**About the Author**

Ngakchang Karma Yeshe Namgyal Dorje Rinpoche incarnated into Jambudvipa in the month of Shakyamuni Buddha’s birth year of the Wood Monkey on a ranch in Artesia, California. Rinpoche had visions of Guru Rinpoche and other Buddhist Wisdom Deities from the age of three. He received Vajrayana Refuge and was introduced to the Dharmakaya True Nature of the Mind on Saga Dawa (buddha Moon), March of 1975 by the Very Venerable 4th Karma Thinley Rinpoche.

Lama Yeshe Rinpoche, as he is known, has received teachings, empowerments, practices, and completed extensive retreat practices with over 108 Dharma Masters from the four major schools of Vajrayana Buddhism. They include: H.H. the 16th Karmapa, H.H. Dilgo Khyentse Rinpoche, H.H. Dungse Thinley Norbu Rinpoche, H.H. Jigme Phuntsok Rinpoche, H.H. Dodrubchen Rinpoche, H.H. Penor Rinpoche, H.H. Sakya Trizin, H.H. the 14th Dalai Lama, H.E. Chagdud Tulku Rinpoche, H.E. Namkhai Drimed Rinpoche, H.E. Kalu Rinpoche, H.H. Chetsang Rinpoche, H.H. Tulku Orgyen Rinpoche, the Very Venerable Lama Tharchin Rinpoche, H.E. Ayang Rinpoche, H.H. Kusum Lingpa, Khenpo Karthar Rinpoche, H.E. Nyoshul Khen Rinpoche, Ngakchang Yeshe Dorje Rinpoche, H.E. Bhakha Tulku Rinpoche, Jetsun Kushula, Khenpo Konchog Gyaltsen Rinpoche, the Very Venerable Gyatrul Rinpoche, the Gomchen Lama Ganga, the Very Venerable Thrangu Rinpoche, the Venerable Ani Memso Rinpoche, H.E. Yangthang Tulku Rinpoche, the Venerable Bokar Rinpoche, Khandro Rinpoche, and H.H. Kunzang Dechen Lingpa. Lama Yeshe Rinpoche has completed both the Karma Kagyu and Dudjom Tersar ngondros. Rinpoche was recognized as a tulku in 1987. He received his ngakpa vows from Ngakchang Yeshe Dorje Rinpoche and was ordained as a ngakpa and given the title “Ngakchang” by the Very Venerable 4th Karma Thinley Rinpoche in March of 1993. Rinpoche has received all of the Nyingma Kama and Terma lungs and wangs. He is a lineage holder for the Dudjom Tersar, Longchen Nyingthig, Palyul, Repkong, Pema Nyingthig, Sakya and Karma Kagyu lineages. Lama Yeshe Rinpoche was given special transmissions and blessings from Ngakchang Yeshe Dorje Rinpoche in the practices of Throma chod, Vajrakilaya, weather control, and dur (exorcism).

Lama Yeshe Rinpoche had a vision in 1995 which included the sadhana of The Ocean Born Vajra, calming the earthquake activity in Southern California. Rinpoche has performed many pujas and made offerings of tormas and wealth vases prepared by the Very Venerable Lama Tharchin Rinpoche off of Point Dume. When Rinpoche offered a naga torma during the first puja, an orca appeared twenty feet away from the ship and jumped twice into the air. In years since, other yogis, including an eminent Nyingma terton, made wealth vase offerings nearby.

Lama Yeshe Rinpoche completed his PhD in Education/Religion at Claremont Graduate University. He taught philosophy and religion courses at various universities and colleges until he retired in 2020. Rinpoche is the spiritual director of Do Ngak Dzong Castle of Sutra and Mantra Meditation Center and its retreat center Trekchod Ling. Rinpoche self-published a book on view, meditation, and action for Western practitioners, Lungta Zilgnon: Taming the Windhorse Through Awesome Splendor.

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Special thanks to Lama Anam Thubten Rinpoche for his vanguard translations from English to Tibetan. He has laid an invaluable foundation for future works of this nature.

Front cover text from The Vimalakirti Nirdesa Sutra

(Professor Robert Thurman’s translation)

Patrul Rinpoche’s Advice from Me to Myself

(Constance Wilkinson’s translation)

Kalama Sutta

(Thanissaro Bhikkhu’s translation)

**Introduction by Anam Thubten Rinpoche**  
  
I am so happy that I had the opportunity to read Ngakchang Karma Yeshe namgyal Dorje Rinpoche’s book of Long Life prayers and spiritual songs (dohas) entitled, Vimalakirti’s Throne. Lama Yeshe Rinpoche was able to combine the beauty of poetry with his own spiritual feeling, leading the reader to enter the marvelous realm of imagination, insight and intrinsic awareness (rigpa). The creative process of translating English poetic idioms into the Tibetan Dharma language was and is a fascinating journey into cross cultural aesthetics and a living validation of the Dharma’s universal nature of expression.

Generally, poetry has the potential to reflect one’s feelings in a powerful, aesthetic, and dramatic way… But also, it is the voice of one’s soul manifesting the power of one’s psyche into communication. Human consciousness is affected by poetry as much as music, art, and drama… moving our minds with penetration into the depths of our heart. The life of a poem is nourished by the freshest and most open of hearts. A poem is not only words, it is a complete picture of one’s inner world, which is moving and growing with conditional barriers; but with a sense of bravery, intelligence, and clarity of thought. Lama Yeshe Rinpoche wrote these poems of yogic realization with enthusiasm, spontaneity and pure motivation. He has been practicing Buddhism for a number of years. These dohas are the fruits of his practice; an offering of his spiritual insights to us.

Anam Thubten Rinpoche

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