The Chariot of Faith:
A Biography of Jestun ma Mume Yeshe Tshomo
the incarnation of Migyur Palgyi Dolma

Mi gyu rgyal rgyi sgron ma'i rnam 'rol
rje btsun ma mu med ye shes mtsho mo'i rnam thar
dad pa'i shing rta
南无法界普贤佛母
Samanta Bhadri
南无益西措杰空行母
Yeshe Tshogyal

南无米久巴吉珍玛
Migyur Palgyi Dolma
Thinlay chodon Dolma

Khan Rinpoche Jigme Phuntsok Jestun ma Mume Yeshe Tshomo Medon
ཐེ་བོ་མེད་བསྡུས་པ་བོད་ཀྱི་སྣང་བ་མེད་བསྡུས་བོད།
མདོ་སྤྱོད་དེ་རིམ་པོ་མེད་མི་རིམ་པོ་འདུང་དེ།

སྤྱོད་མེད་ཞེས་རབ་ལེབ་ཤེས་འེང་ཐོབ་དམིགས་ཡུལ།
སྐམ་བཟོ་བཅིང་དྲུག་སུ་མཐོང་དགོས་སྐྱོང་གྱི་མིང་སྐྱོང་སྟེ།
སྐམ་བཟོ་བཅིང་དྲུག་སུ་མཐོང་དགོས་སྐྱོང་གྱི་མིང་སྐྱོང་གྱི་མིང་སྐྱོང་སྟེ།
སྐམ་བཟོ་བཅིང་དྲུག་སུ་མཐོང་དགོས་སྐྱོང་གྱི་མིང་སྐྱོང་སྟེ།
སྐམ་བཟོ་བཅིང་དྲུག་སུ་མཐོང་དགོས་སྐྱོང་གྱི་མིང་སྐྱོང་སྟེ།
སྐམ་བཟོ་བཅིང་དྲུག་སུ་མཐོང་དགོས་སྐྱོང་གྱི་མིང་སྐྱོང་སྟེ།
སྐམ་བཟོ་བཅིང་དྲུག་སུ་མཐོང་དགོས་སྐྱོང་གྱི་མིང་སྐྱོང་སྟེ།
སྐམ་བཟོ་བཅིང་དྲུག་སུ་མཐོང་དགོས་སྐྱོང་གྱི་མིང་སྐྱོང་སྟེ།
སྐམ་བཟོ་བཅིང་དྲུག་སུ་མཐོང་དགོས་སྐྱོང་གྱི་མིང་སྐྱོང་སྟེ།
སྐམ་བཟོ་བཅིང་དྲུག་སུ་མཐོང་དགོས་སྐྱོང་གྱི་མིང་སྐྱོང་སྟེ།
སྐམ་བཟོ་བཅིང་དྲུག་སུ་མཐོང་དགོས་སྐྱོང་གྱི་མིང་སྐྱོང་སྟེ།
སྐམ་བཟོ་བཅིང་དྲུག་སུ་མཐོང་དགོས་སྐྱོང་གྱི་མིང་སྐྱོང་སྟེ།
སྐམ་བཟོ་བཅིང་དྲུག་སུ་མཐོང་དགོས་སྐྱོང་གྱི་མིང་སྐྱོང་སྟེ།
སྐམ་བཟོ་བཅིང་དྲུག་སུ་མཐོང་དགོས་སྐྱོང་གྱི་མིང་སྐྱོང་སྟེ།
སྐམ་བཟོ་བཅིང་དྲུག་སུ་མཐོང་དགོས་སྐྱོང་གྱི་མིང་སྐྱོང་སྟེ།
སྐམ་བཟོ་བཅིང་དྲུག་སུ་མཐོང་དགོས་སྐྱོང་གྱི་མིང་སྐྱོང་སྟེ།
སྐམ་བཟོ་བཅིང་དྲུག་སུ་མཐོང་དགོས་སྐྱོང་གྱི་མིང་སྐྱོང་སྟེ།
སྐམ་བཟོ་བཅིང་དྲུག་སུ་མཐོང་དགོས་སྐྱོང་གྱི་མིང་སྐྱོང་སྟེ།
སྐམ་བཟོ་བཅིང་དྲུག་སུ་མཐོང་དགོས་སྐྱོང་གྱི་མིང་སྐྱོང་སྟེ།
སྐམ་བཟོ་བཅིང་དྲུག་སུ་མཐོང་དགོས་སྐྱོང་གྱི་མིང་སྐྱོང་སྟེ།
སྐམ་བཟོ་བཅིང་དྲུག་སུ་མཐོང་དགོས་སྐྱོང་གྱི་མིང་སྐྱོང་སྟེ།
སྐམ་བཟོ་བཅིང་དྲུག་སུ་མཐོང་དགོས་སྐྱོང་གྱི་མིང་སྐྱོང་སྟེཞ
རེག བཙན་བཞི་དོན་བཅོས་ལ་བོད་ཀྱིས་གསུམ་བཟང་ནི། རྟེན་པའི་ལུས་གྲོས་བོད་ཀྱིས་གསུམ་བཟང་ནི་བོད་ཀྱིས། རྟེན་པའི་ལུས་གྲོས་བོད་ཀྱིས་གསུམ་བཟང་ནི་བོད་ཀྱིས་གསུམ་བཟང་ནི་བོད་ཀྱིས།

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བདག་ཅེས་བསྲིལ་བོས་པར་བོད་བོད་ལ་ལོག་པ་བསྐུལ་བསྐུལ།

དབེན་ཅེས་བསྲིལ་བོས་པར་བོད་བོད་ལ་ལོག་པ་བསྐུལ་བསྐུལ།

སྡེ་བུ་དབང་བོས་པར་བོད་བོད་ལ་ལོག་པ་བསྐུལ་བསྐུལ།

བདག་ཅེས་བསྲིལ་བོས་པར་བོད་བོད་ལ་ལོག་པ་བསྐུལ་བསྐུལ།

དབེན་ཅེས་བསྲིལ་བོས་པར་བོད་བོད་ལ་ལོག་པ་བསྐུལ་བསྐུལ།

སྡེ་བུ་དབང་བོས་པར་བོད་བོད་ལ་ལོག་པ་བསྐུལ་བསྐུལ།

བདག་ཅེས་བསྲིལ་བོས་པར་བོད་བོད་ལ་ལོག་པ་བསྐུལ་བསྐུལ།

དབེན་ཅེས་བསྲིལ་བོས་པར་བོད་བོད་ལ་ལོག་པ་བསྐུལ་བསྐུལ།

སྡེ་བུ་དབང་བོས་པར་བོད་བོད་ལ་ལོག་པ་བསྐུལ་བསྐུལ།

བདག་ཅེས་བསྲིལ་བོས་པར་བོད་བོད་ལ་ལོག་པ་བསྐུལ་བསྐུལ།

དབེན་ཅེས་བསྲིལ་བོས་པར་བོད་བོད་ལ་ལོག་པ་བསྐུལ་བསྐུལ།

སྡེ་བུ་དབང་བོས་པར་བོད་བོད་ལ་ལོག་པ་བསྐུལ་བསྐུལ།

བདག་ཅེས་བསྲིལ་བོས་པར་བོད་བོད་ལ་ལོག་པ་བསྐུལ་བསྐུལ།

དབེན་ཅེས་བསྲིལ་བོས་པར་བོད་བོད་ལ་ལོག་པ་བསྐུལ་བསྐུལ།

སྡེ་བུ་དབང་བོས་པར་བོད་བོད་ལ་ལོག་པ་བསྐུལ་བསྐུལ།

བདག་ཅེས་བསྲིལ་བོས་པར་བོད་བོད་ལ་ལོག་པ་བསྐུལ་བསྐུལ།
བོད་ཡིས་ལ་འགོག་དབང་པོ་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད། བོད་ཡིས་ལ་བོད་ཡིས་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད།

ཐོབ་པ་ནི་འགོག་དབང་པོ་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད། བོད་ཡིས་ལ་བོད་ཡིས་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད།

དབང་པོ་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད། བོད་ཡིས་ལ་བོད་ཡིས་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད།

བོད་ཡིས་ལ་འགོག་དབང་པོ་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད། བོད་ཡིས་ལ་བོད་ཡིས་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད།

དབང་པོ་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད། བོད་ཡིས་ལ་བོད་ཡིས་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད།

དབང་པོ་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད། བོད་ཡིས་ལ་བོད་ཡིས་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད།

དབང་པོ་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད། བོད་ཡིས་ལ་བོད་ཡིས་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད།

དབང་པོ་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད། བོད་ཡིས་ལ་བོད་ཡིས་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད།

དབང་པོ་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད། བོད་ཡིས་ལ་བོད་ཡིས་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད།

དབང་པོ་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད། བོད་ཡིས་ལ་བོད་ཡིས་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད།

དབང་པོ་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད། བོད་ཡིས་ལ་བོད་ཡིས་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད།

དབང་པོ་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད། བོད་ཡིས་ལ་བོད་ཡིས་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད།

དབང་པོ་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད། བོད་ཡིས་ལ་བོད་ཡིས་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད།

དབང་པོ་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད། བོད་ཡིས་ལ་བོད་ཡིས་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད།

དབང་པོ་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད། བོད་ཡིས་ལ་བོད་ཡིས་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད།

དབང་པོ་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད། བོད་ཡིས་ལ་བོད་ཡིས་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད།

དབང་པོ་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད། བོད་ཡིས་ལ་བོད་ཡིས་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད།

དབང་པོ་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད། བོད་ཡིས་ལ་བོད་ཡིས་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད།

དབང་པོ་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད། བོད་ཡིས་ལ་བོད་ཡིས་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད།

དབང་པོ་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད། བོད་ཡིས་ལ་བོད་ཡིས་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད།

དབང་པོ་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད། བོད་ཡིས་ལ་བོད་ཡིས་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད།

དབང་པོ་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད། བོད་ཡིས་ལ་བོད་ཡིས་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད།

དབང་པོ་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད། བོད་ཡིས་ལ་བོད་ཡིས་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད།

དབང་པོ་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད། བོད་ཡིས་ལ་བོད་ཡིས་ཞེ་བས་ཐེག་ཆེན་པོ་ཚིག་མཛོད།
བླ་མ་  རྗེ་བཙོད་པ་སྐེ་ཝ་དྲུག་པ་བྱཱིན་ཆོས་བཞི་བཞུགས་
ཞུ་བོ་བཞུགས་པི་ལྔ་ཐོན་པ་ལས་མགྲག་པ་ལ་ང་བརོ་བཞི་
བཞུགས་ལྔ་ཐོན་པ་དེ་བྱེད་པ་མ་ཐུབ་བྱེད་པ་མ་ཐུབ་
བཞུགས་ལྔ་ཐོན་པ་དེ་བྱེད་པ་མ་ཐུབ་བྱེད་པ་མ་ཐུབ་

སྙོམ་ལྡན་ གཞི་ལེབ་བཞི་ལྔ་ཐོན་པ་བྱི་དེར་ཁྲོད་བྱེད་པ་
སྐེ་ཝ་དྲུག་པ་བྱི་དེར་ཁྲོད་བྱེད་པ་

ལྟྷོན་འཛིན་སྲིད་འཕྲོད་ནས་འཁོར་བྱོས་པ་དེར་ཁྲོད་བྱེད་པ་
མི་འགྲོ་བཞེད་པ་དེར་ཁྲོད་བྱེད་པ་

དྲུག་པ་བྱི་དེར་ཁྲོད་བྱེད་པ་}
བྱ་མཚོ་རྒྱན་རྒྱ་བོ་འཇིག་རྟེན་བྱུགས་པའི་སྤྱིར་བཟང་།

དཔལ་གླིང་ལྔ་དཔལ་སྤྱན་རྒྱས།

བྱ་མཚོ་རྒྱན་རྒྱ་བོ་འཇིག་རྟེན་བྱུགས་པའི་སྤྱིར་བཟང་།

དཔལ་གླིང་ལྔ་དཔལ་སྤྱན་རྒྱས།

བྱ་མཚོ་རྒྱན་རྒྱ་བོ་འཇིག་རྟེན་བྱུགས་པའི་སྤྱིར་བཟང་།

དཔལ་གླིང་ལྔ་དཔལ་སྤྱན་རྒྱས།

བྱ་མཚོ་རྒྱན་རྒྱ་བོ་འཇིག་རྟེན་བྱུགས་པའི་སྤྱིར་བཟང་།

དཔལ་གླིང་ལྔ་དཔལ་སྤྱན་རྒྱས་
牟措空行母

寥榮・阿扎堪布 著
夏如・迦造喇嘛 译
米久贝吉珍玛的再现化身
牟梅益西措姆传记
虔信之乘

嗡萨瓦帝！

讲授显密法要无量语自在
无数功德之源智慧无伦比
照亮佛法明灯授记大法王
祈愿圆满佛位一切胜恩师

法界无边清净空法身
自显智慧日光妙报身
示显因化度众既化身
上师三身空行母之主

她之圣迹功德海
佛祖亦难于估量

何况凡夫识分别
我仅虔信心概述

这此要写我的依怙主圣神的上师、三身空行母的象征、百种佛的总持——牟梅益西措姆的功德，她的美名高举三域之顶，其传记深如大海，我仅其中取滴水般的功德予以叙述。

一 前世之简历

伏藏经典《解百密之教言》后卷曰：

特别殊胜如来集窍决
持有者是此法之法主
大密龙钦心髓之法主
法界本为普贤如来母
刹土布达拉是圣度母
祥山莲光益西措杰母
莲师明妃卡钦氏公主
来世显显无数应化身
玛吉拉珍朗莎俄布母
苏母格登布等多世后
桑耶寺的乃方扎地方
示显现若杂那之化身
卓玛空行通显密经论
她会转世密乘全经典
实际境界与我能交谈
月光般的化身不断出
措杰空行母之化身显耶

百女众往圣法菩萨前求法，发大愿故往生诸多
报生刹土后佛祖前再次化现为贡噶女来结集佛
经，在报身刹土中化现妙音而度化众多有情
时……”等等，这是说圣法菩萨时期是商家的
女儿，在本师佛时期是贡噶妹妹，在报身刹土
中是妙音的化身。

阿南达玛帝伏藏大师授记：“（她）是印度
的婆罗门女色日、大成就者古古热巴和苏卡悉
地空行母等的化身”等。

持明法王静（曲吉林巴）挖掘的《大势至
降魔》中授记：

措杰化身嘉绒喇嘛措
诸佛陀之心子菩萨母
善男信女护持精要法
深信莲师我法得弘扬

这就是说措杰的再现化身是嘉绒喇嘛措。可
解释为：益西措杰的一化身诞生在甲斯科绒
它家族，持名措（海）的金刚阿阇梨母……
以解释为：她姓生在色达，是喇嘛荣（五明佛学院）的持法母，益西措杰的化身是扎甲斯科绒它氏族的后代名由海（措）字组成。

列绕林巴大师说：“现在对甲孜觉母寺未能直接起到大的利益，将来我的侄女子会对该寺作宏法利生的大事业。”这肯定是他的来世而说的。

与班禅贝玛拉米扎相知无垢光无二无别的智慧化身大堪布阿格旺波尊者心子，光明大圆满瑜伽士、大堪布明色仁波切等共认并诸贤哲赞美过的伏藏师持明欧坚智美授记：

南无扎格古拉德巴扎亚！

耶玛合
法界普贤王母密意中
受用无断贝杂瓦拉黑
示现化身天女妙音母
三身空行母王虔祈请
遍地利益有情求加持
圣地布那之女萨勒贝

西藏周知白多空行母
化身雅龙贝玛措吉尊
藏之扎地米久曲吉珍
夏龙藏德持名卓玛等
示现公主菩萨母之身
无边利益众生虔祈请
消除罪障末缘求加被
前世卫藏达卡贝杂名
诸多刹土化现作利他
众生共福诞生在此地
持戒清净灭过如意宝
度化难度众生虔祈请
宏扬教法二法求加被
末世往生祥山莲光刹
戴上兰色班玛空行冠
吾等临终逝世往生时
祈愿导师接引佛刹土
二 这世之广历

父亲是班禅贝玛拉的化现玉科恰扎・曲英让卓赞美过的断行法门成就者阿崩次洛之子星洛，又名扎西嘉措。母亲是甲斯科白德的女儿，法王如意宝的妹妹大菩萨母美珍，女儿牟梅益西措姆是十六绕迥火马年（1966）3月2日，诞生在色达喇荣法苑北方珍青穹夏沟，当时空中出现彩云，由于法王刚好修满文殊心咒“牟”字一亿遍，因此赐名为牟梅益西措姆，法王如意宝与牟梅益西措姆二位有一种特殊的因缘和愿力而世世共同作利益众生之事业。

如君臣二十五时期，示现民与军的关系（民那郎多吉都江大师和军益西措杰空行母）；五世尊者时期，上师与弟子的关系而示现（多吉扎贝玛赤勒上师和米久贝珍弟子）。十三世尊者时期，夫妻关系示现（丈夫列绕林巴和夫人布姆空行母）。这一生，示现舅侄关系（舅父法王如意宝和侄女牟梅益西措姆）。将来也会常住世作宏法利生，因为度尽众生是诸大菩萨的职责。

女儿入胎时，母亲得一种无漏的大乐，没出生之前任何人也没发现怀胎，出生后三天内不吃母乳，非常干净，从小就可以坐立，还不会叫妈妈就会念文殊心咒，很多人听到过女儿睡觉时也会念文殊心咒。住在雅青卡时，每天诵五千遍无涅槃佛名号，如果诵不完五千遍佛号不入睡，念满五千遍就很高兴。因此在黄化杜鹃的每一个树叶上显出过无涅槃佛尊像。

三岁时，母亲去县上开会，为了母亲出入平安而诵起《八吉祥文》来，念一遍便放一粒羊粪，装满一铜盆为至。六岁时，说了很多未来先知的预言。到山上去牧羊时，野兽从来不会伤害她和她的羊群，与熊赛跑，与狼玩沙。游水时亲眼见列绕林巴和十三世尊者从大昭寺释迦佛心间取的金刚亥母像给她时，（佛像）作了舞势，开口诵“合日尼沙”等空行母咒语。当时在场的白座和才仲等亲眼目睹，因此得名为“欢笑金刚亥母”。十三岁时已诵满本尊心咒一亿遍。法王如意宝教识字，很快学会。
犹如教诲《明指解脱道》记：

具有五功德之上师处
接受四舍七合解脱戒
此戒没有出离心不得
是故生起出离心为重

她十七岁时生起了强烈的出离心而出家。因为她知道戒学是切功德的基础，所以在具有贤具功德的法师赞珠扎巴处，受了沙弥，戒。从此没犯过细小的一条戒。戒如已目的护持着。

闻思方面，在法王如意宝处闻了《沙弥藏如噶》、《佛子行》四次，米雅根桑曲扎著《释佛子行》、《前行善贤上师言教》四次，《措释律》、《根本说一切有部毗奈耶颂·花鬘》。《了悟三戒》两次，《国王格言》三次，《具舍论》正文、《青释具舍论》、米旁著《智者入门》三次，萨迦班禅著《释因明论宝》、米旁著《释量论》、洛德旺波著《释量论》三次，克珠格勒贝著《因明七部除心之黑暗》、米旁著《广注释量论》，《入中

观论》、米旁仁波切著《释入中观论·月称言教》、《释入中观庄严论·文殊上师言教》三次，《了悟明灯》四次，《释入中观论·月光》、洛德旺波著《注入中观论》、米旁著《释经庄严论》、《般若经》、巴珠著《般若刚要》、《略释明要》、米旁著《本扎日噶》、《结集合庄严》、《释结经》、米旁著《释通性论》，宗卡巴著《菩提道次第广论》、《经广论》等的讲授。大幻化网方面《大幻化网》、新噶注《遍知言教》六次，《释大幻化网·除十方黑暗》四次，《除心之黑暗》、《除无明之黑暗》、《大幻化网语法·光明藏》三次，《大幻化网语法·宝库门钥匙》二次。光明大圆满方面无垢光著《七宝藏》、《三休息》、《三自然解脱》、《智慧上师》二次，将贡康珠著《释三准提》、列绕林巴著《释三准提》二次，《上师心要》三次，墨珠林巴著《宁提讲程》三次，噶玛林巴著《中阴间讲授》二次，法王如意宝意伏藏《大圆满讲授·手指佛》、北方伏藏《意指一指》、夏嘎措珠让卓著《大圆满讲授·大鹏金翅鸟飞翔》等。《四心要》的
灌顶三次，时轮金刚大灌顶按觉郎巴传承，米旁著《时轮金刚灌顶仪轨》三次，列绕林巴著《时轮金刚灌顶仪轨》三次等。

在尊者前得到第五世尊者著《净相二十五印》的心要《意修集心要》灌顶，大悲巴母的传承千手千眼的灌顶，密集金刚圣地传承不动金刚灌顶，白度母赐寿如意轮长寿灌顶等。在堪布格巴前得到米旁仁波切著《释时轮金刚》的讲解。在德钦仁波切前得到《列绕林巴伏藏经》的灌顶传承。在阿江喇嘛前得到墨珠林寺传承《如意宝瓶》的灌顶传承全部。噶曲喇嘛前得到北方伏藏经《意直穿》的灌顶传承。在帝巴堪布前得到《大幻化网刚要光明藏》、堪布著《释入中观论》和米旁著《释中观压严论》等等。总之诸多高僧大德处得到了显密经论的灌顶讲授传承，特别是古译宁玛巴传承的经部、经部和灌顶部等的全部如瓶瓶相灌似地全部得到。

利他之初白玛灯都的授记时已到，祈祷空行母坐在辽绒甲孜觉母寺的狮子宝座上，传了《佛子行》三遍，《四法宝藏鬘》、《菩提心宝藏鬘》三遍，巴珠著《大圆满前行引道文·普贤上师言教》三遍，《入菩萨行》三遍，米旁著《智者入门》三遍，《定解宝鬘论》、《释入中观论》、《心性休息》、《大幻化网纲要·光明藏》、《除心之黑暗》和《窍诀宝藏》等前后传了很多。

1985年（藏历木牛年）前往法王的前世列绕林巴和牟措的前世布母空行母的道场——辽绒噶绒寺，此时牟措想起了前世的不少净相，但未公开。

1987年（藏历火羊年）牟梅益西措姆为首的一万藏人跟随法王如意宝前往五台山朝拜。

1988年（藏历土龙年）陪同法王如意宝僧众前往雄龙扎嘎神山集聚处。随后到甲孜寺住了一夜，益西多吉大师著《贝玛灯都传》第九章记载：“（大师）到辽绒甲孜地区后，召集了新的僧众，并对此地予以宁地加持，原名卡甲瓦改名为桑安德青曲林贡（意：密乘大乐法苑），还创建了觉母寺，赐名为措杰寺。授记说该寺将来宏扬佛法要靠措杰化身的到来，故命
名为措杰寺”并说：“那时雅龙江对岸吉土山脚下新修一条大路，这条路上来往的有很多商人，众商人在该寺旁新建一座铁桥，桥的另一面有一汉城磊磊，当时桥上行走一位益西措杰空行母的化身，空行母的头上有孔雀羽毛宝伞盖。她坐在师子宝座上转法轮。那时道乎宁措寺以上的觉母（尼姑）都集中在此寺，开始时有一百一十三位觉母，渐渐发展成很多很多。有修证非常高的，还有不少觉母成就虹化身正果。”

自玛灯都的授记已实现：觉母措杰寺的河对面吉土山脚下已修了公路，此路上行很多人，雅龙江上又建有一座铁索桥，桥的那边有一城镇等为证，认定措杰空行母的转世。在甲孜觉母措杰寺坐床，当时具有五圆满：圣地圆满大成就者贝玛灯都授记之地；上师圆满益西措杰空行母的再现化身；时间圆满佛祖初转法轮时藏历六月四日；法圆满Paginator：《佛子行》；眷属圆满授记的觉母一百一十三位为首的信众。列绕林巴之侄女无疑是后世的侄女——牟措空行母。

随后亲临了辽荣（新龙）的十一座寺院，度化无数众生。从前将央钦则旺波给列绕林巴说：“你的夫人布母是我的根本上师墨珠林寺赤勒曲珍的转世，从今以后名为赤勒曲珍”，赤勒曲珍是米久贝珍的转世又是侄女，她的转世是牟措空行母。1989年（藏历土蛇年）噶绒寺坐床供曼扎，祈请当任寺主母。

贝若法王出逃前后多次邀请，1990年7月16日前往圣地印度，郎吉僧团的迎接下到达了第二布扎拉。当天中午在尊者的拉丈接见时，献上哈达与三依等圆满的供品，还献了常住世偈。尊者也赐予释迦牟尼佛像和哈达，并教导不分宗派的佛教众生世世持有施主与福田的关系，一至有着好的缘起。当天下午在新宫，尊者献黄金曼扎了法王前世净相法门金刚橛的灌顶等结了法缘。第二天藏历5月25日，在朗吉扎仓的大殿内，尊者为首的僧众，牟措空行母等严持清净戒的僧团等列绕林巴伏藏大师掘出的《金刚橛·极密利刀》的坛城，并作了
莲师祈请会供发愿等利益有情的法会。19日，在新宫内尊者和持措等用午斋。多世有互为师徒的发愿等谈话，法王自己立的《文殊息修轨车》、《大圆满讲授·手指佛》、巴珠著《三句要义》等大圆满的基、道、果的精要以及续部经部和续部的要义作了供养。在法王的前后多次请求下，尊者在22日（藏历5月3日）为少数弟子依五世尊者空行二十五印的心来《意修集精要》的大灌顶。25日（藏历6月4日）佛初转法轮圆满时上午，在新宫的主供吉祥经帝开佛佛像前，尊者、法王如意宝、持措空行母和郎卓堪布等大德僧团大发菩提心诵普贤行愿品，为利益有情作法事，尊者颁发持措是墨卓林寺米久贝珍的转世认定书。后来尊者写了如下《持措空行母常住世祈愿文·白个加持宝藏》：

嗡!嗡!嗡!
本空原始之力不断生
祖佛三根本海诸事业

请赐加持吉祥之善业
无边苦海中授苦难众
今求赐予净相智慧宝
海生天母喜乐之妙音
善发空行母前虔祈请
长寿不变金刚性常住
事业增长遍布十方轮
亲近师徒严持密乘戒
愿常宏法利生之广大业
饭处佛之殊胜大悲心
具力护法诸神之力量
不动清净心之大愿力
欲求所发之愿成善缘

此持措空行母常住世祈愿文，是由于莲花佛之后代堪仁波切古美彭措和同传承的众多僧人信徒的祈求下，释迦沙门登真嘉措写于十七绕迥七月十六日（2000年9月14日）达若萨拉大乘法苑。1990年7月31日（藏历6月9日）、应朗卓林寺的邀请前往朗卓林寺，在大雄宝殿内法
王和牟措空行母二位坐床。贝若法王、色拉寺吉麦堪布、政府官员和信众拜见，结了法缘，都献供品曼扎三依。
1990 年 10 月 22 日上午，贝若法王为首僧众依密集长寿仪轨祈请常住世。同时作了牟措空行母坐床仪式，供养了莲冠见解脱等，也献了圆满的三依曼扎。宁玛巴的主持法王贝若认定墨卓林寺米久贝珍的转世并献了丰富的供品。
1990 年 10 月 23 日，前往南方祥山、哲蚌大塔、金刚座（布达噶亚）、灵鹫山、波罗奈诃、舍卫城、毗尼山和尼泊尔三大佛塔等圣地朝拜供养，并发愿回向。1990 年 11 月 18 日经过香港回到刺荣五明佛学院。
1993 年按多珠根桑新彭的授记，众生接引极乐国之事业。在色达喇荣多洛班苏吉唐大平坝上，修了净土法十五天，牟措空行母为僧众、善信四十万人次，传授了《释佛子行》，无量光佛的灌顶和大悲观世音的灌顶。还传十善戒来断除打猎偷盗等恶行，不少人发愿诵佛号等作
了遍虚空之众生往生极乐世界之大善业。
1993 年 7 月因应美国仲巴仁波切的儿子萨迥仁波切、迦都仁波切父子和吉珠仁波切等为首各佛学会的祈请，陪同舅舅法王如意宝前往美国。为苏芒仲巴仁波切佛学会、阿帝苑、持明苑、慧藏苑、菩提法苑和雪神庙等的诸外国弟子传法灌顶，满了大家的心愿。23 日，应法国素加仁波切的邀请前往明智佛学会，24 日法王为素加仁波切为首的法国弟子传了列绕林巴著《金刚概极密集》按略轨灌顶，还传了大圆满本净立断和任运顿超的要诀。接下来牟措空行母也传了列绕林巴摄伏藏经典《莲师愤怒如来集》的灌顶。法王如意宝、牟措空行母、竹庆仁波切和格桑仁波切等到法国的高原熏香敬祭了家乡的诸山神。
1994 年 3 月应元多江玛日措寺多次的邀请，法王如意宝和牟措空行母二位为首十位高僧经过炉霍、甘孜等县的部分寺院亲临并传法。益龙神湖是前世素加的伏藏圣湖，因此到此地时出现了不少瑞相。竹庆寺和西日森哈佛学院
也邀请亲临。还到了协庆寺、果刹寺、措须上下二寺和格芒寺等传法灌顶结法缘。到达土嘎如意宝的道场江玛日措寺按师弟们和诸弟子的请求传法灌顶满了大家的心愿，创建了佛学院。还临了巴珠的道场格贡寺。应色须寺的邀请到该寺传法。应青海省玉树地区诸弟子的请求，到了十多座白教的寺院传法灌顶。在玛泣县霍部洛为信众传法，到玛泣雪山前作了熏香、沐浴等法事。阿尼玛泣送了黄金庄严表示欢喜。到玛波拉龙桑多的格桑尔王狮龙宫殿开光时，旦玛将军像的军旗自然动摇等出现了瑞相。此后到久治县的门唐寺，年布又则神山前熏香。法王在须措湖伏藏了龙王宝瓶，从湖中心掘了一小盒，还到达则寺、阿坝县措措寺、格帝寺等为信众等顶传法。到松番县日神山前自然六字真言山庙。红原县来迎送到麦瓦柴塔寺，为麦瓦、扎青和阿母科地带的数万个信众接见，结了法缘。应成都召觉寺请求参加千手千眼观世音大殿的开光。此后返回五明佛学院。

1994年秋季，应道孚县拉贡寺等诸多寺院及信众多次的请求法王与牟措空行母为首僧团大规模地迎接到拉贡寺进行了第二次为期十天的修法极乐净土大法会。参加法会的有堪布、珠古、喇嘛等一万余人，信众五十多万人次参加，牟措空行母作了观世音的灌顶和无量光佛的灌顶，《佛子行》、《四法宝鬘》和《三主道》等的讲授。受十善戒，封山禁猎，严禁偷盗。多人发愿诵无量光佛号十万遍等做了利益有情的大善业。

1995年，色达县达须和贡扎二部落的请求，法王与牟措空行母等僧众亲临，为期四天开《普贤行愿品》发愿及极乐国修诵法会。参加人数三万多，牟措空行母传了《心里话明点》并灌顶，按引众多有情到极乐国。

1999年2月，炉霍县列郎喇丈的祈请，法王如意宝和牟措空行母为首的僧众亲临并开了四天修极乐国法会，为信众五万多人牟措空行母赐无量光佛的灌顶和《佛子行》的讲授。还到布那寺用五天修极乐国大法会，牟措空行母为十多万信众传授了《四法宝鬘》、《三主道》
法王及空行母等卷众。在世界有名的红佛大殿里法王传授了居士戒和“古苦玛”金刚橛的灌顶。3月为大众佛学会灌了金刚橛。14日，参观了佛诞节。16日，为白玉菩提佛学会诸弟子灌了《文殊息修》的顶。

1995年5月21日，应马来西亚诸弟子的邀请，到马来西亚灌了《文殊息修》的顶。21日，牟措空行母灌了金刚橛“古苦玛”的顶，法王与牟措空行母回寺时，诸弟子难舍难分，发愿生生世世不离上师。

1995年，依法王的指示，发心创建大幻化网坛城。能依所依的全部资金都是牟措空行母出资。宝殿、四门、八幢、八宝幢、八幅、璎珞和金刚杵顶等，外面的八尸陀林、三十二莲花、立着的金刚护杵、火山、八天、八龙、十六供女等出资了四百万人民币的。坛城内的主供四十二尊寂静佛铜质象金像出资了十万四千四百元人民币。共计人民币五百万零四千四百元的资金建成的，成了有缘众生殊胜的福田。

1995年5月1日，应新加坡诸弟子的邀请，
1998年，大幻化网坛域的周围建了二十三座殿，其中有八大宗派、汉传和本波等的殿。东方：左三怙主殿、中显宗殿、右大圆满殿；东南方：左萨迦殿、中宁玛殿、右噶当殿；南方：左财神殿、中密觉威三金刚殿、右长寿三尊殿。西南方：左本波殿、中汉僧殿、右觉朗殿。南方：左时轮金刚殿、中莲自在殿、右八大行法、上师意集及金刚橛的殿；西北方：穷波嘎举殿、中卓贡嘎举殿、右格旦殿；北方：左政依殿、中度母殿、右门廊；东北方：左声闻罗汉殿、中护法殿、右西觉断行殿等共二十三座殿。诸项礼拜转绕等见闻思触者消除病魔违缘，终究成就无上佛果位。这是法王与持空行母二位的发心而实现的。

1998年，由于墨卓林寺本色仁波切和曲则江巴等的请求和持空行母的弟子贡觉扎那寺的诸喇嘛、珠吉，可青寺的珍迦仁波切等的请求下，于水虎年秋季，离开五明佛学院抵达成都，从成都乘飞机至拉萨贡嘎机场，到机场迎接的诸位接到前世的道场——墨卓林，僧众由哈达、香、幢、幡、钹、锣等来迎接。持空行母在墨卓林寺的宝座上坐床，圆满时是藏历9月15日，该寺喇嘛珠古为首的诸僧众献曼扎三依及三衣，请持空行母戴上该寺传承的莲冠见解脱，并作了常住世仪轨的供养。下午，该寺僧众的祈求按父王德达林巴的传承《金刚萨埵意修·解脱贤道》的灌顶等法缘。给全僧众赐予德达林巴和米旁仁波切加持物质成的释迦牟尼佛像，给佛学院的学僧赐予文殊菩萨像。持空行母朝拜前世的禅堂等三依，还参观时被破坏的帝宝。在密宗宫殿见到父王的塑像时，想起前世的比较边哭泣边发愿，当时在场的曲则江巴等僧众更进一步肯定诸位法主高僧的授记认定为米久贝珍的真身。现有的三依请持空行母过目并沐浴开光加持。僧众请求常到墨卓林寺来开示。为宏法别生常住世转显密法轮，祈请慈悲接受我等众生。持空行母开示：“女人之身作大业宏法利生比辈难，既然从前十七世纪墨卓林寺遇到困难时，米久贝珍空行母挽救本寺的宏法事业，承担了本寺的重任，因
此称之为墨卓林后宏法толк第二祖师。我得到米久贝珍的名号，因此我尽力为墨卓林寺的教证二法服务”等。

此后前往桑耶寺，为该寺僧众结了法缘。在拉萨大昭寺，释迦佛像面部度金献曼扎和僧众一切发愿祈请：一切利乐之源佛法常住世，一切众生受用幸福圆满。在拉萨居住的三天时间里，墨卓林寺主持东色仁波切也高兴地带着很多供养来看望时说：“这次空行母能抵达前世的道场，并坐床我也很高兴，今后请多多来我寺开示。”此后，接见了斯达珠古宁顿登孜、堪布根却登真、须色仁波切、多吉泽加伏藏师的儿子俄色多吉和登贝昴麦等诸多大德和信众，须色寻堪布与珠古也热情邀请，由于时间关系未能前往。该寺的分支巴鲁古郎与珠古、喇嘛、堪布和觉母全米拜见供曼扎三依，牟措空行母为他们传法加持。朝拜布达拉宫和罗布林卡等后返回色达喇荣大密光身莲苑空行母聚集处。

1999年，持明自在十万僧大法会期间，法王与空行母的诸弟子属墨卓林寺的分寺，贡觉可青寺、扎那寺、协钦寺等三十五座寺院的僧人献了一次常住世祈请和三依曼扎。空行母赐予每人一小尊佛像。

2000年，色达五明佛学院开金刚萨埵修一亿遍大法会时，墨卓林寺主持旦道登孜和扎西登珠布二位前来向空行母献三依曼扎，赞重法衣，缎子堪布幡等，还向全僧众供灯添油灯。另外五十七座墨卓林寺院的分寺也祈请常住世供三依曼扎等，特别是龙（新龙）县境内的墨卓林寺的四十多座寺院的僧人加之上措的弟子也祈请常住世供三依曼扎，其中供汽车、地毯、垫子、虎皮、豹皮等贵重物品的很多价值三十万元人民币。也有其他寺院和弟子的实物及观想物普贤供品云。空行母做了供养三宝后全物品返赐予各寺院。一位空行母的这种隆重供养是历史上难得的一次。牟措空行母重视佛法的精要是教证二法，为墨卓林寺创建佛学院捐了十五万人民币，为常开金刚萨埵法会和佛学院的开支等共捐了二十三万五千元人民币。
2000年，《藏历铁龙年》前往多康二十五大圣地之一辽阿孜柴（新龙）雄龙扎嘎神山，此年一年聚集诸神山期间，法王如意宝、牟措空行母和阿尼美珍等三位现神通到达此地加持，奇妙地在岩石上自然出现了三位的法像，其真确的亲眼看到的信众也有不少。辽柴（新龙）古如寺的登孜多吉古着魔时，猛列祈请空行母，牟措的法像开口说话讲三宝的功德，因果业力等教诲并消除魔障。一位对牟措非常有信心的放牛小女孩遭到雷击烧坏了全部衣物，但空行母的像章所在的衣物没有烧坏，小女孩没事。辽柴（新龙）麦科的觉母弟子叫切麦的遭到雷击时，边上的羊都死了很多，但她带有牟措空行母的像章，因此没有一点伤害。

2000年，法王、空行母及美珍等藏汉僧尼三千多位去朝拜空行母诞生地——则青穷夏。此地的阿甲部洛答应建一座塔作为众生的福田。

总的来说，牟措益西措姆空行母的主要事业是七次修极乐国净土大法会时有一百七十多万人参加，与法王同行整个地球顺时转了一圈，度化了无数众生，为有缘弟子传了法甘露。对于一位西藏女人来说，不具地位，又无文化，成了他人的差使等受苦，因此空行母发心摄受女弟子，度她们到解脱道上，出家的女尼都有好几千人，其中有一百多位贤哲尼，排各地寺院去当任讲经说法的堪母（女法师）。

色达喇察帝玛它拉莲华空行母聚集苑分三院五组、八县。三院：原生法身院，刹生报身院，密生化身院。五组是：中金刚组，东宝轮组，南珠宝组，西莲花组，北宝剑组。八县是：色达县、炉霍县、甘孜县、辽柴（新龙）县、道孚县、康定县、青海境为一县，西藏境为二县。每天有两次讲经，年青的学经论及文化，五十岁以上的修五加行及本尊，初十二十五有会供，诵戒，禁食等。闻思修方面很精纯，现在空行母牟措正在传授夏噶措珠让卓著《大圆满讲授·大鹏金翅鸟展翅飞翔》。不管从那方面看正信前世米久贝吉珍玛的三密无二无别。

有诗云：
功德遍满虚空大恩母
托育雪域众生之成长
唯一佛母智海示现戏三身空行母主赐加持
前世倍植福报似曙光
诞生佛法庄严殊明日
g激发贤哲养育光和热
所化众莲托育如母亲
知识渊博不是我说讲辩著皆稳如山
成就功德不是虚构不共悉地云彩美
善行事业不是捏造四大事业雨水多
奇特传记不是夸大甚众所周知功德赞

正知正念搭成铁围墙
不动不摇三学稳如山
显密功德日月作庄严
智海空行母请常住世

圣尊母之嘱德深似海
一口喝尽功夫虽没有
虔信祥草沾上一滴水
愿成有缘信心之良药

诸佛菩萨智慧之内相
西边彩云显得跟年青
升起文殊智慧月光时
祈愿遍知大海增长善

三年前就有传记的愿望但忙绿而过。后来由于辽荣（新龙）的堪布索朗嘉措等诸多堪布师兄弟的请求下，以贡觉可哲青加森波切的记录为增补内容，请果洛旺德土旺仁波切和登孜嘉措二位作了认真的校对工作后形成初稿。铁龙年藏历 10 月 25 日聚集莲部空行母的吉日脱稿。法王如意宝的德修曾相弟子，辽荣·阿扎于太平洋中的小岛台湾喇荣显密智佛学会敬编。
The Chariot of Faith:
A Biography of Jestun ma Mume Yeshe Tshomo
the incarnation of Mgyur Palgyi Dolma

Mi 'gyur dpal gyi gtron ma 'i rnam rol
rje btsun ma mu med ye shes mtsho mo 'i rnam thar
dad pa'i shing ria
The king of the speech who is not scared to expound the teaching of Sutra and Tantra,
Who possess incomparable knowledge, which is the sources of millions of prosperity,
The king of Dharma who is praised by victorious one for his lucid explanation of the scriptures,
The Omniscient one and the grateful master may victorious.

In the infinite nature of great space,
The Self-reflecting wisdom of the body, the young sun is gorgeous,
With whose emanation free the beings from the ocean of suffering.
Master of three-bodies, the chief of the Daki may victorious.

The ocean of wisdom and the deeds of the master.
Which is hard to narrate by innumerable Tathagatas,
Is unable to known by a mind of a common person,
I shall describe in brief as for a basis of devotion of ones own mind.

Here I shall describe in brief as a dew-drop from the ocean of the biography of our refuge, the supreme master, the prosperity of all the Dakis, the Munred Yeshe Tshomo, whose flag of fame has hoisted at the tip of the samsara. This is described in two ways: (1) explaining the previous lives in brief and (2) explaining this life in detail.

(1) In the end of the scripture of Rangtig Shabdrung Terjon Gagya, it is predicted,

"Specially the grasper of the unified teaching lineage of all the Sagatas,
Abode the master of Dharma,
Is the holder of the teaching lineage of the great secret Nyingthig.
In the realm of nature, she is called Samanta Bhadra,
In Potala—called Arya Tare ma,
and in Pilri Pema—called Yeshe Tshogyal,
Ogyen Zhuang ma and present Kharchen za.
She will emanate innumerable emanation form the birth,
The Machig Labdon, Nangsa Odbum,
Zurmo Gebum and so forth and,
At the corner of Yor-po in the south of Samyqe,
As the last birth of Bairo who has the marks and the Holder of the lineage who holds the name of Dakki Donma,
And whose mind is rich with the teachings of Sutra and Tantra,
Who has crossed the other side of all the Tantric (Ocean),
The Yogini who experience the meaning of the Tantra,
Who discuss with me on the nature of phenomena,
Even there is no end to the emanation of the ray of moon,
She is the last birth of actual Tshogyal.

Thus she is known as Samanta Bhadra, Arya Tarema, Yeshe Tshogyal, Machig labdon, Nangsa Odbum, Zurmo Gebum, Migyur Paldon. It was also predicted that there will be Continue incarnation.

Further more in the biography of Tagsham Terjon Tshogyal it is said "At the time of Arya Sadarudita" (Always crying), when she took birth as the daughter of a businessman, she went to Arya
Dharmodgata (Chos Phags) with five hundred other girls and did irreversible prayer. Therefore, after death she dwelled into many places of Emanation bodhisattva and again emanated as the daughter of Ganga and appeared in front of Buddha. There she compiled the teaching. As it is said that (taking birth as) Sarasvati, she benefited various beings in the realm of Emanation body, and at the time of Bodhisattva Choe Phug (she took birth) as a daughter of a businessman, at the time of our Lord Buddha (she was born) as Singmo Ganggai Lhamo (Sister Ganga Devi), in the realm of Emanation body she was predicted as the incarnation of Sarasvati. Moreover, great scholar Anandamati in his Ter Chen Rinpoche Ka says—it was predicted that she (Yeshe Tshompo) will take incarnation as Bhramani Zug kyi Nyima, Siddha Ku Ku Ri pa and Dakini Sukha Siddhi in India. In the biography of Nyagla Pema Dudul by Nyagla Yeshi Dorje in the chapter that describes the activities such as building monasteries as the places of accumulating merit says—after that she went to Gyazur in Nyag, gathered new monastery and blessed the place. They she build new monastery and named Sang Ngag Dechen Choeuling. She build another new monastery and called Tshogyal Gon. The statues were installed and predicted that Buddhism will be spread in these two monasteries. It was said—"in the future a real incarnation of Tshogyal will come to these monasteries, therefore these monasteries may be called Jowo Tshogyal. At that time a new road will be constructed at the beneath of the mountain called Jithu in Nyagchu Pharkhar. Many business men will travel through that road. That time an iron bridge will be build at the corner of that monastery. And there will be a illuminating city on the other side of that bridge. Real incarnation of Khadri Yeshi Tshogyal will pass through that bridge and Dakinis will unfold umbrella made out of peacock feather. A throne will be erected from the underneath stacked with white lion and turn the wheel of Dharma. At that time nuns as far as from Tam Nyimtsa monastery will gathered. In the beginning, there will be one hundred and thirteen nuns and the number will increased gradually. There will be nuns with high knowledge and will attain rainbow body."

In Chagdor Dega Pulzed of Rizgin Choegyal Lingpa said that Jetsunma is the real incarnation of Tshogyal. He said—

"Chagrong master Tsho who is the incarnation of Tshogyal, The Bodhisattva who hold the lineage of Buddhas,
The male and female people who hold the essence of the Shasana, Who will be pleased with the gyan, who is me, and (she) will protect the religious tradition."

Chagrong Lama Tsho the incarnation of Tshogyal was born in the caste of Chagkung Rongtsha. She was known as the great master the holder of Vajra. In other words, the incarnation of Ye shes mti shog will born in the clan of Lchang khung rong mtha. She will be the lineage holder of Serjong Lama himself and there will be Mtsog word at the end of her name. Likewise, Pavo Lasrab Lingpa said "Even though he could not benefit Gyazur Jowo monastery (Nunnery) at this time of period, but in the future one of his niece will do great benefit. It appears that this statement indicate toward his next life.

In the Terting of Rizgin Ogyen Dine, who was praised by the great Yogi of clear light Mahasampampa Khenchen Munsel
In the future places at the mountain called Sīri lotus light,
A dakini with hair shining in clear blue.
When we throw this body after death,
May you lead us by your finger.

Like this there are many other predictions.

II. The father.
Her father was Tashi Gyatso, born in the clan of Apang Tsullo, the
great siddha of profound cutting tradition who was praised by
Choeying Rangdol, the great ascetic of Gyukhang the incarnation of
Mahapandita Vimalamitra. Her mother was Medon, the bodhisattva,
born to the daughter of Chagkong Pete in the clan of Chagkong
Tagthung Duejom Dorje. She was born on second day of fifth
month in the year 1966 the fire-horse year of 16th Rabjhang without
any labor pain to her mother at north-east Zichen situated in the
north of golden place called Lamarung. At that time sky was filled
with five colored rainbows and clouds. She was given the name as
Munred Yeshe Tshomo by Choje Yeshin Norbu, after he
completed one hundred million recitation retreat of Mañjugarbha.
Due to great tie of prayers and Karmic ties between Choje Yeshin
Norbu and Munred Yeshi Tshomo they performed great benefit to
sentient beings for garland chain of birth. At the time of twenty five
master and disciples they born together as disciples named the
Namam Dorje Duejom and Khado Yeshe Tshogyal. At the time of
Fifth Dalai lama they born as master and pupil called—Dodag Pema
Thinley as master and Migyur Paldon as the pupil. At the time of
thirteenth Dalai Lama they came as father and mother called—
Terchen Laerab Lingpa the father and Khado Bomo as the mother.
And at the time of Fourteenth Dalai Lama they came together as
niece and uncle—Chojje Yishin Norbu as uncle and Jetsunma
Munmed Tehmo as the niece. In the future also, they will live for
oceans of eon and work for the benefit of the sentient beings till the
end of the ocean of samsara, which is the quality of a Bodhisattva.

A pleasant feeling spread all over the body of her mother when she
entered her womb. No one knew that her mother was pregnant until
she was born. After birth she did not had milk for three days. She
never peed in the bed. She always sit straight even she was an infant.
She could recite the king of mantra A ra pa tsa before she could say
mother. She recite A ra pa tsa even she was sleeping. Therefore,
others says that daughter was reciting A ra pa tsa even though she
was in sleep. When she was residing at Yachen thna, every day she
recite the root mantra of Buddha Aishoka for one thousand times.
When she could not recite five thousand times, she would make her
face. However, when she could complete it she wear smile on her
face. She saw many image of Buddha Aishoka on every leaf of Pemna
tree. When she was three years old, her mother had to go for a
meeting to the district head quarter at Serta. For her mother’s well-
being she realized Tashi Gyepa (eight prosperity) without learning.
After completing one set of Tashi Gyepa prayer she threw one
whole sheep into the pot, but the pot did not fill. From the age of six,
she could give predictions without any hesitation. When she went to
herd the goats, she compete race with an animal called Dremo and
roams with wolves. Every body would think that she would have
cate by the animals. But to their astonishment she returns home
unharmed.

When she was in Chunya an image of Vajrarah, extracted from
the heart of the main image of Tsuglag khang in Lhasa jointly by
Terchen Lerab Lingpa and His Holiness Thupten Gyatso (XIII Dalai
Lama), displayed expression of happiness to Jetsun ma, and begin to
dance. The image spoke out such as Ha ri ni sa, the sign language
of the Dakinis. Palzod, Tsetum and many other children who are
present there saw this incident. Because of this she became famous
by the name Jetsun Phagmo Shepa. At the age of thirteen she
completed one million retreat of Yi dam. She started learning
reading from Chojje Yishin Norbu. She learned them without any
difficulties. As it is stated in her adoration:

"From the masters and the teachers who possess five qualities,
Have received the vows of four abandon and seven abandon,
That also, could not be born without renunciation,
Therefore, it is very important to have the mind of renunciation.
At the age of seventeen by the great inspiration of renunciation and
seeing that the Shila (vows) as the main base of all the knowledge,
she received the vow of Sramanerica from most learned master
Tsodru. After receiving the vow, she never ever had stick by faults
and she is still protecting her vows as eye balls.

Acquiring Knowledge
From Yishin norbu the king of all three realms, she received
teaching on Geakti Karika (the verses of novice vows), four practice
of Bodhisattvas for four times, commentary of practice of
Boddhisattava by Minyag Kunsang for four times, the preliminary text Kunsang Lamai Zal-lung for four times, Dulwa Tshochen (great ocean of discipline), Dulwa Metog Tseng Gyur (flower rossary of Vinaya), Donsurn Namnye for three times, and Nīlā sāstra (Gyalpo Lhugtyi Tanchoe) for three times, root text of Abhidharma, the great Abhidharma commentary by Chims, Khajjug of Mipham pa for three times, Auto-commentary of Tsema Rigter (the logical mine of reasoning) by Sakya pandita Commentary of Tsema Rigter by Mipham Rinpoche, and commentary on Tsema Rigter by Blo gter dbang po for three times. She received the teaching on Tsema Dedun Yikyi Munsel of Khedrup Geleg Palsang and great commentary on Pramāṇavartikā by Mipham Rinpoche. Moreover, the root text of Madhyamakavatāra and the commentary on Madhyamakavatara Jangdel Dawai Shal-Lung by Mipham Rinpoche. She also received teaching on commentary of Madhyamakālāmākāra the Jamyang Lamai Shal-Lung for three times. She received teaching on following texts:

Nyeshes Donna—three times
Jangdel Dawai Odzer (commentary of Madhyamakavatara),
Jgupa Chendrel by Lobsang Wangpo (commentary on Madhyamakavatara)
Commentary on Sūtrālāmākāra by Mipham Rinpoche,
Root text of Prajñāpāramitā,
Sherchen Chidzin (general meaning of Prajñāpāramitā) by Paltul, Delchung Donsel,
Pundarika of Mipham Rinpoche,
Duepa Gyanjor (Prajñāpāramitā sūtra collated with Abhidharma-yālamākāra),

Commentary on Dodue Pa,
Commentary on Mahāyānottaratantra by Mipham Rinpoche,
Great path to Liberation by Je Tsongkha Pa,
Brief text on path to Liberation by Je Tsongkha Pa,
About Mahamaya,
The root text of Sangwa Nyingpo (Secret essence),
Gyakong Chendrel Kunchen Shal-Lung—six time,
Commentary of Sangwa Nyingpo “Chogden Nunsal”—two time,
Yikyi Munsel (eliminating the darkness of mind), Marig Munsel,
(eliminating the darkness of ignorance), and Sangnying Chidzin Odgel Nyigpo (explaining the general meaning of Sang Nying the essence of light)—three times,
Sang Nying Chidzin Zod kyi Demig (explaining the general meaning of gyang saying the key to treasure)—two times,
About Mahasampamna (dzogs pa chen po)
Longchen Zod-Dun (seven treasure of Longchen), Ngalsor Korsum, Rangdol Korsum, Thiyig Yeshi Lama—two times,
Commentary of Chetsun Nying Thig by Jamgon Kongtrul Rinpoche, and commentary by Lemb Lingpa on Chetsun Nying Thig—two times,
Lama Yangdri—three times and guide on Nying Thig by Marling Terdag Lingpa—three times, and instructions on Bardo Dug of Karling Shitro—two times,
Sangye Lhtag the instruction on Gongter of Choeje Yishin Norbu, Jangter Gongpa Zangtar,
Khading Shoglab the instruction of Shabkar Tshogyed Rangdol, and initiation of four singles of Nyingthig—three times.
The detail conception of Jetsun Jonangpa the great expounder of Kalacakra initiation, and Kalacakra initiation compiled by Mipham Rinpoche—three times.
Kalacakra initiation compiled by Lasab Lingpa—three times.
From Gyalwangan Thamche Khyenpa received initiation of component of the essence of all the mind of twenty five deities manifested to fifth Dalai Lama.
Received initiation of one thousand arms and one thousand eyed Avalokiteshvara according to the practice of compassionate Patmo and the initiation of Acalavajra in Ghuya Samaja according to the practice of Arya as well as the long life initiation according to the white Tara Yishin Khorlo.
From abbott Gedunpal she received lineage instruction of great commentary on Kalacakra by Mipham Rinpoche. And from Tulku Dechen, she received complete initiation and lineage instructions of Lerab Lingpa. From master A Jamshie received completed initiation and instructions of Dodjang Bunzang (excellent wish-fulfilling vase) of Man-Ling. From Lama Karchoe she received completed initiation of Gangier Gongpa Zang Thel and form Khenpo Depa, she received teaching on Sangaying Chidon Odzol Nyinpo (The general meaning of gsang shingy, the essence of clear-light) and commentary on Madhyamakavatara written by abbot himself, and commentary on Madhyamakavatara by Mipham Rinpoche.

In short, she received teachings on Sutra, tantra and other knowledges from great masters. She received ripener the initiation, liberator the instructions and support of teaching. Especially, she received all the traditional instruction of Nyingma tradition as water is poured from one vase to another. For the first time, when she was enthroned to the golden throne lifted by fearless lions at Tshogyal nunnery in Gya zur, she gave teaching on Deeds of Bodhisattvas for three times. She also gave teaching on Choeshi Rinpoche Throngwa and Jangsem Norbui Throngwa for three times. She gave away teachings on Kunuzang Lamai Shal-Lung the preliminary Faltul, Bodhisattvas way of life, Khejug of Mipham Rinpoche, Nyeshoa Donna, commentary on Madhyamakavatara, Semnyid Nyalsok, Cisal Nyinpo—explaining the general meaning, Yidkyi Mursel, Marig Mursel and Man-ngag Zed and so forth.

In 1985 (wood-ox year), she went to the seat of the previous birth of Choje Yishin Norbu, the Lerab Lingpa, and to Kalsang monastery at Nyarong Shar, the seat of Khado Bomo—previous life of Jetsun Mutsho Rinpoche. At that moment there are many incidents that manifest the recollection of previous place and so forth. However, it is kept secret at this point.

In 1987, (Fire-hare year), Jetsunma Muced Yeshi Tshomo lead ten thousand Tibetan disciples to follow Choje Yishin Norbu to the pilgrimage of five peaked mountains in China. In 1988 (Earth-dragon) while staying in Nyagshang Dagkhor, she gathered many disciples and followed Choje Yishin Norbu to Nyarong. After that she went to Dechen Sang-ngag Choecling in Nyarong Gyazi and stayed there. Then as per the predictions of great siddhas Pema Dadul, she constructed road on the other side of the river of the monastery of Tshogyal nunnery. Many travelers passes on that road, and inhabitants came in to being on the other side of the bridge. Seeing all these signs, it was decided that she was the unmistakable
incarnation of Khado Yeshi Tsewang. She was then enthroned at the Tsewang nunery in Gya-zi by unfolding a peacock-feathered umbrella on the top and white lion throne underneath. That moment five prosperous things were assembled—the prosperous place: Jomo Tsewang Nunery which was predicted by great siddha Padmasambhava, Mume Duddul, Mume Tshoemo the prosperous master—incarnation of Khado Yeshi Tsewang, the prosperous period—the fourth day of the sixth (Tibetan) month the day on which lord Buddha turned the first wheel of Dharma, the prosperous teaching—the compendium of the 37 practices of the Bodhisattvas which is esteem to Nyul chu thogmed, and the prosperous disciples—113 nuns with other devotees. Calling her as the niece of Larab Lingpa is an indication to her next birth as Jetsun ma Mume Duddul. She visited about eleven monasteries in Nyagrong and lead the being toward the path of liberation.

Long time back Jamyang Khentse Padma Odsal Dongag Lingpa told Larab Lingpa that your Dakini is the incarnation of Jetsun ma Thinlay Chodon the wife of my root master Ogyen Mindrol Ling. So, from here in after she should called by the name “Thinlay Chodon”. Thinlay Chodon was the both incarnation of Migyur Palden and the grand daughter of that lineage. Therefore, it is confirmed that Jetsun Mume Duddul is the undisputed incarnation of Thinlay Chodon. In 1989 (Earth-Snake Year) she was enthroned to the golden throne of Kalsang Monastery in the east. She was offered lots of offerings and confide as the holder of the teaching.

After invoking the previous prayers and with the blessings of His Holiness the 14th Dalai Lama and most respected great savior and Siddha Padma Norbu Rinpoche invited Choje Rinpoche for several times to India. At his invitation he visited Dharamsala the temporary seat of His Holiness the Dalai Lama. He was received by the monks and the dignitaries of Namgyal Monastery. On the same day, he had the audience of H.H. the Dalai Lama for the first time. On that auspicious day he offered the symbols of body, mind and speech along with abundance of other offerings to His Holiness the Dalai Lama. His Holiness also offered Choje Rinpoche an image of Lord Buddha and a divine scarf. His Holiness advised him to work for the preservation of the teaching without discrimination. It is obvious that His Holiness is highly respected and admired all over the world. His fame has been increased as the moon.

In the evening of that day, in the new palace, His Holiness offered golden mandalas to Choje Rinpoche and received lineage teachings and initiation of Ripening and Liberation mandalas of Panchen Dorje Shuku. On auspicious day the 25th day of the fifth Tibetan month, Choje Rinpoche opened the profound treasure of secret Phurpa Yangsang Pudi of great Siddha Larab Lingpa to the congregation headed by His Holiness the Dalai Lama, community of Namgyal monastery and Jetsun ma Mume Duddul in great Namgyal monastery. He performed great offerings with the Guru prayer for the benefit of all sentient beings. On 19th June in the new palace, he had lunch with His Holiness the Dalai Lama and Jetsun ma Mume Duddul. At the lunch they discussed on their previous lives for a long time. Choje Rinpoche offered teachings on Mahasamparman (great completion),
through the teachings of Pure-appearances, Jampal Shidup, Thiyet Sangye Lagter, Tshigsum Nud-deg of Choje Palul to His Holiness. At the constant request of Choje Rinpoche, on 22nd June, the 3rd day of 5th Tibetan month, His Holiness gave initiation of Tangdug Yangnying Kuntu—essence of 25 pure-appearance of Vih Dalai Lama to Choje Rinpoche and few disciples. In the morning of 25th June, the 4th day of the 6th Tibetan month, the day on which Lord Buddha turned the first wheel of Dharma, His Holiness the wish-fulfilling gem, Jetsun ma Mune Yeshi Tshom Mo, Khenpo Namdol with other disciples generated Bodhicitta in-front of Kyelrong Jowo Vatizangpo the main statue of new palace. They offered the prayer ‘Samantabhadra Pranidham’ and prayed for the betterment of all living beings. His Holiness confirmed Jetsun ma Mune Yeshi Tshom as the true incarnation of Manling Migyur Paldon and presented her the seal. His Holiness composed her long life prayer called “Great Treasure of Hundred Blessing Words” and presented to her. The prayer is as follows:

Om Svasti
Undisrupted self-skill, the emptiness from begin-less period,
Shines the beauty of the action of spontaneously arisen body in thousands (of rays),
By the action of three-root oceans of victorious one,
May offer the auspicious words to rain the great blessings.

To the humble beings sung in the infinite ocean of existence,
By offering the supreme light of pure wisdom,
Thousands of melody tunes that please the goddess of the ocean (Sarasvati).

I pray to you Jetsun ma, who is skillful in playing (the tunes).
May your life as firm as Vajra,
May your action spread all over the directions,
By the pure commitments with relatives and patrons,
May you serve for the prosperity of the teaching and beings for long time.

With the energy of the profound mind of the refuge the victorious one,
and with the power of ocean of powerful protectors of the teaching,
and with the firm prayer with pure minds,
May light ignite the meritorious wishes of all.

At the request of Khan Rinpoche Jigna Phuntsok the lineage holder of Gyalwang Padma and many other devotees to compose a long life prayer of Mune Yeshi Tshomo, the incarnation of Jetsun ma Migyur Paldon, Sakya monk Tenzin Gyatso completed this prayer on 16th day of the 7th month of 17th Rabjung and 14th September 2000, in Thokchenling monastery. May this increase the prosperity.

On 31st July 1990, the 9th day of 6th month of Tibetan calendar, Choje Rinpoche and Jetsun ma Mune Yeshi Tshomo were received by the abbot, Tulkas and other dignitaries of Namdol Ling monastery, head of the settlement office and many other devotees. They were invited to the golden throne supported by fearless lion in Namdol Ling monastery. Kyabje Dubwaw Pema Norbu, the abbots of Sera-je and Sera-mey monasteries, the head of the settlement and
other dignitaries of monasteries offered mandala to them. After that they gave an audience to all devotees.

On 22nd October, 1990, headed by Kyabje Dubwang Pema Norbu, offered long life prayer to Choje Rinpoche based on Ghayasamaja mandala. On the same day, Jetsun ma Munmed Yeshi Tshomo was enthroned to the golden throne and offered Padscha (the hat) and mandala in abundance. The great master of Nyingma tradition, Dubwang Pema Norbu confirmed Jetsun Munmed Yeshi Tshomo as the real incarnation of Migyur Paldon of Ogyen Mindol Ling and gave her name. He presented lots of offerings as a token of gratitude.

On October 23rd they left Namdol Ling. They visited Shri Parvat in the south, the great stupa of Shri Danyakata, Bodha Gaya the supreme place of pilgrimage, Gridakuta hill, Varanasi, Shravasti, Kushinagar and three stupas in Nepal. They offered lots of offering and prayers in these supreme places of pilgrimage. After completing the pilgrimage they returned to Nangten Lobling in Larung (ཧྭ་བྱུང་གི་ལྡོང་ཁྲི་ལོབ་གླིང་) via Hong Kong on 18th November, 1990.

In 1993, according to the prediction of Djobub Rinpoche, Jetsun ma Munmed Yeshi Tshomo gave teaching to about four hundred thousand devotees at large ground of Serthang Larung Do where great translators and pandits were being received and seen off. She gave teaching on 37 practices of Bodhisattvas, initiation of Amitabha and initiation of great compassionate one the Avalokitesvara. After

and initiation of great compassionate one the Avalokitesvara. After this teaching the practice of hunting and stealing by people came to an end. People started following the vows such as reciting Amitabha root mantra and so forth. In this way she started shining the sun of action to liberate the beings pervaded through out the space to supreme blissful land (Sukhavati).

In July 1993, at the invitation of Zumang Dhungpa Sye Rinpoche father and son, Gyaitul Rinpoche with many Dharma centers, she visited America with her uncle Choje Yidshin Norbu. She visited Dharma center of Zumang Rinpoche, Atisha Ling, Rgyud Ling, Yeshi Nyingpo Ling, Jangchub Choeling and Gangsha Lhakhang and fulfilled many foreign disciples by Dharma teaching.

On 23rd she visited Rigpa Center at the invitation of Sogyal Rinpoche in France. She was received with great honor. On 24th Choje Rinpoche gave initiation on Ptharpa Yandsarg of Laca Ra Lingpa to French disciples headed by Sogyal Rinpoche. He gave teaching on Great Completion on the basis of Kadag Thegchoe and Lhundup Thogtal. Jetsun ma Munmed also gave initiation of Desheg Dolod Duepa, which was derived from Laca Ra Lingpa’s treasure of teaching. Choje Rinpoche, Jetsun ma Munmed, Zogchen Rinpoche and Kalsang Rinpoche went to the high places in France and made offerings to the gods and protectors of ones own country.

In March 1994, Choje Rinpoche and Jetsun ma Munmed visited Zatod Changma Rithoe at the constant request of the lamas and lay devotees of that place. They visited few monasteries in Dago and
Karde districts and gave teachings. Choje Rinpoche visited Yilhang Lhatsho, which is the treasure lake of his previous birth Nyag la Sodgyal. In that lake he saw many miraculous appearances. After that they went to Zoegen Shrisinha and Zoegen monasteries. Then they visited Shechen monastery, Go Tsha monastery, upper and lower Zachu kha tho shal and Gemang monasteries. There they gave teachings and initiations according to their wishes. After that they visited Changna Ritshoe the seat of Thupga Yishin Nortbu. They gave initiations, oral transmissions and teachings and fulfilled their wishes. They started new Shedra (place of learning). After that they went to Gegong monastery the seat of Palayul and Sershul monastery and gave profound teachings. Then they visited place called Yus-bru-hu in Tsho-Ngon province at the invitation of two of their disciples. They went to as many as ten Kagyutpa monasteries and gave various teachings and initiations. From there they went to Machen District. There they fulfilled the devotees by teachings. Then they went to Magyal Penma in the east and performed the offering. As a sign of that the Amnye Machen was pleased by his offerings, he was rewarded with an ornament of the first gem—gold. From there they went to Songdup Tagtse and performed the consecration of the images of Zamling Sengchen Dadul. When they tossed flowers on the images the flag in the hand of the image of minister Damma was waved. Such kind of auspicious signs occurred. From there they went to Munthang monastery in Chigdil district. They made offerings in-front of Nyamo Yotsho and Choje Yishin Norbu hide vase-treasure in Chugtsho lake. He went to the center of that lake and obtained a casket of treasure. Then they went to Tagtse monastery and gave initiation to many devotees. From there they went towards the east of Zangchu district. When they reached the retreat center of Mani Rang Jung, they were received with great honor by the district of Khyung Chu and invited to Rayang monastery in Mewa. He gave teachings and audience to thousands of monk and lay devotees in Mewa, Dachen an Amoe. Then from there they went to Thindo to inaugurate the monastery of Thousand eyes and thousand hand avalokeswara. After the inauguration they returned to the remote place of Sarchen Odku.

In the autumn of 1994, at the request of many monasteries and people in Tawo, Choje Yishin Nortbu and Jetsun ma Munme Tsho went to Ragang monastery. They were received with great honor. The ritual of Dechen Shingdup Chenmo was held for ten days. Jetsun ma Munme gave initiation of Avalokitesvara and Amithaba to the gathering of about ten thousand Tulkus and fifty hundred thousands devotees. She also gave teaching on Practice of Bodhisattva, Choe Shi Rinpoche Thengwa, Lam Tso Namsum, Gewa chu Thim, Rigya Nyon Thim, Kugya Jag Thim, and recitation of one Lac root mantra of Amithaba. In this way she opened the door to liberate the sentient beings into the prosperous land.

In 1995, at the invitation of Serted Tashi and Kangtsa Tshowa, Choje Yishin Nortbu and Jetsun ma Munme with their retinue went there. There they performed the prayer of Dechen Shingdup (Accomplishment of Blissful Land) on the basis of Bhadrakalpa Pranidhan for four days. Jetsun ma Munme gave teachings on Nyingtong Nying gi Thigle and initiation on saving the seeds for
liberation that leads to Blissful Land, to about thirty thousand devotees.

In February, 1999 at the request of Lama Nenang Ladang of Dago Zong, Cheje Yeshin Norbu and Jetsun ma Mumed went with their retinue and performed Blissful Land prayer for four days. Jetsun ma gave initiation on Amitabha and teaching on Bodhisattva practice. After that on the request of Dago Bumnya monastery, Cheje and Jetsunma with their retinue went there and performed Blissful Land prayer for four days. Jetsun ma gave teaching on Choekyi Rinpochhe Thengwa (Garland of Four Dharma Jewels) and Lantsor Namsum. She gave initiation of Avalokitesvara to more than one hundred thousand devotees.

In March, 1995 Cheje Rinpochhe and Jetsun ma with their retinue visited Nyagrong district on constant invitation from 47 different monasteries. They were received with great honor. With devotees numbering more than 6 lacs, Cheje Rinpochhe and Jetsunma Mumed performed Blissful Land prayer for eight days. During that period Cheje Rinpochhe gave teaching in the morning and Jetsun ma Mumed in the evening. She gave teaching on Bodhisattva practice, Lamso Namsum, Choekyi Rinpochhe Thengwa, Nyintam Nyinling Thgle, initiation of Avalokitesvara and initiation of Amitabha. Jetsun ma Mumed was enthroned in Odpung monastery and offered mandala and other offerings. She let many devotees into the virtuous path and made an end to the stealing and harming. She leads the beings into the path that leads to the Blissful Land. At that time most amazing thing happened was the raining of white, yellow, red and green relics and secret pills called liberation on taste. She leads the beings to the stage of great devotion. On the constant request from the devotees Cheje Rinpochhe and Jetsun ma Mumed visited Minyag in Tiger year. On their way they visited few other monasteries and Ralj Tod Monctun monastery. There they performed prayer of Blissful Land for three days. They spread prosperity to that place by giving teachings and initiations to the devotees.

On 1st May, 1995 Cheje Rinpochhe with his retinue visited Singapore on the request and invitation of the disciples in Singapore. There, Cheje Rinpochhe gave Upasika vows in world famous Hung Hphu hall to the disciples. After that he gave initiation of Phurpa Garkhugma. He gave Phurpa Garkhugma initiation to the students of Datong Dharma Center also. Jetsun ma Mumed gave initiation of Jampal Shidup. On 14th they went to watch the celebration of Buddha's Birth Anniversary. On 16th they went to Palyul Jangchub Dharma Center and gave initiation of Jampal Shidup.

On 21st May, 1995 they (Cheje Rinpochhe and Jetsunma Mumed) visited Malaysia on the invitation of the disciples. There Cheje Rinpochhe gave initiation of Jampal Shidup. In the evening of 21st May, Jetsunna Mumed gave Phurpa Garkhug initiation. At the time of returning back to the country, emotions and devotion of the disciple in Malaysia could be seen from the tears running down on their faces. They prayed for constant relation with Rinpochhe in births to come.

In 1995, on the instruction of Cheje Rinpochhe and with his blessings, erected a 3D mandala of Shri Mayajala, which is one of the most venerable in the world. All the expenses on the images...
inside and outside of the mandala was beard by Jetsunma Mamed. An amount of more than four thousand four hundred lacs rupees were spend for the palace, four gates, eight porches, eight dwajas (Gyaltsen). Eight pillar covers, nets and half nets, eight cemeteries, thirty two houses, Vajra pillars, fire mountains, eight gods, eight nagas and sixteen offering goddess. In total they build a base of accumulating merits for the beings that worth Rs. Five millions.

In 1998, Choje Rinpoche build twenty three more temples underneath of that mandala. Among those temples, main temples are such as—temple of eight masters of Drupgyud, Chinese temple and Bon temple. Location of the temples are as follow: to the left is the temple of Rigsum Gonpo, in the center is the temples of vehicle of Philosophy and to the right is the temple of Great Completion. In the south-east build the temple of Sakya to the left and Ngagyur Nytingma temple in the center. Jowo Kadampa temple is build to the right. In the south—build the temple of Jambhala (god of wealth) to the left, in the center is the temple of Ghyasamaja, Chakrasamvara and Vajravararaha and to the right is the temple of three deities of life. In the South-west—build Bon temple to the left, in the center is the temple of Hvashang of China and to the right is the temple of Jonangpa. In the West—built Kalachara temple to the left, in the center is the temple of Padma wang and to the right is the temple of ka-gong-phur. In the North-west—built Khyungpo Kagyue to the left, in the center is the temple of Dogen Kagyue and to the right is the temple of Gelugpa. In the North—built the temple of Sravaka Arhat, in the center is the temple of goddess Tara and to the right is the gate way. In the North-east—built the temple of Sravaka Arhat at the left, in the center is the temple of Dharma protectors and to the right is the temple of Cutting-practitioner the pacifier. In order to pacify the sufferings of the beings by prayer and circumambulation for time being and to leads toward the Buddhahood, Choje Rinpoche and Jetsunma Mamed Yeshe Tshomo build all these bases of accumulation of merits.

In 1998, as desired by the Dungse Rinpoche the son of the head of the Ngagyur Ningma tradition, Chagzod Jampa and other monk community of the Ogyen Mindol Ling, and at the request of Tulkus and the monks of Sang ngag cheoling monastery in Gujo who had spiritual relation with Jetsunma Mamed Tshomo, and at the request of Tulkus Donkyab of Klukhyim monastery, Jetsunma Mamed left Padma Khado Doling the remote retreat in Serjong lama for her previous life’s seat in Ogyen Mindol Ling. She went to Thimpo in China from her retreat. From there she left by air. When she reached Gangkar airport in Lhokha, she was received with great respect. When she reached her previous life’s seat all the tulkus and monks of the monastery received her with offering of white scarves, umbrellas and by playing various religious music. The gathering for the procession was so huge that it was difficult to measure. She then seated on the throne of Ogyen Mindol Ling. On the auspicious day of full moon of the 9th month of Tibetan calendar, the Tulkus and the monks of Mindoling monastery offered mandala and other offerings such as the completed set of garments and the hat called Padma Thongdol the traditional hat-gear of Ogyen Terdag Lingpa. She was offered the long life prayer and offered lots of offerings with devotion. In that evening Jetsunma Mamed gave initiation of
Pal Dorje Sempai Thugchup Namdol Lamzang (Vajrasattva sadhana) derived from the treasure of Terdag Lingpa to the Tulkus and the monks of Mindoling monastery. She gave image of Buddha to each and every monks of the monastery made from the salt applied to the body of Menling Terdag Lingpa. She gave image of Marjushri and scarves to the monk student of Shada (school of dialectic). After that she went around the rooms of her previous life to see who much destruction has been made to the main images in the course of time. When she saw the self-like image of Terdag Lingpa in Sangnak Phodang (Tantra Palace) she cried for long due to recollection of her past life. At that time Jampal and monks who are present there says that they generated confidence in authenticity of the predictions of great Tibetan and Indian scholars in recognizing her as the incarnation of Migyu Paldon. This was even more consolidated by observing her recollection of past life. After that they brought all the main images that left un hurt in-front of Jetsunma. She checked them and did purification and consecration. All the monks requested for her frequent visit to that place and also requested for long life to serve the beings by perpetual rain of profound teaching. They also requested her not to leave them from her blessings. Jetsunma Mumed said to them: “In general it is difficult to serve the teaching by a being in womanly body in a great extend. However, in 17th century when the teaching of Ogyen Mindol Ling faced great destruction, Jetsunma Migyur Paldon did great effort for the revival and development of the teaching. She took a great responsibility to lift the status of the teaching to a new height to which she was know as the second pioneer of the teaching of Ogyen Mindol Ling. I bear the name of Migyu Paldon. Therefore, I will do my best for the

After that she went to Samye monastery. There she was received with great honor. She gave teachings and initiations. Then she visited Lhasa. There she painted gold to the main statue Jova Shakyamunie in Jokhang temple. Jetsunma with her return preformed prayers and mind-generation. Receiving the Samantabhada prayer they prayed for the long life of precious teaching and peace for all sentient beings. During her three days visit to Lhasa, she went to see Dungse Rinpoche the head of the tradition of Ogyen Mindol Ling. Expressing her great pleasure she offered him with abundance of gifts. On this occasion, Dungse Rinpoche expressed his gratitude for her visit to Mindol Ling and excepting enthronement. He further requested for her frequent visit to the monastery. After that she gave audience to few tulkus such as Sidda Tulkhu Nyedon Tenzin, Namling Konchok Tenzin, Stugseb Rinpoche Osdal Dorje son of Terton Dorje Tshegyal and many other lay devotees. At that time all the Tulkus and monks of Gangri Thoekar and Stugseb monasteries invited her to visit these monasteries. However, due to her busy schedule she could not visit those places. Therefore all the Tulkus, teachers, lamas, abbots and nuns came to her and offered mandala. She also fulfilled their wishes by giving teachings and initiations. From there she visited Potala and Norbulingka. After that she returned back to her seat the Padma Khado retreat at Serjong lama rung sangchen odku.

In 1999, during the Great prayer festival of Rigzin Garwang Bumthog, disciples of Choeje Yidrin Norbu and Jetsun ma from the monasteries such as Mindol Ling monastery, Gojo Khochyim
monastery, Dagnag monastery and Shechen Tenneyin Dargye Ling and so forth offered long life prayer and mandala.Jetsunma also gave them small images of Lord Buddha.

In 2000, at Serthang larung ngarig choeda celebrated Jestsunna Mutsho's enthronement celebration during the great prayer festival of Dorsem Dungdub (Million prayer of Vajrasattva), in Kartika month. During that celebration, Darncheo Tenzin the second head of Mindol Ling and Kyorpun Tashi Dondup offered Mandala to Jetsunma. They offered her invaluable cloths, stick from Zahir and Khanpo hat. Monks were served with offerings. They offered lamp offerings also. During that ceremony fifty seven monasteries, those are under Mindol Ling monastery, offered her long life prayer and Mandala with abundance of other offerings. Especially lead by forty monasteries in Nyagrong district and many other disciples of Jetsunma offered with mandala, car, carpets, tiger skin, leopard skin and so forth which amount about sixty seven hundred thousands rupees. Even though, all the monasteries and the disciples made the offerings of clouds, Jetsunma returned those things back to them as a token of gift. Such a huge enthronement celebration of a Jetsunma is very rare in the past history. Jetsunma knew that the essence of teaching is the scriptural and insight of teaching. Therefore, she gave 15,00000.00 rupees to Mindol Ling monastery to establish Sheda (School of Dialectic). She also gave money for the continuous practice of Vajrasattva prayer and salaries and so forth. In total she gave about Rs. 23,00000.00 to Mindol Ling monastery. In this way she engaged herself to the service of the teaching.

In 2000 the iron-Dragon year, during the yearly pilgrimage of Nyag Atai Rong which is one of the twenty five great pilgrimage sites in Dokhan and great pilgrimage site Shang Dagkar lam, Choje Yishin Norbu, Jetsunma Mured and Ani Medon went to these places by miracle. As a sign of that self-born images of these three can be seen on the rock. This is neither a rumor nor a fiction.

Tenzin Dorje of Guru monastery in Nyagrong, was once hunted by a spirit. He prayed Jetsunma with great devotion. The image of Jetsunma spoken and driven away the spirit. That image gave teachings to have faith in Three-Jewels and karma and fruit.

A nomad girl who had great faith in Jestsunma was once hit by lighting. Her cloth was burned. However the picture of Jetsunma and place where the Jetsunma's picture touch the cloth were not burned. That girl was left unhurt.

Chime a nun from Nyagrong Mekhog is a direct disciple of Jetsunma Mutsho. She was stuck by lighting. She got a picture of Jetsunma. Because of that she was not hurt. However, many goats and ships got hurt.

On 11th august, 2000 headed by Choje Yishin Norbu with more then three thousand followers visited Zichen khyungshar the birth place of Jetsunma. At that place Akya Tso took responsibility to built a stupa and completed as the bases of accumulation of merit of the beings.
In brief, the main deeds of Jetsunma Mumed Yeshi Tshomo are the teaching of the Practice of Blissful Land to more than 1.7 millions disciples during her seven time teaching congregations. She with Choje Rinpoche visited whole world and created opportunities of practice of Dharma to countless disciples. Specially she served for the up-liftment of the women who are deprived of power and education. And the women who are jealousy, easy to be lured, poor mental power, assertive and rejected by others were grasped by compassion and across the worldly ocean of suffering and lead them in the peaceful path of Bodhi. Thousands of women were ordained to the door of teaching. She specially look after more than hundred nuns who are ornamented by skill, zeal and noble-ness. She also appointed abbote in the nunneries.

She constituted three island, five halls and eight districts under Serjong lama rung the island of self-born Dhama Thala the place of congregation of Dakinis. The three island are: Lhamkye Chuokdu Ling (Simultaneously born Dhama Island), Shingkay Longkue Ling (Island of Enjoyment Body), and Ngagkay Tulkue Ling (Island of Emanation Body). The five Halls are: Onechog Dorje Tshom (Center the Vajra Hall), Sharchog Khorloe Tshom (East the Hall of Wheel), Lhochog Rinchen Ling (South the Hall of Jewels), Nubchog Pamai Tshom (West the Hall of Lotus), Jangchog Rakti Tshom (North the Hall of Sword). The eight districts are: Serta district, Daggo, Karze, Nyagrong, Tau, Darpo, Tshongon, and TAR. In these places she started continue teaching. The youth in these places study Sutra, Tantra and literature. Disciples who are above 50 years of age recite Preliminaries for five hundred thousands times to fulfill the measure to please the deities. Congregations were held during 10th day of Yarango (Shukla Paksha, increasing of moon ) and Mamgo (Krishna Paksha, decreasing of moon) in every month. Organizing Sojong (Confession session) and Keeping eight pairs of Fast and so forth. In this way all these places are always engage in listening, thinking and meditating which are the supreme activities among the activities.

At present Jetsunma Mutsho is teaching Lhawa Khadang Shoglab of Shabkar Tshogyi Rangdol to more than thousand disciples. In this way she is following the deeds of her former life—the Jetsunma Migyur Paldon.

With the grace of following Mumed to the end of space,
Who Cherish the beings of the land of snow,
The action of the only mother Yeshi Tshogyal,
May you be victorious the paramount of Dakinis of three bodies.

Called by the dawn of previous accumulation of merits,
Whose sun like body is the ornament of the path of gods (sky),
Shining thousands of rays of the wisdom and practices,
Is the only mother who nourish the lotus garden of disciples.

The nature of scholarship is heavy like mountain of snow by teaching, analyzing and authoring,
The knowledge of practice is not tiny but is beautified by the clouds of Supreme practices,
Nobleness of the activities are not partial but rain the (blessings of) four deeds everywhere.
The miraculous life story is not an exaggeration but is the talk that please the beings on earth.

In the center of the fence of recollection and infallible,
Three Training like the Precious Meru is gorgeous,
The knowledge of Sutra and Tantra like ear-rings are beauty,
May the life of Jestun Yeshi Tshomo be long.

From the three rivers of biography of the Jestun Yeshi Tshomo,
Even a tiny knowledge may be obtained by drinking the whole thing,
The dust like faith and zeal on a tip of Kusha grass,
I pray this for the seed of faith for the fortunate beings.

The wisdom body of Victorious one and their sons in the univers,
In whom has gathered as cloud at the edge of west,
The clear moonlight wisdom of Manjushri,
May bless to increase the ocean of wisdom.

I have planned to write this biography three years back. However, due to mental distractions I could not finish it. After that Nyagrong Khenpo Sonam Gyatso and few others requested me to write such biography. Gujo Khokhyin Tulku provided me few notes. Golgo Wangtso Tulku Tshurku and Tulku Tenzin assisted me in planning and editing of this work. On 25th day of 10 month in Iron-Dragon Year, on the festival of the congregation of Dakinis. I Nyagrong Ara, who received vows from Jeyishin Norbu completed this work in the island of Taiwan in Pacific Ocean at Rigpa Centre.

This biography of Jetsunma Mumed Yeshi Tshomo is translated from Tibetan to English by Dr. Penpa Dorjee, Central Institute of Higher Tibetan Studies, Sarnath, Varanasi. Any suggestions from the scholars are highly appreciated for a better translation of Jetsunma’s biography. I dedicate all the merits obtained from this work for peace and harmony of the world.