**Geshe Drom on Right View and Deeds**

**Again, the three brothers questioned the teacher Drom, “In order to work perfectly for oneself and others, which is important, right view or deeds?”**

**The teacher Drom replied, “One who has obtained the necessary foundation for practice and has entered the gate of the Mahayana, must unify pure wisdom (right view) and pure deeds so that he may do perfect work for self and others. Wisdom alone or deeds alone is not enough.”**

“**What, then, is pure wisdom and what are pure deeds?” they asked.**

“**Pure wisdom, or right view, consists in the realization that all existents are fundamentally free from the two extremes – eternalism, the extreme of existence, and nihilism, the extreme of non-existence. All phenomena have no *actual*existence; whether appearing inside or outside their existence is merely relative. They are like dreams, illusions, and apparitions. Furthermore, pure wisdom is the understanding that all things are but a projection of your own mind. Understanding this, you do not seek out or have attachment to anything.**

“**Pure deeds are understanding the infallible effects of good and bad actions in this relative existence, which is illusory and dreamlike. Further, they are striving with deep compassion, while being careful of the cause and effect of karma, for the benefit of all living beings who do not understand the nature of existence.**

“**One who produces in himself the two aspects of bodhi-mind will naturally produce pure wisdom and pure deeds.”**

**The disciples then asked, “Is it wrong to have pure wisdom alone or pure deeds alone?”**

**Geshe Drom replied, “If you have pure wisdom but do not have pure deeds and lose yourself in impetuous behaviour, not being careful of the causes and effects of karma, you will be of no benefit to yourself and others, and even your pure wisdom will go wrong. Should you have pure deeds but lack the perception of the fundamental voidness of all things, you will not be able to benefit yourself and others and your pure deeds will begin to go wrong. If you do not unify pure wisdom and pure deeds, you will inevitably fall into mistaken paths. Therefore, you must learn both.”**