



The Royal Reason of Relativity

Once again, unplug from the world as much as you can and settle into a comfortable, stable posture. Clear and center your breath, either by alternate nostril breathing or by exhaling a long, full sigh, then sweetly welcoming a fresh, gentle breath. Use the sweetness of this gentle rhythm of breath to center your mind, alternately reigning distracted energy and awareness in to rest on the breath and rousing flagging energy and awareness up to meet the breath. As you gradually ease in to a kinder, gentler breath-rhythm centered at the heart, immerse your mind in the subtle chemistry of the breath and ride that wave out to every cell in your body and back to your heart again. Tuning into the lighter, more fluid physicality of your “body of light,” now scan your raw sensation, embracing your whole comfort level and trying to balance excitement, indifference and distress. Finally, turn your mindfulness reflexively onto your mind itself, delving beneath the surface activity of positive and negative thoughts, feelings and images to the deeper flow and spacious clarity of your primal awareness. From within that clear, calm space of deep mindfulness of mind, now scan all five of you mind/body systems: more centered breathing body; more balanced raw sensation; the bare awareness of intuitive perception; your full range of emotions from healthy to toxic; and your range of thinking from delusional to enlightened.

Next, again prepare yourself by tapping into your most positive motivation. First revive your basic urge to free your mind from stress and trauma by contemplative learning, living and practice. If it helps, again review the eight insights: life’s preciousness and brevity; the causal power of mental acts and the wild mind’s self-destructive effects; the impossibility of escape and the need to tame the mind through healthy reliance; as well as the decisive commitment to break free of stress and trauma. Now stir the heroic spirit that chooses to realize and spread enlightenment for all, as by reviewing the four steps of equalizing empathy, clearing self-indulgence, building compassion and exchanging self-bias for altruism, or the seven steps of recognizing kindness, nurturing gratitude, taking responsibility, giving love, engaging with care, strengthening resolve and galvanizing enlightened altruism. You may touch on these points lightly or take as much time to reflect on them as you need.

With your body-mind centered and your motivation fresh, now turn again to the practice of self-analysis, insight, intuition and openness. Begin by scanning the surface

activity of your waking mind, trying to expose and see through your habitual forms of desire and aversion as projected and reified constructs of your primal confusion. Remind yourself of how often you fantasize how nice it will be to be with someone you desire, only to be disappointed or disillusioned by the real interaction. Remind yourself how often you project your worst fear or childhood trauma onto people you have an aversion to, only to find through some real interaction that they're neither as threatening nor as malignant as you'd imagined. And remind yourself of how often you completely overlook or fail to notice people you're indifferent to, only to later find through real acquaintance that you'd been missing out on someone in some way truly relevant, interesting and vital to your life. Finally, survey this whole scope of habitual engagement with objects of attachment, aversion and indifference, and try to trace the roots of your obsessive-compulsive mindset down to the depths of your instinctive habits of fear-based clinging, stress-reactive anger and shame-based self-pity.

However clear a glimpse you've gotten into the network and roots of your reactive mind, turn your full attention inwards now and reflect that this network with its roots is the delusional system that turns your interactions with others in the stress-world into a nightmare. However free you might feel in deeply contemplative states, once you return to daily life, this network reasserts itself, like an inner straight-jacket that holds your traumatic memories and stress emotions in place. So choose now to not rest content with such fleeting states, but to use your mindfulness as a platform to clearly and objectively expose and see through your habitual system of self. Within the space of sheer clarity and openness, begin to analyze the network and roots of your habitual self-sense using the simplest of all frameworks of self-analysis, called the three keys.

First, try to vividly recall the last time you felt deeply threatened, misunderstood or unseen. Notice the way you cling to your body as a fixed entity or precarious fortress you must defend. Scan your sensations, and try to feel how your distress about the present and longing for the future both lock you into the self-enclosing survival mode of the fight-flight reflex. Watch your mind, as see how closed it is around self-indulgent victimized sense of self, fear-based clinging to attachments and blind projection of blame onto others. Tune into your emotions, and feel the toxic cocktail of shame, fear and rage that quickly poisons our whole body-mind. Finally, examine your inner dialogue and face the obsessive rush of worst-case thinking, self-indulgent self-pity and reflex assertions of blame. Overall, pinpoint the way your habitual sense of self is reified as fixed, unitary, self-sufficient and self-evident. Try to get a clear view of how adamant and convinced you are of the rightness of your experience of being objectively threatened, alone, misunderstood, deprived, in need, helpless and hopeless. Now commit to examining this felt sense of self thoroughly and decisively, until you can reach the conclusion that that sense is either based in reality or is not.

The third and final key of this quickest and most elegant form of self-analysis is to scan through your habitual sense of self from within your clearest and most poised state of mind, looking carefully for any systems, elements, moments or aspects of your mind/body experience which are not thoroughly relative. Once you delve critically into your sense of self as having a fixed identity and independent reality, you'll begin to see how intimately it relates to and depends on the systems that support your life, and how these in turn relate to and depend on a range of constantly changing elements, moments and aspects of experience. By taking this in as deeply as you can, your habitual felt sense of self will gradually seem to fade and melt into a flow or space of seamless, selfless relativity. Repeated over time, this analytic insight grows more intuitive, and your reified experience of yourself in the world—with its threefold network and roots—will begin, piece by piece, to break down and dissolve. Such breakthroughs should eventually merge into the intuition of spacious openness, which in turn will transform into the dream-like aftermath that will help you reengage with the world far more openly, empathically and flexibly.

So for now, imagine that each time you practice the three keys of self-analysis with the royal reason of relativity, you're chipping and melting away the reified habits that lock you into a reactive mode in the stress-driven world. Imagine your threefold network of dear friends, feared enemies and strangers, along with their roots in clinging, reactive blame and shame-withdrawal gradually melting into a sheer spacious openness, which you are now free to take as your new, open mind. Next imagine that, as you re-engage the world with more dream-like fluidity and empathic art, your old, guarded body will naturally shift towards a lighter energy of acceptance and care, which you are now free to take as your new, caring body. Embracing this new mind and body—as both subjective experience and objective events—imagine owning them as the wings of compassionate openness that will support your emerging life of enlightened altruism. Finally, remembering that the wings of this life only fly thanks to the spacious and dream-like intuitions of emptiness that unburden the mind/body process of its cognitive and affective blocks, reflect that the emptiness intuition is all you need to protect your new life from the poisons within you and all around you in the world.

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