

Song of the View, Meditation,  
Conduct, and Fruition

By Saraha

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In Sanskrit: *Bhavanirticaryaphaladohagirtanāma*.

In Tibetan: *lta sgom spyod pa 'bras bu'i do ha'i glu zhes bya ba*.

I prostrate to the noble Manjushri!

Individual variations are the nature of one's own mind.

There is no distinction between all the forms of samsara and nirvana.

There is no difference between Buddhas and sentient beings.

For example, they are like water and its waves.

The nature of mind, which abandons the substantial and insubstantial,

Is realized by the yogi on the path in a single instant,

Just like a great darkness is conquered by a small lamp flame.

The aberrations of the sufferings of cyclic existence are naturally cleared.

Mahāmudrā, union beyond thought,

Is luminous non-conceptuality like space.

Pervasive and vast great compassion

Appears without a self-nature, like the moon in water.

It is luminous, beyond all limits of borders or center,  
Immaculate, donning nothing, beyond hope and fear.  
Like the dream of an idiot, words are not understood.  
Wisdom, the nature of immeasurable great bliss,  
Is like the light of the sun and moon, beyond all partiality.

*Kye ho* The great marvelous self-arisen yoga,  
The innate uncontrived mind, is the dharmakaya.  
The attainment of yoga will not arise through the contrived mind.  
Therefore, look into what exists in direction of bliss.

Each thought of the naturally accomplished yogi is bliss.  
As one is free of discursive thoughts, it is impossible for aversion and desire to arise.  
These words are the siddha Saraha's sayings.

*Kye ho* As for the practice of the view of yoga,  
The mountain of one's own body is the supreme abode.  
For those that practice yoga at the time of the nature of mind,  
The bliss of slicing through the shackles and limits of the senses will arise.

There is likewise no need to abandon distractions.

When encountered in the mind, they are the yidam deity.

Not stopping consciousness, thoughts are successively abandoned.

If discursive thoughts arise in mind,

Yogis rest in uncontrived relaxation like cotton and wool.

Giving up activities, look at the mind with the mind.

If aversion and desires arise, know them to be maras.

The root of all discursive thoughts is the mind.

Since that is non-existent, discursive thoughts do not exist.

Meditating yogis, with mindfulness or no mindfulness,

Not investigating this mind, let it dissolve into itself.

Without a desire to meditate, you will accomplish the fruition of Buddhahood.

Yoga is like a small child without thoughts.

Like a fly tasting things in a garden,

Like a lion wandering from forest to forest,

Like a wind that blows everywhere,

The conduct of the behavior of mind's nature is supreme.

Act like a madman, unrestrained and natural.

This essence of the mind of various appearances

That feels nothing in the slightest is mahāmudrā.

Not perceiving appearances, the fruition of Buddhahood will arise.

Focusing the mind in that is sublime accomplishment.

The coemergent arising of all inner and outer things

Is like the yoga of the streaming river of non-conceptuality.

Furthermore, there is nothing to seek other than mind.

Not doing anything in the mind is the path of mahāmudrā.

Realizing there is no hope for fruition is mahāmudrā.

When the non-conceptual is realized, it is like clouds in the sky.

If realized, there very nature is empty.

The view, meditation, conduct, and fruition coemergently arise.

When this non-duality is realized, there is the supreme fruition of Buddhahood.

This completes the *Song of the View, Meditation, Conduct, and Fruition*.

In the presence of the wise Indian master Maitripa the great and wise Tibetan translator Marpa Chökyi Lodrö translated this.