able to finish the prayer for giggling.

Like a lot of Tibetans, Gen-la liked to joke. One evening, we were sitting together in his room at Manjushri. We had just been watching the news on an old black-and-white television, which he had for a short while before he told the management to take it back to save on expenses. (The center was very poor.) He told me, “The Yorkshire Ripper [a British serial killer] stayed with me last night.” “Oh,” I said. “Where did he stay?” “Under that table there,” he replied. I didn’t know what to think! It couldn’t be true, but because I was young and had strong faith that he didn’t lie, it must have been true. It took me some time to realize Gen-la was helping me develop my own wisdom.

In 1993, His Holiness the Dalai Lama appointed Gen-la

abbot of Sera Je Monastery in South India, an incredible honor. Although as abbot he did not have much of a role as teacher, from time to time he would be called upon to talk to the monks going to debate about the lam-rim. Some of these monks said that when he taught, you felt like you were just about to get the realization of whatever topic he was talking about. It was as if he was bringing you into his experience, and for that brief moment you really got a taste of what it was like. His teachings and advice were like nectar, and I always found both very effective. He was a really great scholar and a great meditator. His Holiness said to some of Gen-la’s students just after he passed away that they needn’t worry and that he was a true yogi.

I heard often that when he was young he was quite a ruffian, but then his brother died and he started studying and practicing seriously. He never told me the story that way. What he told me once, while we were together at Sera, was that he had not been all that good until he got to the Madhyamaka class. Then he memorized Gyalwa Gendun Drub’s commentary to the *Madhyamakavatara* and from then on he was always able to answer well in debate.

In 2004, after having lived at Sera as abbot emeritus for about three years, he accepted Lama Zopa Rinpoche’s invitation to teach at Land of Medicine Buddha (LMB) in California, but only arrived in 2006. During that time at LMB, he

taught about emptiness each Sunday morning. These lectures were intended right from the beginning to serve as the basis for a book. He had been saying for several years that he had spent a long time in the West, that the West had been very kind to him, housing and feeding him, taking care of him, and that he would soon be gone and wanted to leave something behind as a gift in gratitude for all that. Thanks to Wisdom Publications and disciple Ven. Thubten Chodron, his wish came true in the form of the book *Insight into Emptiness*, published in 2012.

I heard people speak of his clairvoyant powers, but I never saw any of that personally. Kiko, the late director at Tushita Centro de Retiros in Spain and a persistent smoker, once visited Nalanda and went to see Gen-la while he was there. Gen-la gave him a dried apricot. From that moment onwards, he never smoked again. Kiko told me that for sure he attributed that to Gen-la and the apricot. There was another old friend who Gen-la was extremely fond of, Denis Huet, who was director at Institut Vajra Yogini in France for many years and a dedicated smoker. He loved smoking beeties, little Indian cigarettes. He went to Sera and visited Gen-la one year and got a cold. From then on, he never smoked and he always attributed that to Gen-la.

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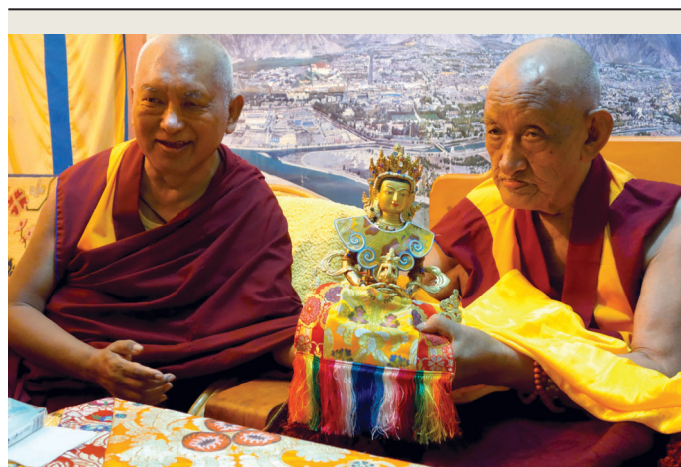
Ven. Steve Carlier’s complete obituary is available on [fpmt.org/mandala](http://fpmt.org/mandala) as part of this issue’s online content.

**B**orn in 1923, Khensur Lobsang Tsering Rinpoche became a monk at the age of five and eventually joined prestigious Sera Je Monastery in Tibet at 17. He remained there until 1959 when he was imprisoned and tortured by the communist Chinese for 10 years. In 1969, Khensur Rinpoche fled to South India to rejoin the reestablished Sera Monastery, obtaining his Geshe Lharampa degree in 1972. He served as the main teacher of many of the early generation of Kopan monks who were sent to study at Sera Je, including Yangsi Rinpoche, Khen Rinpoche Geshe Chonyi and Geshe Thubten Sherab. In 1987, His Holiness the Dalai Lama appointed him abbot of Sera Je, a position he kept until Khensur Jampa Tegchok Rinpoche took on the role in 1993. Over the years, Khensur Lobsang Tsering Rinpoche served thousands of students, even taking time to visit students at FPMT centers such as Amitabha Buddhist Centre in Singapore and Choe Khor Sum Ling in India.

“Khensur Losang Tsering was the former abbot of Sera Je Monastery and one of the greatest teachers from among the three great monasteries of the Tibetan Buddhist tradition,” said Yangsi Rinpoche, founder and president of Maitripa College in the United States. “Rinpoche was highly regarded

by His Holiness the Dalai Lama for his great effort and dedication to the guidance and education of younger scholars and practitioners.

“Many students in Kopan Monastery and Sera, including myself, were very fortunate to receive instruction, teachings and guidance from Rinpoche.



## KHENSUR LOBSANG TSERING RINPOCHE

91, died in Bylakuppe, India, July 1, 2014, of natural causes

Our very own Lama Zopa Rinpoche often gives Rinpoche accolades for making the first request that helped begin the Sera Je Food Fund.

“Rinpoche had countless qualities and achievements, but among them were these he was most well-known for: Rinpoche completed a three-

year Yamantaka retreat in the 1980s, Rinpoche taught the high lamas and geshe of Sera tirelessly from 9 to 5 every day until he reached the age of 80, and Rinpoche was renowned for his clarity and wisdom on the subject of the ‘Perfect View’ in Buddhist philosophy.”

**LAMA ZOPA RINPOCHE** requests that “students who read *Mandala* pray that the students whose obituaries follow find a perfect human body, meet a Mahayana guru and become enlightened quickly, or be born in a pure land where the teachings exist and they can become enlightened.” While reading these obituaries, we can also reflect upon our own death and rebirth, prompting us to live our lives in the most meaningful way.

For more, see FPMT Education Service’s “Death and Dying: Heart Advice and Practices” at [fpmt.org/death](http://fpmt.org/death).

By Rick Rova

**V**en. Ann McNeil, lovingly known as Anila Ann, was born in Moose Jaw, Saskatchewan, Canada, in July 1933. Her youth was spent moving often as her father pursued his career. When she was a young adult her family moved to Vancouver, British Columbia, Canada, where Ann took up skiing in the local mountains, ultimately becoming an instructor. She traveled to Europe and worked in various ski resorts in Germany, Austria and Switzerland. During the summer she worked in Greece. It was on Mykonos that a friend, Max Mathews, invited her to visit in Nepal. Ann traveled overland to Kathmandu



## VEN. ANN MCNEIL

81, died in Surrey, British Columbia, Canada, February 22, 2015, of natural causes

where she stayed with Max and was introduced to Max’s Buddhist teachers, Lama Yeshe and Lama Zopa Rinpoche. In December 1970 Ann and Max were ordained by Geshe Rabten in McLeod Ganj, Dharamsala, India. Anila Ann assisted Lama

Yeshe and Lama Zopa with the construction of Kopan Monastery and the early meditation retreats held there. She was also the first director of Chenrezig Institute, the first FPMT center, founded in 1974 in Eudlo, Queensland, Australia. In addition, she moved to California and became Vajrapani Institute's first director in 1977.

In 1980, Anila Ann visited B.C. and spent time with her parents who were managing an apartment building in downtown Vancouver. In the decade to follow, Ann's devotion to her parents gradually became a bigger part of her life. Initially in the early '80s, she made frequent trips between Germany, where she was instrumental in establishing another FPMT center, and Vancouver to visit her aging parents. After her mother passed away, she made Vancouver her home base to take care of her 90-year-old father, sharing a high-rise apartment with him in New Westminster, a suburb of Vancouver.

It was at that time that a widening circle of connections between Anila Ann and Dharma students in the Vancouver region was forged. First with those who had attended her lam-rim teachings when she had come to Vancouver with Lama Yeshe, then gradually with others connected to the local Gelugpa center, Zuru Ling, under the direction of Ven. Zasep Tulku Rinpoche.

Her recounting of her life as one of the first Western nuns in the Tibetan Buddhist

refugee diaspora in India and living closely and constantly with Lama Yeshe and Lama Zopa Rinpoche fascinated everyone. One story she told was about how in robes, with a tall, lanky stature and shaven head, she was admitted to "high" teachings where women normally would not be allowed. She adopted a gruff voice when asked for her name and uttered "Lobsang" (typically a man's name, but her actual refuge name).

For many people she provided their first experience of meditation and exposure to basic Buddhist prayers and foundational teachings. Although every class started with traditional prayers, Anila was skilled at presenting the teachings in a fresh light, without "Dharma jargon." If newcomers were in attendance, she would explain the essence of the prayers in down-to-earth ways to make them meaningful to newcomer and regular student alike. Her classes became famous for her unique "dazzling light" meditation, during which she guided the class through a series of visualizations that essentially traversed the path from buddhanature through to a loving tong-len, with no outright "Buddhist" terminology – we were all just a "circle of friends." Perhaps her business card said a lot about her teaching style: "Meditation in a totally unique way, like skiing and catching air."

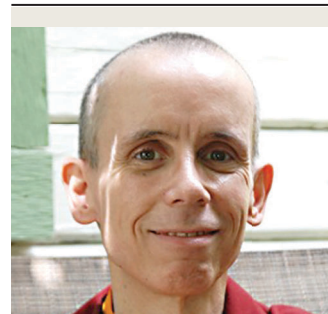
Anila Ann's life in the Vancouver area apart from teaching was not particularly easy, as she had no one to support her financially. Before being employed as the Buddhist chaplain in the Lower Mainland federal prison system in the mid-1990s, she worked at low-level jobs, variously being a security guard for a local store and working as a telemarketer, described by her as a true ego-buster training ground. During the 1980s, she occasionally lived up to her moniker of "the skiing nun" by leading a few local Dharma friends on challenging cross-country forays on Cypress Mountain north of Vancouver.

By the early '90s Ven. Ann was conducting Thursday and Saturday evening meditations and classes that continued until her failing health forced her to quit a few years ago. Ven. Ann also founded Kachoe Zung Juk Ling Abbey as an FPMT center in White Rock, B.C. Many teachers such as Ven. Tenzin Palmo, Ven. Robina Courtin, Ven. Sangye Khadro (Kathleen McDonald) and Ven. Ingrid Braun joined her there.

Throughout her over four decades as a Dharma teacher and her last years at her care home, she is remembered as a truly loving, kind and compassionate friend by all who had the good fortune to have known her.

Pictures of Anila Ann's life are available at <https://www.icloud.com/photostream/#A45oqs3qmR7t7> and her guided meditation audio is available for download at <https://gumroad.com/l/GBYa/>.

You can read more about Anila Ann's contribution to FPMT on page 64.



**VEN. LOSANG TSERING**  
(David Gonzalez), 50, died in Seattle, Washington, United States, October 13, 2014, of liver cancer

**A**s a little boy, Ven. Losang Tsering (David Gonzalez) dreamt of Tibet and was told later by many lamas that he had practiced Dharma in his previous life. Over more than 25 years, Ven. Tsering completely devoted his life to practice. He not only learned Tibetan and translated numerous books and texts through Dechen Ling Press ([dechenlingpress.org](http://dechenlingpress.org)), but also completed 43 retreats including subsequent fire pujas. In June 2013, Ven. Tsering received ordination vows from Jangtse Chöje Lobsang Tenzin Rinpoche at Vajrapani Institute in California.

Losang Sherab (Guru Dorje), was one of Ven. Tsering's students in Seattle. He shared some of his memories of his teacher:

Ven. Losang Tsering was a devoted disciple of Lama Zopa Rinpoche and often would point to him as an exemplar of Dharma. One time, after a teaching that Ven. Tsering gave highlighting diligence and discipline, a student remarked that Lama Zopa Rinpoche was the ideal for a Dharma practitioner. Ven. Tsering cocked his head sideways and frowned. Then said, "I have never

thought of Lama Zopa as practicing.” Rinpoche was his guru and that was synonymous with realization.

For several years, Ven. Tsering had been battling with health issues, particularly liver cancer. However, it never brought him down nor slackened his daily practice. He would wake, do his practice, then manage and lead Dechen Ling Center and Press, teach, translate books and texts, and then do more practice to end his day. He did all of this while managing an illness that usually is deadly within a few months, if not a few weeks. In all this time, he spoke only of

other beings in general and the welfare of particular beings in his care.

“In the years to come,” he said, “those in the English speaking world will need to have authentic resources to practice Dharma. If these beings are to be led and to lead others to buddhahood, to the end of suffering, they need to have books that can show them the way.” He left several translations of beautiful texts – and he did it for us.

He would work tirelessly through illness, pain and setbacks. He said it was for all beings, his blessed mothers. In

one of his last blogs before he died he wrote, “My main objective is to use every moment of my life for the welfare of others and my illness has been extraordinarily beneficial in helping me to really identify what is ultimately helpful and what is a waste of my precious human life. I have always tried to use every waking moment of my life for the practice of Dharma, but being ill has made it extremely easy to identify exactly what is ultimately helpful and what is a waste of time. It has also increased my faith in Dharma – if someone like me can manage to go

through this process and not have any fear or anxiety, that speaks volumes about the efficacy of the Buddhadharma. Far from being fearful, it has even increased my feeble experiences, particularly faith in the guru as well as renunciation, bodhichitta and emptiness. It has also blessed me with a deeper understanding of the kindness of the guru and that the guru really is a manifestation of all the buddhas appearing to guide us along the path to enlightenment.”

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For more on Ven. Tsering, see “This Bliss of Practice,” *Mandala* December 2002-February 2003.

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### FIONA JANE WHITE

52, died in Port Fairy, Warrnambool, Victoria, Australia, October 16, 2014, of cancer

By Larry Abrahams, Marie Cook, and Warrnambool study group

**B**orn June 26, 1962, Fiona radiated warmth, generosity, a kind heart and possessed a big smile. As a child and adolescent she traveled throughout the world while her father pursued his career as a geologist.

Fiona trained as a secondary teacher specializing in woodwork and creative arts. She was an excellent teacher and an accomplished artist. She

married Greg and had two sons, Reece and Orion. Fiona came to our study group in Warrnambool after her first bout of breast cancer when she had been told she might live for another three years.

Fiona loved the Dharma. It was her default position to think and care for others, so it made perfect sense to her. She was a vegetarian and had always cared for fledglings and baby animals, feeding them around the clock and providing the best care.

Greg and Fiona loved Tibetan monks and hosted the Gyuto monks and Geshe Sonam Thargye’s Sacred Footsteps Mandala Tour. The precious monks from Thubten Shedrup Ling Monastery in Bendigo also stayed and taught at Fiona’s home. Greg and Fiona helped to build the gumpa at Atisha Centre and returned again to attend Lama Zopa Rinpoche’s teachings.

Greg was diagnosed with multiple myeloma and their world changed again.

Perilously sick, Greg defied the odds and is still alive. For years Fiona forgot her own illness and devoted her life to providing 24-hour care for Greg and her sons. It seemed as though she was already doing the impossible when her father was diagnosed with terminal cancer. Undefeated, Fiona nursed her father through the last months of his life.

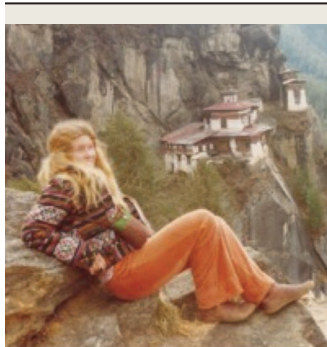
In later years, Fiona and her son Orion lived with her mother Heather in Port Fairy. She made more friends, continued making art and helping her mother.

Unfortunately, her cancer had returned. Thinking of the well being of her boys, she chose to bravely seek all treatment options available.

Fiona took refuge with Geshe Tashi Tsering at Atisha Centre. In her last months, Geshe Doga of Tara Institute taught in Warrnambool. Fiona was profoundly moved by his teaching and was also greatly comforted by Ven. Tony

Beaumont with whom she remained in contact.

Fiona was admitted to palliative care and although she had lived 15 or so years longer than predicted, her time to die had come. What an inspiration. In the evening she would sit up to prostrate and practice, preparing to die well for her boys. Never once showing any self-pity and very comforted that Lama Zopa Rinpoche was nearby teaching at the Great Stupa of Universal Compassion, Fiona died with her friends Helen and Marie beside her on October 16, 2014. Soon after, Ven. Tony Beaumont led “Prayers for the Deceased” at her bedside, surrounded by her beloved family and Dharma friends. Louise, from our study group, illuminated our deepest regard for our irreplaceable friend when she told those at Fiona’s service, “I consider Fiona to be a teacher of mine and her final lesson was to teach me not to fear death.”



## GAYLE MARIE GIDDINGS MOLK

71, died in Big Sur, California, United States, December 1, 2014, of cancer

By David Molk

**G**ayle's mother died of breast cancer when Gayle was nine. Gayle visited her secretly in the hospital because her father was abusive. Her first husband, with whom she had a

brilliantly successful dance career, was also abusive. When she left him, he kidnapped their daughter. Gayle won her daughter back, then bought land in Big Sur, California. After moving there with her second husband, with whom she had a son, she read *The Three Pillars of Zen* and *The Life of Milarepa*, and authors Walter Evans-Wentz and Alexandra David-Néel. Seeking a teacher, she visited Bhutan and Nepal. At Kopan Monastery she was told, "The calling is in the West!" Lama Thubten Yeshe was teaching at the University of California in Santa Cruz. Gayle enjoyed Lama Yeshe's teachings and was told that his teacher, Zong Rinpoche, was coming. Zong Rinpoche later became her root guru.

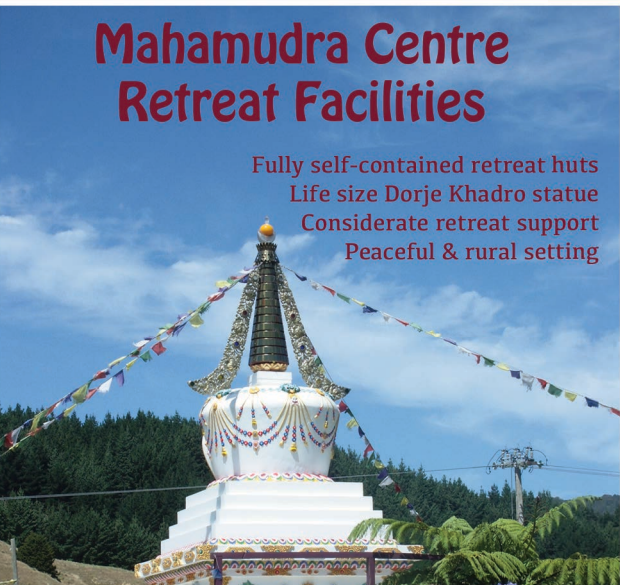
Her first lam-rim course turned her world upside down and she forgave all those who had wronged her. She realized it was her good karma to live in Big Sur and became determined to create similar results in the future. She sponsored another visit by Zong Rinpoche and courageously took sadhana commitments at a time when the English sadhanas of Chakrasamvara and Vajrayogini did not yet exist. She made her own sadhanas and performed retreats amidst many obstacles. With her third husband, David Molk, she built a temple. Zong Rinpoche consecrated the site, and when he later saw the temple said, "Ah, temporary!" After the temple burned down in a forest fire, Gayle and David



studied at Tharpa Choeling in Switzerland for five years. Returning to America, Gayle rebuilt the temple and completed many retreats.

She painted with talent, taught dance, and was known for her warmth, patience, wisdom, and direct, confident sharing of Buddha's teachings. In her final days she demonstrated patience, devotion and kindness. Free of pain the last 18 hours of her life, she performed purification ritual with Ven. Segyu Rinpoche. Double rainbows appeared in a clear sky and throughout Big Sur. She returned to Big Sur before her consciousness left her body and remained in her temple for three days, undisturbed, as had always been her wish.


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## JOYCE GREEN

94, died in Bendigo, Australia, December 18, 2014, of natural causes

By Ian Green

Joyce Green was born in 1920 and grew up in difficult circumstances in a poor family, where she was the youngest of 11 children. Along with her father and step-mother, the 13 of them were crammed into a small three-bedroom cottage.

She married her husband Ed Green during the Second World War and shortly after peace was declared, she became the mother

of her two sons, Ian and Geoff.

Joyce first met Lama Yeshe in August 1981 when he came to Atisha Centre to deliver his now famous Bendigo course and Heruka initiation. Joyce moved out of her house for the retreat so that Lama could stay there during the course. Lama offered Joyce a thick, decorative Tibetan rug in thanks that she kept in her house for the rest of her life.

A year earlier in 1980, Ed had offered 50 acres of land upon which Atisha Centre and later Thubten Shedrup Ling Monastery and the Great Stupa of Universal Compassion were established.

In later years, Joyce added to the land with a further 90 acres that she contributed herself. Her most recent offering of land was a large block of bushland that she wished to be kept in perpetuity as a wildlife sanctuary. This land is very useful as it provides a buffer between the Great Stupa and adjoining land.

I had the good fortune of seeing my mother four or five days a week for much of the past five years. During our time together, I was able to get to know much more about her life than I had ever known before and to develop a real respect for the way she had lived.

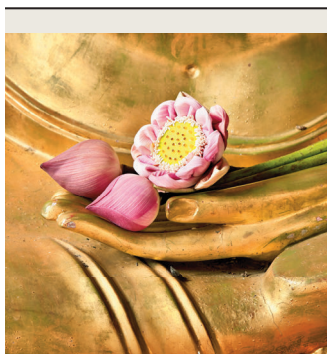
Joyce would often say that she did not achieve much in her life. But over the final years, I think that I was able to convince her that she had indeed lived a remarkable life. She had risen from a very underprivileged background. From a happy marriage, she had raised two healthy boys whom she never stopped loving. She had a loving relationship with my wife Judy and she was proud to see our three boys Finn, Zack and Cody grow up to be such nice men with children of their own.

And Joyce was always a strong supporter of the Great Stupa, Atisha Centre and Thubten Shedrup Ling Monastery. In fact, Ed built the first four buildings

at Atisha Centre, which are still in use today. She often grew cuttings that she offered to Thubten Gyatso for his garden at the monastery. I was able to drive her around the stupa only a couple of weeks before she died and she commented, "We should all be very proud of what has happened here."

Perhaps as a result of her difficult upbringing, Joyce was very pragmatic and down to earth. For the past year she knew she had a life-threatening aneurism that could take her life at any time. When I would make one of my regular trips overseas she would say to me, "Well, I suppose I'll have to stay alive for another two weeks." And she always did.

She made it clear that she wanted to end her days in her beloved home, with all her faculties and without being a burden on anyone – and that is how it happened. I am very proud of my mother.



## JANE THURN

67, died in New York, New York, United States, December 30, 2014, of lung cancer

By Jennifer Kim

Jane had been an active participant, volunteer and member of Shantideva Meditation Center for several

years, sharing her generosity and kindness with us in many ways. Most recently, she volunteered for a Compassion in Action program at Woodstock Farm Animal Sanctuary, where she joyfully cared for the residents, particularly the goats and the sheep. She also volunteered for the Maitreya Loving Kindness Tour, a traveling collection of sacred Buddhist relics.

With her Dharma friends, Jane was often quiet about her personal life, but several of us received the opportunity to better understand the gifts that belied her humility when we visited her at home during hospice care. As a set designer

and painter, Jane had an artistic eye that allowed her to transform ordinary spaces into beautiful works of art, including her home, where plain door frames, moldings and wood floors were metamorphosed into designs of marble and elegant geometry. We also discovered that Jane's creativity had taken her to many parts of the world, where she shared her gifts with others through work.

During her final days, Jane was closely connected with a diverse range of supporters and loved ones, including the "P Club," her old Carnegie Mellon college friends from Pittsburg; her brother John; her caretaker Sheridan, who was a

good friend and inspiring practitioner of the Christian faith; and her loving Dharma community.

During her illness, Jane received prayers from many, including Lama Zopa Rinpoche, Pare Rinpoche from Sera Jey Buddhist Cultural Center in New York, and the dedicated community of Shantideva Meditation Center. She departed surrounded by the energy of loving kindness, leaving those of us still on this earth the opportunity to have our loss be assuaged by the beauty that emanated from our connection with her, both in sickness and in health.



## SHERYL DELACOUR

70, died in Brisbane, Queensland, Australia, December 31, 2014, of a stroke

By Miffi Maxmillion

**W**e say goodbye to our Dharma friend and major benefactor Sheryl

Delacour. Sheryl was an extraordinary practitioner of generosity. She and her husband, George Palmer, a professor emeritus at University of New South Wales, donated AUS\$600,000 to Langri Tangpa Centre (LTC) for the purchase of a bigger, better building. Over the decade that we knew her, Sheryl continued to donate to our library and was equally generous to individual students, often buying multiple copies of new releases to give as presents.

Sheryl was also courageously honest. Unlike most people, she never sought to hide her flaws. She wore her heart on her sleeve and asked the controversial

questions. She was passionate about animal welfare and spoke about the ants and the tiny flies with their delicate wings almost word-for-word the way Lama Zopa Rinpoche does! The karma with Rinpoche must have run deep. She only briefly met Rinpoche a couple of times, the last meeting just a few months before she died, when Rinpoche visited our new building for the first time.

Our center has had two mothers: my mother Inta McKimm, who started the center, and Sheryl Delacour, who made the donation so we could continue. They never met, but were surprisingly similar.

Vibrant personalities with a love of purple clothes, European movies and classical music. Both with a deep insight into Freud and Jung, and a fierce determination to penetrate the male-dominated bastions of society and culture. Without either of them there just would not be an LTC!

We held a Medicine Buddha puja for Sheryl with nearly 60 people making personal dedications. It was a great way to say goodbye and package up all that gratitude and goodwill to propel her on her forward journey.

By Angèle Camus

**P**hilippe Camus passed away at home surrounded by his children and many grandchildren, with a weak heart and a tired body, but an ever young spirit.

Philippe was born in 1936 to a wealthy Parisian family of constructors and architects. In his early 20s, he engaged in the military service, later serving as a paratrooper in the Algerian War of Independence. In 1967, he returned to France only to realize he could not conform to a comfortable and luxurious life. Compelled by his thirst for fulfillment, he traveled East in search of answers to life's questions.

In 1970 he met Lama Yeshe, who pointed out to him a path to spiritual realization. During his time as a Buddhist disciple, he generously helped establish the Kopan Gumpa. In 1971 he bought and transported by plane a metal roof for a school in Lama Zopa Rinpoche's birth village in the

Solu Khumbu region of Nepal.

In 1976 he opened the first vegetarian restaurant – *La Semilla* – in the port of Ibiza, Spain. Also at that time he initiated the first meditation course in Spain by bringing Lama Yeshe and Lama Zopa Rinpoche. In 1982, he was the first promoter for O.Sel.Ling Centro de Retiros near Granada, sculpting the Fasting Buddha out of an olive tree as well as building the frame of the library window by hand.

In 1990 his journey around the world stopped in an oak forest in Sierra de Gata at the foot of Jálama, a sacred mountain peak, in Spain, where he started engaging his boundless creativity, work capacity and vision. He opened Lalita Devi ("School of Life," [www.lalita.net](http://www.lalita.net)) in 1996, as a sustainable social project with buildings full of charm and architectural ingenuity, inspired and guided by his father and grandfather as well as influenced by all his travels around Asia.

Over the years, Lalita became an internationally renowned center for personal growth to which people all over the world flocked to attend meditation retreats with Buddhist monks from Burma and Tibet; hear the songs of Palestinian Sufis; practice sweet Taoist movements; and celebrate with dances from many sacred cultures of the world. Lalita, with its bright sun logo, welcomed all.

Philippe gave his vitality and talents to all who were open to receive them. He cared for us, challenged us, sponsored our studies, donated land, helped build our projects, cooked for us as a loving mother, and took us traveling with his laughter, with his humor and his love. He was a generous man who said a big "yes" to life.

If a man is measured by the hearts he touched while learning the lessons of life, Philippe was fully engaged, leaving thousands of imprints of love. His friend, Paco Hita, wrote, "Philippe was cheerful, laughing, loving, kind,



## PHILIPPE CAMUS

78, died in Acebo, Spain, March 23, 2015, of natural causes

generous, a close and good friend to all. I will dedicate all my prayers and all the merits I have created so that he may have an excellent transmigration. Philippe, thank you for enriching my mind with so many things. I will always take you with me in the warmest corner of my heart."

On May 16 we celebrated his life and placed his ashes in the stupa that was his last act of philanthropy for a Buddhist Nunnery – El Olivar del Buda – above Lalita. ■