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The MAGI Process, developed by Jason Shulman, takes as its starting point the fact that the world is a Single Thing, a unity that is so whole that it includes difference and multitude. The MAGI Process is a profound process for engaging with change, both inner and outer, and the inevitable conflicts that arise when we seek out change.

The MAGI Process takes the person *themselves* as the starting point. The world is an infinite series of views and the view that we see is dependent upon the lenses or filters we are looking through. The 'viewer' and the 'view' are intimately connected. We could even say they create each other.

So many people engaged with their desires for change spend a lot of time trying to *get better*, to eliminate the things they don't want such as their egos, their selfishness, their fear and so on and strengthen the things they have decided are important such as having peace or being filled with love.

This can be important and even vital. It strengthens our intentionality, our commitment, our ability to work with frustration and boredom, contraction and expansion and gives us insight into the patterns we keep on repeating, among many other things.

But this work alone will never take you to a fully blossoming freedom. What is the world made of? The MAGI Process offers this answer: *Everything*. And, it is engagement with this 'everything' that brings about freedom, fulfillment and intimacy with ourselves, others and the world.

Our desires and longings are an intimate feature of the world. If we want to experience the Wholeness that is always present, we have to experience what it is like to let ourselves *be whole*, beyond our small likes and dislikes. Wholeness is not arrived at by a process of deduction or analysis or intuition. It is arrived at by our increasing ability *to include* until our self and the world are unbroken, connected and together, as separate and equal parts of a totality.

MAGI PROCESS BRACKETING

Bracketing is first process of the MAGI. It is the process of arriving at a final statement, which we will take into the 38 steps of the Magi process. The bracketing process informs us of the many conflicts/dissonances we feel with wanting what we want -- either for neurotic reasons, such as fear of success or for real reasons, such as, we can't know with certainty that the path we want *is* the right path.

We begin the MAGI Process by having a question we'd like to answer, a desire we would like to see manifest, a conflict—whether internal or

external—we would like to resolve or when we simply want to find the truth about and within a dilemma we face.

Bracketing is the way we describe the parallel process of both clarifying what we are trying to say and accomplish with our question or desire and simultaneously allowing that question or desire to be changed in some way because we recognize the truth of uncertainty.

Asking a question or wanting a desired outcome immediately initiates a journey into the ambiguous nature of reality. *Is this what I really want? Is what I want really for the best? What will happen if I get what I want? Is this really what I want to say? Is this the real struggle or am I pushing away the real struggle?*

Your purpose in bracketing is to allow the voices in your head room to speak. You will still come out with a clear statement but it will not be covering up any inner conflicts. In other words, your final statement will allow you to start with both a clear desire and the awareness of inner conflicts, as we value war (conflict) as our starting place. We do not bracket to resolve the issue by erasing confusion or doubts or to erase the inevitable ambiguity of the situation, but to be in relationship with what is there.

The bracketing process allows us to enter the uncertainty or ambiguity—which is right below the surface even with our most passionate desires—and learn to use it to bring us into more intimate relationship with who we are, where we are and the inner life of our longings.

Bracketing is a thoughtful process. It brings to our attention to reality that we do not always know and in fact, **cannot even know with certainty**, the outcome of our own desires.

This is not a process of eliminating uncertainty. It is a process of being with life as it is, with all of its complexity and subtlety. However, this does not mean that clear answers cannot be found. The clarity comes through illuminating the ambiguity enfolded within the situations of our lives and allowing even semi-conscious and unconscious views to be revealed to us. It is a process then of coming into relationship with all of life, not just the aspects of life we prefer.

In other words, we are informed by bringing to consciousness our fears, doubts, stubbornness, demands and so on. It is a process of coming into intimate relationship with what is actually there, inner and outer, instead of living in a fantasy life in which we are more grown up or wiser or the world is more perfect or under our complete control and so on.

IN BRACKETING:

We write out our question or desire and sit and reflect upon it, while opening up to the many possibilities or ambiguities that arise when we are open to being with them.

We allow our feelings, thoughts and sensations to arise. Our bodies need to be engaged in this process.

Is this what I really want? Why do I want this? What will happen if I get what I want?

We allow the answers to be simple, clear and direct. We do not need to add stories to explain *why* we feel what we feel or think, but simply allow what is there to be stated clearly and simply.

We do want insights, confusions, doubts, revelations, different voices, different selves and silence to all arise. It often takes a number of moments for things to drop and for a new version of our desire or questions to come to mind or a new series of questions to arise.

It is often uncomfortable, for we are engaging with the conflicts that arise in each moment.

Am I being selfish? Is this really the right thing? Why do I want this?

To the best of our ability in the moment, we want to include everything biases, prejudices, filters, blindness, demands, hopes, desires, along with our courage and willingness and for all of this to be fully present in our body-mind-spirit.

We allow our statement or theme to shift, change, turning this way and that, so we become connected to the statement in its most authentic configuration. *Is this the authentic next step? Does it include the real conflict or am I moving too fast to make it neat or resolved?*

In other words—even if we end up with the same statement or question at end—we have become informed by bringing to consciousness our questions and our concerns. We allow ourselves to know the ways we filter the world, the contexts with which we consider the large and small questions of being a human being, existence itself and what it means to be a you or me.

We actively and consciously choose to participate in the making of the world.

The Magi Process is not a traditional psychological process, any more than the other work of ASOS is. We do work through our psychological feelings and illuminate deeper levels of understanding. However, this is an effect of using the process and not its main target.

Its main target is this illumination, this intimacy, this relationship and the actual changes and transformation that happen within us and in the

world's behavior. We allow our feelings and thoughts to unfold in order to become more intimate with reality as it is in that moment.

As we do this, the question or desire or goal appears in its most authentic form, in its most dynamic, alive and often oppositional state. We are in relationship with the different voices within us and around us that call out for different things and that have different ideas of wholeness.

The who-is, how we see ourselves and the world shifts through the bracketing process and then even further with each of the 38 steps.

We are not trying to get to understanding only, for the process, like reality is much too mysterious for something as simple as understanding. We are seeking to illuminate the desire and the conflict, present with what is here, including our resistances to being here.

If we want to experience Wholeness, we have to experience what it is like to let ourselves be whole, beyond our small likes and dislikes. Wholeness is not arrived at by a process of deduction or reasoning or reduction or rejecting aspects of life. It is a process of including ourselves, the world, the dissonances, differences as a whole, inviting everything in.

When you start the 38 steps: you read the statement and then allow yourself to be present with and include whatever sensations in the body, thoughts, feelings that arise and then move through to the next step.



The Magi Process/

Marriage Absolute Guiding Illumination

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- 1. First, the barrier of angry earth plane vectors**
- 2. Admit to danger**
- 3. Do not be afraid, but oak, big and deeply rooted.**
- 4. Remember the Mother and not only the Father.**
- 5. Do not make plans; do not let plans make you.**
- 6. Listen to the Mother, who is around you.**
- 7. Listen to the Father, who is within you.**
- 8. Listen to the language of sounds: beats, rhythms, drums, birds especially.**
- 9. The world *will* respond and signal.**
- 10. Value war.**
- 11. Don't be too quick to make peace.**
- 12. Go *out* from the center and *in* from the world.**

13. Know there actually are machineries and mills working.
14. There are sunlit roads woven *within* the dark places.
15. Both are needed.
16. The first Gods to appear are the angry ones.
17. Pay attention: make Mother/Father your first appointment.
18. The world is a series of unfinished sentences: they hang in mid-air.
19. Do not get ready for information *only*. Also be ready for what information is made of.
20. If you go out to search for allies to communicate with, you will only get half the story.
21. With half the story you have *intent*, but no power. So do not *search* for allies: let friends and enemies *become* your allies, each wanting your intelligent companionship.
22. When you hold as your intent to help the world not destroy itself, friends and enemies in the other world laugh together.
Comment: That is, if you let yourself know the friends and enemies...
23. When you join in with the laughter, change is possible.
24. Then the strands of change are freed and the intent of the world—which is to heal—becomes possible.
25. The world then goes about its business.

26. Its business is light that no darkness opposes because it does not illuminate something, but is the illuminating urge itself.
27. Stay there. Stay there. Stay there.
28. The strands at play.
29. Millions of images: Let them flow by.
30. No control: It is not yours to do, but the purpose of the world itself.
31. To stand for good is to bear standing for change.
32. It is not the petty goodness of cardboard saints.
33. No thinking is involved, but the illuminating thought:
to be.
34. Thousands of sensations will pass through your body: feel them. It is the world working.
35. The world settled down is God.
36. God is the ground.
37. Once on the ground, God is in the air, everywhere.
38. Watch the safety of the world increase. This is what each thing and presence in the universe wants and is.