

**TOP 10 WAYS WE GET IN TROUBLE IN TRANSITIONAL SPACE**  
**OR THE MAGI PROCESS**

My thoughts for our class are this: Transitional space is filled with enormous possibilities. It is also filled with lots of potential troubles: ways we can get lost and stuck.

There are, however attitudes and perceptions that will help us find our way and come into more relationship with ourselves, others and the world that are nourishing, life-giving and fundamentally healing and transformative.

We enter the Magi Process the moment we decide that there is something we want to change. This is a moment that is filled with excitement and dangers as we walk the edge of the known and the unknown. Just like life, we don't know what will arise, what attitudes and perceptions are allies or enemies and we don't know where we will land at the end of the process.

Fundamentally, the Magi Process **works!!!!** So, every way I am going to name that we can get into trouble in the Process and in Transitional Space as a whole, is something that naturally reveals itself to us as we go along in working with the process.

That being said, 'getting in trouble' is itself included in the process.

My goal, therefore, in naming the ways we get into trouble is not for **you to STOP getting into trouble**. Actually, I know you will get in trouble and so will I and today we might get into some more.

The only goal I have is naming these is that they will help you recognize when you are in trouble and will help you come more into relationship with who you are and what is actually happening in that moment. So, I am looking to support you in continuing to engage with the process called life and engage with who you are and what you long for and desire.

So first paradox of the day – troubles are actually support in waking up!!! Don't avoid them, engage with them, inquire into them, make an ally of them.

When we treat the troubles as information and inquire into them, are willing to ask questions of them and ourselves and who and what we are –they yield up their fruit, their heart, their wisdom, their gifts naturally –for we are giving them the right nutrients to mature and ripen.

(Pause)

**In Viktor Frankl's book, A Man's Search for Meaning said this, "A human being is a deciding being. Between stimulus and response there is a space. In that space is our power to choose our response. In our response lies our growth and our freedom."**

This entire class is an unfolding unpacking of that quote and another quote I am going to give you in a moment.

**This space that he is referring to is, of course, the SPACE BETWEEN, the transitional space between stimulus and response. This stimulus could be inner, such as the arising of feelings and thoughts of grief, anger, confusion**

**and/or outer stimulus such as death, divorce or world events of war and then, of course, he is talking about our response, which includes our reactions, attitudes and perceptions of these stimuli.**

For most of us, thank God, we are not facing the horrors of the holocaust as Viktor Frankl did living in one of the worst Nazi concentration camps and the troubles he was in, the camp he was in, he couldn't change.

However, we are also facing the uncertainties of today's world, the enormous conflicts and destruction and the uncertainties present in our personal lives. So, what he realized is extremely valuable and important to all of us.

The space between stimulus and response is a space filled with enormous opportunity WHEN/IF we notice it. Often, as all know we are caught too much in our histories, our transferences and our judgements and reactions to actually notice this space between. Our responses to stimuli you could easily say then are based upon opinion and reaction – rather than upon an actual decision.

However, this space between to awaken and come into relationship with ourselves and the world in nourishing, wholeness-making ways are woven within every movement of life.

In this space between, as Viktor Frankel recognized it, he realized he had one single freedom left: He had ***the power to decide his response to*** the horror unfolding around him. He decided to imagine his wife and the prospect of seeing her again. He decided to imagine himself teaching students after the war about the lessons he had learned.

## TOP 10 TROUBLES

- 1) We cannot fathom the Unity of All That Is so we try to create a pseudo version of Unity or the life ***we want by indiscriminately destroying*** that which we cannot bear or understand or think should be another way.

*Notice the one in us who is disappointed by how things are and tries to create wholeness by destroying or eliminating what we don't like. Notice how we are treating our opinions about life as absolute facts or conclusions without going through the process of illumination which is available to us in transitional space. Pre-deciding something is okay or not okay eliminates possibilities that could be valuable to us. Illuminate and include these aspects.*

*If we destroy too much, we risk taking our humanity itself out of the Unity of All That Is which is so whole, so spacious that it includes brokenness, imperfection and infinite possibilities. We open to these possibilities by inviting in more and more, including the disappointment and the destroyer. By actually destroying as little as possible, we give ourselves and life a chance to shift and change and bring forth more wholeness and freedom.*

- 2) We **do not honor EVERYTHING** as having the right to exist and thus do not engage with everything in a way that brings about freedom, fulfillment and intimacy with ourselves, others and the world.

*Notice the ways we are not really honoring everything as it is – having the right to exist exactly as it is – and instead are demanding that we need to know the ultimate meaning of what/why something is here before we will give it the right to exist. Or we make up meaning by making up stories of why it's okay for it to be as it is or we make up stories to justify why it should not exist as it is. Illuminate and include this aspect.*

*We want to honor everything as having the right to exist (including our resistance) to this being true and our desire for meaning. This is what actually allows us to be intimate with everything. When the pieces and parts of life are honored and given a place, their natural intelligence is revealed in relationship to each other.*

- 3) The world is constantly changing and is filled with ambiguity and uncertainty. We try to **eliminate ambiguity and uncertainty** to get to a place we think is more certain and less ambiguous.

*Notice the subtle ways we are trying to eliminate ambiguity and uncertainty, which include confusion versus clarity, order versus chaos, mastery over innocence, moving ourselves too quickly along to a final answer or statement because we cannot bear not knowing what to do. Include and illuminate this aspect.*

*Ambiguity and uncertainty have enormous built-in intelligence. They fuel relationship which includes our inquiries, our questions and our explorations into the nature of life as it is and into who we are and into what life actually is. When allowed to exist in transitional space (which is present in every moment), they encourage us to explore what we have labeled as possible or impossible and into including more of life's possibilities.*

- 4) There is only one life, not two lives. Paradise and plague are present in every moment and in everything. There is not one life with plague only and one with paradise only. We **deny the relationship of oneg and nega to each other**. We do not acknowledge that light is woven within dark places and dark is woven within the light. Both are needed.

*Notice the ways we are only seeing the paradise of our longings and the plague of the way things are that we want to change. Or notice, the way we see ourselves and the situations we are living through plague only eyes and do not include paradise. What is paradise and what is plague in a human life often change as that life unfolds and develops in time and space. Notice where you are making paradise and plague into fixed absolutes without inquiring into them here and now. Include and illuminate this aspect.*

*The paradox is that when we deny the relationship of paradise and plague to each other, we actually "have intention with no power" for we are focused upon only one half of the story.*

- 5) We **don't notice the 'who-is'** which is longing or desiring change or creation or how/when the who-is changes within transitional space. Thus, we are not really located in who we are and where we are in the moment.

*Notice when we are focused (almost exclusively) upon the attitudes, beliefs or actions that co-arise with the 'who' but are not noticing the who-is himself or herself who desires this or wants something to change. Notice the age you are right now, who you believe yourself to be, what you believe is possible and impossible for this who, who this who believes him/her to be in relationship to the world (aggressor, victim for example) and when the who-is changes within transitional space. Notice the ways we are treating our opinions about the who-is as absolute facts, and notice when we are treating the who-is as a fixed unchanging object. Include and illuminate this aspect.*

*When we leave ourselves out of the picture, we are cutting ourselves out of the Unity of All That Is and the vast intelligence that arises when everything is included. Leaving ourselves out also acts as a barrier to allowing other who-is's to appear right alongside the first who-is that is engaged in the process and narrows the world and the possibilities inherent in each moment.*

6) We **don't recognize our desires and longing as an intimate and vital feature of the world.**

*Notice when you are getting lost in history around your desires and longing. We are in the fog of history when we are lost in feeling the 'who-is' we are is too small, too young, or not enough, not powerful enough, wise enough to have any power or ability to make real change in ourselves or the world. Or we believe our desires and longings put us in an oppositional or manipulative relationship with the world to try and get what we want instead of meeting what is actually appearing. Notice how we are in battle within ourselves or with the 'other' around our longings. Include and illuminate this aspect.*

*Desires and Longings as I am defining them are fundamentally the illuminating urge to be. When we treat our desires and longings as either something to be ashamed of or unimportant to ourselves and all of life, we leave our humanity out of the Great Unity of All That Is.*

7) The difficulty, challenge, issue or situation – exactly as it is – has intelligence in it. **We get lost in 'should' and do not notice what 'could' happen.** We pay attention to what we think *should* be going on, based on our history and our fears of not being loved or liked or killed off.

*Notice when we are lost in our goal, in 'should-ing', that the world should be a certain way, that the who-is should be a certain way or that things should unfold or become what the who-is wants them to be. 'Should' is an opinion and not an illuminated and awakened decision. Include and illuminate this aspect.*

*When we are lost in 'should', we don't notice what 'could' happen, the possibilities that appear as we go through the process of illuminating and being relationship, which, IF NOTICED could engender new levels of wholeness, nourishment, aliveness in us and in relationship to all of life.*



- 8) Wholeness/Unity is not **arrived at by a process of exclusion** or analysis or even by **an intuitive sense** of Unity. **We don't notice when we are excluding.**

*Notice when we are excluding and what/who we are excluding. As an example, notice when we are 'intuitively' sensing or prematurely surrendering into Unity to save ourselves from confusion. When we do this, we end up excluding the one who is uncertain and doubts and needs to wrestle directly with Unity/Wholeness, what Unity actually is and exactly how it could really include everything. Include and illuminate this aspect.*

*We need to wrestle with and come into awareness of the ways we are not in relationship Wholeness/Unity to illuminate who and where we really are in the moment and not just where we 'think' we are or 'should' be. We cannot leap past our sorrow and pain or the ways we feel left out of Unity into a false type of Unity that is intuitively felt but not integrated in the body-mind-heart. In order to claim Unity as our birthright, we have to claim all of the ways we do not yet know this to be true. Otherwise, we are favoring a type of awakening that actually excludes the un-awakened aspects of our being.*

- 9) We **judge or defend against knowing the parts of ourselves that are still asleep**, that are caught in delusion and slip into a cardboard saint trance, which is to say the perfected view of who we are rather than the truth of who we are.

*Notice when we are slipping into cardboard saint mode, seeing ourselves in a comparative view to 'everyone else' who is less awake or slip into a trying mode of trying to be wise, compassionate and supportive only or trying to be the good only person or feeling responsible to ease another's pain and not being a real person. The paradox is in order to be truly free, we need to awaken to the prisons we have erected within and around life and the false idols of purity we have been listening to. Include and illuminate this aspect.*

*As Jason likes to say, “the Buddha is awake to his delusions”. Our first job is to awaken. This is true of all human beings, this descent into life as it actually is, this awakening into the Unity of All. All decisions flow from the decision to be awake. Being awake doesn’t mean we are responsible for everything that is appearing. It means that we are awake to everything and inquiring into everything in an ongoing relationship which allows us to make life-giving decisions.*

*Awakening begins with noticing the space between stimulus (inner or outer) and response. When we honestly notice who we are, where we are and when we are, our capacity to make life-giving, nourishing decisions for ourselves dramatically increases in each moment.*

*When we work with the Magi Process, it awakens our capacity to imagine, to open up to the way things actually are and to new possibilities. This means awakening to our delusions and confusions as well. If we deny our delusions and refuse to come into relationship with them – instead of using our imagination to open up to life – we actually end up using our imagination to justify the smallest and most contracted places within ourselves and in our lives.*

- 10)        **We leave the body out.** We don’t pause (give ourselves the space between) to allow ourselves to feel where we are and to locate ourselves in the body.

*Notice when we use our imagination to actually create a fantasy world that is apart from the body rather than imagining ‘in’ the body, which is to say being located here and now. Notice when we are acting as if the body is something to be left out of enlightenment. Include and illuminate this aspect.*

*All awakening happens in the body. There is no other place where we awaken. There is no there ‘there’.*

