

If we are aware enough of what is happening in our minds, we probably will notice that our minds are constantly in a fight between evil and good (demon and angel). Most of the time, the evil states of mind—such as craving, anger, jealousy, restlessness, pride, covetousness, bossiness, and defensiveness—take the upper hand over the good states because the untrained mind is still weak.

Without clear insight, we delusively think that the evil states of mind are real, and act and speak accordingly. As a result, suffering follows us “like the wheel that follows the foot of the ox,” as said in the opening of the Dhammapada.

If we see through our minds, we realize our minds are creating their own stories aimlessly. When the mind thinks of something good —maybe a past sweet memory or a future hope—it immediately becomes delighted and seizes the episode as real and stable. On the other hand, if the mind thinks of something bad, it becomes dejected, depressed, and stressed—and it seizes that episode as real and stable, too.

Thus, the mind is constantly reacting to its created false thoughts, like a madman. There is no inner peace, only turbulence. Having seen through the way in which the mind does its magic, we can become more aware of the mind and guard against being fooled again.

With persistent effort to develop mindfulness and clear comprehension, the mind reacts less. When our wisdom becomes mature and can see through all the mental states as insubstantial—as dew on a sloping lotus, as a dream, as a shadow, as bubbles—we will have reached the deathless.



PAPAÑCA

**OH, THE KING OF
DEATH, SOON YOU
WILL FIND ME NOT.**

