



SERA KHANDRO

This foolish Song

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According to Sera Khandro's autobiography, roughly a year after Drime Özer had restored her to life when she was believed to be dying, a courier arrived from Adzom Gar carrying a written summons from Adzom Drukpa Drodul Pawo Dorje (a 'dzoms 'brug pa 'gro 'dul dpa' bo rdo rje). Addressed to Drime Özer, the letter requested Sera Khandro to come to Adzom Gar. She initially resisted, telling Drime Özer that she could not bear to be separated from him even for an instant and that her mind clung to him like a child to its mother.

Drime Özer replied that he felt the same longing. He said that remaining with her, without parting even for a single day, would bring him greater happiness than a house filled with wealth. Nevertheless, he urged her to go. Her journey, he explained, might help prolong Adzom Rinpoche's life, even if only by a year, a month or a day. It would also benefit the Buddhist teachings and sentient beings, create merit for herself and others, and fulfil an important prophetic connection.

Although Drime Özer wished to accompany her, he was establishing a large meditation school and had teachings to give, which made this impossible. On the twenty-second day of the third Tibetan month, Sera Khandro set out with her two children and three monks. Drime Özer escorted them for a short distance. At the moment of parting, she was overwhelmed by sorrow and felt as though she were journeying to the land of death.



He (Drime Özer) accompanied us for a short distance. When the moment came to part, I was overcome with suffering, as though I were journeying to the land of death. Yet there was nothing I could do, and so I sang this foolish song:

Master of the dance
Of innate awareness and great bliss,
Appearing in bodily form
As the embodiment of skilful means,
My heart's jewel, Pema Ledrel Tsal!¹

Once we were together,
Never apart for even an instant,
You revealed a joyful smile
And bestowed solace through your words;

Through your wisdom mind,
You showered down a rain
Of whatever Dharma I desired.

When method and wisdom mingled in one taste²
Upon the seat of bliss and emptiness,
Our joy was beyond imagining,
Like the bliss of a celestial realm.

Never did the thought of parting from you, my hero,
So much as enter my mind.

Yet driven by the force
Of karmic connections formed in lives gone by,
I must depart for a while
To another realm, unseen.

¹ Pema Ledrel Tsal (*pad+ma las 'brel rtsal*) is a name Sera Khandro commonly uses for Drime Özer (1881–1924), her principal teacher and tantric consort. She regarded him as an incarnation of the earlier treasure revealer Pema Ledrel Tsal, who revealed the *Khandro Nyingtik* cycle and was himself considered a former incarnation of Longchenpa.

² This stanza refers to *karmamudrā* (*las kyi phyag rgya*).



My mind is seized by sorrow,
As though I were already
In the Lord of Death's realm.

Yet through the compassionate aspirations
Of Padmasambhava and his consort,
And through the pure samaya and love we share
As method and wisdom,
I pray that before long,
I may behold your face once again.



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Secondary Source

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