

MAGI PROCESS

To stand for good is to bear standing for change

The Magi process is in many ways Jason's greatest poetic act, a bold act of love. The Magi process perceives and embraces the world as it is, as a process filled with enormous complexity, simplicity, movement, change, wildness, conflict, ambiguity, structure and depth of relationship between the multiplicity of being and Oneness. It is sacred magic honoring the enormous creativity and wholeness of reality. The intelligence of the world reveals itself, as we engage and are in relationship with each thing as it appears.

The Magi Process understands that everything exists in context and that the inner and outer worlds cannot ever be truly separated; they are extensions and continuations of each other.

The Magi Process takes into deep consideration the relationship between the one who perceives and what is perceived, the known and the unknown and the deep connection reality, as a whole, has to relationship as the creating force.

Human beings create and live within context: families, religions, where we live, the work we do, our inner lives, dreams and our outer lives, societies, times we're

born in, stories we tell ourselves of who we are, what we can be, what is possible or not possible and so forth.

Since human beings tend to stick with the familiar and the known, we also tend to go along with the contexts of our lives. We resist the movements of our lives that invoke change. That is, until something happens to shift our point of view, awaken us to other possibilities, other ways of being and perceiving ourselves and the world.

Crises such as serious illness, death or sudden loss often dramatically shift the contexts of a life, taking us into new territory and challenging the bedrock assumptions upon which we have built a life. We find that even though we are in the same familiar world—same streets, same buildings, many of the people around us— the world has tilted and everything is different. Like Dorothy, we find ourselves swept up into a new land, where nothing is the same and the challenges that arise call us out in new ways.

As we meet the initial shock or resistance that we feel within this sudden shifting of the ground, we often find new levels of courage and willingness to inquire into the new conditions of our lives.

To change the context is to change the relationship between the known and the unknown and to enter anew into the uncertainties and ambiguities of a continually changing self and a continually changing world.

Of course, crisis isn't the only way. Unhappiness or conflicting desires and longings arise naturally in the course of a human life, such as conflicts between how we've lived our lives thus far and new desires or longings that emerge calling us to expand and express what is often called the unlived life.

It seems that this need to awaken in the midst of the life we are living and go beyond our known contexts is universal. Since who we are is also a continual mystery, we long to inquire into this mystery, to discover ourselves and the world again and again. Life doesn't feel quite real to us, we don't feel quite real to ourselves—unless we are intimate, present with the world as it is and work it through our human life, in its specificity and particulars. Our lives, our bodies are its mediums and whatever the reality of the known/unknown mysteries, the struggles toward it are individual and particular to each person.

There is a Talmudic story many of you probably know: “ When Akiba was on his deathbed, he bemoaned to his rabbi that he felt he was a failure. His rabbi moved closer and asked why and Akiba confessed that he had not lived a life like Moses. The poor man began to cry, admitting that he feared God's judgement. At this,

his rabbi leaned into his ear and whispered gently, “God will not judge Akiba for not being Moses. God will judge Akiba for not being Akiba.”

From this story, the message seems to be quite clear: we are born with only one mission or job, which is to be wholly ourselves, unlike any other. Simultaneously, it is filled with ambiguity, uncertainty, for who am I? What does it mean to be me? What does it mean to be me vs. being Moses or anyone else? How do I know myself? What is it that makes me unique? The story also seems to suggest that God needs us to be ourselves.

And, yet, none of us receive a guidebook at the beginning of our lives that says, here, this is who you are and here are the rules and steps you must take if you want to be yourself in this life. Our lives don't follow straight lines, but dip and curve and move this way and that way. As we live our lives, we discover that we are many selves and that our ways of being ourselves are continually changing, transforming.

Alejandro Jodorowsky, Chilean-French filmmaker, playwright, and author, has described in a couple of his books poetic acts he was engaged in with a high school friend of his. Poetic acts, as he described them, were consciously chosen, deliberate acts that were designed to take someone out of their normal rational

context, their familiar patterns and ways of being, and bring forth engagement with the world in a new way. He described one such act, as he and his friend decided one day, to walk in a straight line from one point in the village to another. What this meant was they had to walk through homes and gardens, restaurants, alleys to maintain the straight line. They had to meet the world anew in each moment.

Later on Alejandro Jodorowsky developed this work into what he called “psychomagic”, which is an even deeper exploration into letting go of rationality or trying to be reasonable and discovering a new context. A young man he was seeing complained he lived only in his head and was unable to grab hold of reality and advance toward the financial autonomy he desired. Jodorowsky gave him the task of pasting 2 gold coins to the soles of his shoes all day so that he would be walking on gold. Jodorowsky gave a judge whose vanity was ruling his every moment, the job of dressing like a tramp and begging on the street corner.

When Carlos Castaneda described stalking in his books, he also described something called controlled folly.

He said in the absence of self importance, the only way to deal with the daily world is in terms of controlled folly. He said one has to be capable of laughing at oneself and to be willing to come face to face with the boring repetition of one’s self esteem, which is at the core of all human interaction.

Stalkers, he said, learn never to take themselves too seriously; they learn to laugh at themselves. If you're not afraid of appearing foolish, being a fool, you can do anything. He also said stalkers learn to have endless patience. They are never in a hurry, and they learn to have an endless capacity to improvise.

The Magi Process, as poetic act, works with the inherent conflicts of existence and challenges the modern disease of reason and the limitations of insisting that one particular context is more real than another and the demands that life follow a particular trajectory.

In the modern world, we often find ourselves trapped and entangled in attempts to have a form of rationality that is very limited— to have reasoned out our decisions and choices and to then be able to justify our choices, decisions and actions. We want them to make sense, add up, be logical.

We also often try to be decisive and take actions that increase the possibility of success or getting what we want to happen and eliminate or reduce the possibility of failure. We compare our actions to others we see as models of success or who have carved out a particular place in the world, and we try to follow them.

We try to have good sense and make sound judgements. We set about trying to create a life that pleases us, while also trying to please everyone around us, or trying to follow the ideas and images of the modern world.

We try to take the ambiguity or uncertainty out of our decisions and actions. We equate safety with being reasonable and ambiguity with danger. Thus, we find ourselves trying to manipulate the world and ourselves in our attempts to be safe, which means maintaining things as they are.

There are systems upon systems based on the study of what is called emergent behavior, trying to predict with a high degree of certainty things such as the economy, business patterns and trends, the weather, the rising of the oceans, shape and behaviors of flocks of birds or the movements of fish, breeding behavior, the loss of habitats and so forth.

We often end up denying the limits of this type of rationality, and see it as being more objectively true or real. We don't see the impossibility of having complete or full knowledge of all of the facts surrounding our problems nor do we see that we cannot foresee future events, based on our decisions, with complete certainty.

We don't see that we are creating the context and thus choice is always available to us. Instead, we create the limitations of being able to rationalize what we're doing and how we're doing and are locked in by it simultaneously.

In the context of trying to be reasonable, we often engage with the world in a very methodical, linear rigidified approach or pseudo rationality. We end up objectifying the world and ourselves and look at it all as machinery that needs to be fixed or controlled – rather than processes that need to be experienced and lived into and the possibilities inherent in every moment and in relationship to what is. This leads ultimately to fundamentalism in politics and religion and our approach to life as a whole.

We end up with settling for an analog of a life, where we continually compare who we are to others who we think are like us, and we see the world, the conflicts of the world and our longings and desires, through separative eyes only, thinking in effect it is all up to us to figure it out and find ourselves pushing against the world in our attempts to be happy or to be ourselves.

There is nothing wrong with wanting our lives to make sense. However, we often deny the limitations of this and stay in repetitive patterns, ways of relating to ourselves, others and the world and give maintaining our ideas, images and

concepts of who we are, what our life should look like, who we should be and so forth much higher value than we need.

Within each being, however, there is a voice that calls us beyond this type of pseudo rationality. This voice, as I've said, often comes to us in moments of crisis or profound conflict, pulling us out of frozen half-lived states, where we've chosen reasonableness or a form of safety that keeps us out of relationship with what is now appearing, with life as it is.

To know God without being God-like is like trying to swim without entering water.

Trying to be reasonable only, to stay in the familiar only —when Reality, as it is, is filled with ambiguity and uncertainty—is trying to know God without actually entering the waters of Reality. It is trying to be separate and apart and hoping to know what it feels like to truly swim.

We limit the miraculous nature of ourselves and the world, by trying to be reasonable only. True rationality would open us up to the unknown, would have us include what is beyond the known only. True rationality has room for ambiguity. The Magi Process is completely rational for it leads us directly to linguistic space which has a different relationship to the known and the unknown.

The Magi Process, beginning with the bracketing process, illuminates the contexts of our lives – the contexts in which we relate to the world and in which our desires/longings arise, along with the conflicts around who we believe ourselves to be, what is possible, the way the world works, and so forth, the ways we limit our world and the infinite possibilities.

In bracketing we seek to have a relationship with our longing and desire, along with our struggles to be safe, our conflicts around change, and simultaneously allow the question or desire and the context to shift and change.

Bracketing takes us directly into the ambiguity of reality itself– challenges our ideas and concepts of what should be going on and invites us to enter into the uncertainty or ambiguity of the world, the battlefield, going into it with our eyes wide open, for the sake of the battle itself, for the sake of being ourselves fully, the ambiguity and uncertainty of what does it mean to be me, the mystery of the self and the processes at play.

There are unexpected consequences, movements, changes. We cannot know with 100% accuracy or certainty the movements or experiences we need or that the

world needs that will move us to greater wholeness, integration, freedom or accomplishment of our goals.

The Magi Process challenges our attempts at being reasonable only, rational only and the forms of safety where we want one thing to follow another logically, for everything to make sense, for us to understand what is happening and to have a clear blueprint for what we are to do.

The Magi Process doesn't reduce life to a series of numbers only, mathematical equations that add up. Instead, the Magi Process embraces the ambiguity of the world and the mysteries. And, thus it deeply challenges our ideas and concepts that to be a person is a sole venture, that it is in effect all up to us. The Magi Process embraces deeply the relationship between the personal self, the inter-personal relationships with others and the world itself all as One single process.

We find great clarity within the Magi Process. However, the process of coming to clarity is not the method of traditional problem solving where the problem and the solution exist in different locations, but the true context of intimacy and relationship with each movement as it appears.

The Magi Process illuminates the uncertainties/mysteries of what it means to be a self, a person or the unreasonableness at the heart of what it means to be a you or me and illuminates the depth of relationship that exists in every particle of the world. Nothing is left out.

The Magi Process is fundamentally interested in honesty, intimacy, relationship with each step and each movement as life shifts and changes and moves this way and that way, becoming more fully itself and more alive and dynamic.

It illuminates our resistances to being with the nature of the world as it is, which includes us, and softens those resistances simultaneously. It brings to conscious awareness more of the interior/exterior relationship between who we believe ourselves to be and the longing/desire we have to express in the world.

We become informed/ more fully in relationship with ourselves, seeing the filters we use to take in the world and move in the world.

Bracketing brings up the dissonances and conflicts we feel around our longings and desires, our fears of change, while not trying to resolve them or figure them out.

The Magi process happens entirely within the body, which is perhaps the most unreasonable container of all, and yet there is also profound order and structure, with each movement, beat, pulse being included in a greater whole.

The Magi Process isn't about dressing up or trying to be a clown or doing something outrageous as the antidote to rationality or reasonableness. It is coming into relationship with what is now appearing and recognizing that life itself, the world itself already isn't reasonable. Reality is wild already in and of itself. And, we don't need to escape from this fundamental truth, but engage with it fully.

Working with the Magi Process, we can learn to be in relationship with the world, effect the world and create new life, which is nourishing for us and all life. Our selves are mobilized in liberating action.

To actively engage in this way is have the courage to consciously choose to enter into the battlefield of life and death, for the sake of relationship and engagement with what is, for this is who we are and how we are made. Our life and our death co-arise together. We choose to engage with the truth of the world, which will transform, change and heal us and the world.

What do I long for? How do I want to be in the world? How do I want to express my love in the world? What are my resistances to this?

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.

In other words – even if we end up with same statement or question at end – we have become informed by bringing to consciousness our questions, our concerns, our demands that life unfold in a certain way, and so forth. 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.

As Jason said yesterday, 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 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 be present, fully here in the body, now in each moment, committed to this, this, now, including our resistances to being here.

IN BRACKETING REMEMBER, WE BEGIN THIS WAY:

We write out our question or desire and sit and reflect upon it, opening up to the many possibilities or ambiguities that arise when we are open to hearing 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?

We allow the answers to be simple, clear, direct.

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

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

Am I being selfish? is this really the right thing? Am I being too self centered?

We want to include my biases, prejudices, filters, blindness, demands and my courage and willingness and for all of this to be here now, located in the same place, here fully present in my body.

QUESTIONS THAT MIGHT ARISE TO HELP YOU BRACKETING AFTER YOU STATE A LONGING OR QUESTION:

What keeps me from being myself in the world?

How do I judge myself and what I have to give to the world?

How do I resist coming into the world?

Allow yourself to know the least evolved aspects/voices within that say this isn't possible, it isn't reasonable, okay, and so forth—the ways you try to keep yourself safe.

Is it okay to want something so simple, so clear?

Is it okay to have this kind of fun in my life? To be this happy? To be this alive?
free? vulnerable? open?

Is it okay to just want this? Is it okay to love this deeply?