

Midnight Mi'ors

There is a mirror world to our own. Several, actually. Think of it like this: When you look into a mirror you can see a mirror world. When someone in that mirror world holds up another mirror, that leads to an adjacent mirror world. It's mirror worlds all the way down. The thing is, mirrors have a way of warping over (space)time. This means that the you you see in the mirror in front of you is pretty much your doppelgänger, but the you a dozen mirrors away is almost unrecognizable.

There is, however, a way to realign your Mi'ors; the you's from your mirror worlds. The etymology of the word has been lost to time but it is likely the term comes from either 'Mirror folk' or 'Me or someone else?'. The channel opens at midnight, at which point you can invite your Mi'ors into your own world, or enter into theirs. There's no knowing which way it will go, but don't worry, it is, in all likelihood, only temporary.

Introductory Materials

Two players

- Guest
 - The player who will be meeting their alter egos.
 - The guest will be guided through an experience where they will be drawing on your own reflection based on a series of prompts.
 - An open heart is helpful.
- Host
 - The player who will be guiding the guest on their journey to meet their alter egos.
 - The will also be drawing on their own reflection based on a series of prompts.
 - Improvisation skills are helpful.

Materials Required for Each Player

- 1 mirror; full-length is best but head & shoulders works just fine.
- 1+ lipsticks or other things to draw on the mirror with; the more the merrier. If these items have a nostalgic or memorable quality to them, so much the better. Players may wish to experiment with materials ahead of time on a small corner of the mirror to see what looks good, is fun to draw with, and/or comes off easily.
- 1 phone; it is best to play this game on speakerphone or with headphones.
- 1 printer sheet for either Guest or Host depending on the role the player is playing
- 1 pen/pencil.
- 1 makeup wipe or other fabric to remove make-up/drawing utensils from the mirror with.
- The host may wish to have the scenario instructions close at hand.

Environment

- It is midnight. Ideally, it is literally midnight for the person who is the guest. That said, time is a construct and as long as you hold midnight in your heart you'll be just fine.
- Dark room, quiet, soft lighting; think candles and/or a few twinkly lights or a salt crystal lamp. Whatever fits your vibe for a ritual encounter will work.
- You'll be looking at yourself in the mirror for a while. Wear either:
 - Something fancy and/or unusual that you would like to wear more often but don't have a particular reason to.
 - Something cozy.
 - Something you're comfortable in.
- The full interaction will last around an hour.

Preparing for the Ritual

11.45pm

Host and guest, each in their own home, sit comfortably in front of a mirror, alone in the room with in-game materials close at hand.

Guest

- Fill out the printed Guest Sheet Columns 2, 3, and 4. For Column 4, on line 1, write down the name of your first Mi'or; the one who lives in the mirror world that is currently visible to you. This Mi'or has a name that has only one letter different from your own name. For instance, a player named Katie might have a first Mi'or named Kytie. When in doubt, look at your Mi'or and allow the correct name to come to you. On each subsequent line, change one more letter. A change could be a substitution, an addition of a new letter, or a subtraction of a letter. Each name should be different.
- With any additional time before midnight you may, if you wish:
 - Play soft music (be sure to turn it off or down before midnight).
 - Look at your reflection notice the differences between your world and that of your first Mi'or. Do they look differently? Move differently? Does the light hit the back wall in a different way?

Host

- Fill out the printed Host Sheet:
 - Top Half: Write down the name you would like the guest to call you by. This name should be an anagram from the letters of your name. For instance Melody might go by Yemdol. Then write down three attributes of a good party host.
 - Bottom Half: This sheet is help you track your Guest's journey throughout the experience. You will, at times, prompt them to provide you with a particular adjective or name. Each time this happens, the host may use the sheet to keep track of it.
- With any additional time before midnight you may, if you wish:
 - Play soft music (be sure to turn it off or down before midnight).
 - One by one, begin to embody the three attributes of a good event host that you chose. Look at your reflection as you embody these traits. Notice the accompanying differences in movement, gaze, and relating to the environment.

Midnight: The Start of the Ritual

The host calls the guest on the phone. This marks the beginning of the ritual. The host greets the guest and tells them the name they would like to be called during this experience. They ask the guest to repeat the name and corrects them if needed.

The host sets expectations for the experience, explaining to the guest that they:

- Will be led through the experience by the host.
- Can stop at any time for safety/personal reasons.
- May be stopped by the host at any time for safety/personal reasons.
- Will now be taking three deep breaths.

The host leads both players to take three deep breaths. They may also, if they wish, lead a short body scan for the guest to prime them for an embodied experience. The host then confirms that the guest is ready to meet their Mi'ors. When they have verbal consent, they may begin.

The First Mi'or

The host asks the guest for the name of their first Mi'or. The host repeats the name. At the host's invitation, the guest is invited to correct them if needed.

The host asks the guest what adjective describes the way they move. The host asks the guest to describe how that kind of movement manifests in their life and what it means to have a body that moves in that particular way. They ask the guest what it would mean to move in a completely different way.

When they are done, the host thanks the guest and tells them that they will now be opening a connection to the first Mi'or. The host will then improvise a short invocation to the first Mi'or, inviting it to make its true self known. This - and all subsequent - invocations may be in the form of a chat, poem, song, or spoken word.

The host instructs the guest to draw on the mirror in front of them. This drawing should alter the guest's reflection in a way that highlights the differences between themselves and their first Mi'or. They instruct the guest to draw an alteration to their reflection that represents the polar opposite of the adjective they chose for themselves. For instance, if the guest chose a first adjective of "fast", they may wish to draw a wrinkle across the reflection of their forehead to signify slowing down with old age, or an anvil on top of the reflections of their head to weigh them down so they move more slowly. If the guest chose "graceful", they may wish to draw a squiggle to represent inefficient movement, or a bandaid to indicate clumsiness. The host requests that the guest let them know when they are done drawing.

In the meantime, the host draws an alteration on their own mirror that reflects the initial adjective provided by the guest. If the guest said "fast," the host draws a representation of "fast" on their own reflection.

When both parties have completed their alterations, the host invites the guest to describe the way their first Mi'or moves when they are not watching. The host can ask this question generally or ask a specific question of the guest, ie "how does your first Mi'or brush their teeth in the morning? What movements do they use?" The host will prompt the guest to respond to this question from the perspective of the first Mi'or; "I, name of the first Mi'or..."

When they are done, the guest and the host repeat the following phrase together: "I, name of the guest/host, thank you name of the first Mi'or, for making your true self known to us."

The Second Mi'or

The host asks the guest for the name of their second Mi'or. The guest asks the host to repeat the name and corrects them if needed.

Given that the traits of the Mi'ors are cumulative, the host prompts the guest to reiterate the traits that are already known about this Mi'or, ie that it is clumsy, etc if the guest is graceful, etc. The host then asks the guest what adjective describes the way they, the guest, think. The host asks the guest to describe how that kind of thinking manifests in their life and what it means to have a mind that thinks in that particular way. They ask the guest what it would mean to think in a completely different way.

When they are done, the host thanks the guest and tells them that they will now be opening a connection to the second Mi'or. The host will then improvise a short invocation to the second Mi'or, inviting it to make its true self known.

The host instructs the guest to draw on the mirror in front of them to alter their reflection to highlight the differences between themselves and their second Mi'or. They instruct the guest to draw an alteration to their reflection that represents the polar opposite of the adjective they chose for themselves, just as they did for the first Mi'or.

In the meantime, the host draws an alteration on their own mirror that reflects the initial adjective provided by the guest.

When both parties have completed their alterations, the host invites the guest to describe the way the second Mi'or thinks when they are alone. The host can ask this question generally or ask a specific question of the host, ie "how does your second Mi'or decide what to do when they're fighting with a Mi-friend?" The guest will respond to this question from the perspective of the second Mi'or.

When they are done, the guest and the host repeat the following phrase together: "I, name of the guest/host, thank you name of the second Mi'or, for making your true self known to us."

The Third Mi'or

The host asks the guest for the name of their third Mi'or. The guest asks the host to repeat the name and corrects them if needed.

The host prompts the guest to reiterate the traits that are already known about this Mi'or; the two traits that the first and second Mi'or possess that are different from the guest. The host then asks the guest what adjective describes the way they, the guest, love. The host asks the guest to describe how that kind of loving manifests in their life and what it means to have a heart that loves in that particular way. They ask the guest what it would mean to love in a completely different way.

When they are done, the host thanks the guest and tells them that they will now be opening a connection to the third Mi'or. The host will then improvise a short invocation to the third Mi'or, inviting it to make its true self known.

The host instructs the guest to draw on the mirror in front of them to alter their reflection to highlight the differences between themselves and their third Mi'or. They instruct the guest to draw an alteration to their reflection that represents the polar opposite of the adjective they chose for themselves, just as they did for the first two Mi'ors.

In the meantime, the host draws an alteration on their own mirror that reflects the initial adjective provided by the guest.

When both parties have completed their alterations, the host invites the guest to describe the way the third Mi'or falls in or out of love. The host can ask this question generally or ask a specific question of the host, ie "what is your third Mi'or's love language?" The guest will respond to this question from the perspective of the third Mi'or.

When they are done, the guest and the host repeat the following phrase together: "I, name of the guest/host, thank you name of the third Mi'or, for making your true self known to us."

The Fourth Mi'or

The host asks the guest for the name of their fourth Mi'or. The guest asks the host to repeat the name and corrects them if needed.

The host prompts the guest to reiterate the traits that are already known about this Mi'or; the three traits that the previous Mi'ors possess that are different from the guest. The host then asks the guest what adjective describes the way they, the guest, are lovable. The host asks the guest to describe how being that lovable manifests in their life and what it means to be lovable in that particular way. They ask the guest what it would mean to be lovable in completely different way.

When they are done, the host thanks the guest and tells them that they will now be opening a connection to the fourth Mi'or. The host will then improvise a short invocation to this Mi'or, inviting it to make its true self known.

The host instructs the guest to draw on the mirror in front of them to alter their reflection to highlight the differences between themselves and their fourth Mi'or. They instruct the guest to draw an alteration to their reflection that represents the polar opposite of the adjective they chose for themselves, just as they did for the previous Mi'ors.

In the meantime, the host draws an alteration on their own mirror that reflects the initial adjective provided by the guest.

When both parties have completed their alterations, the host invites the guest to describe the way this Mi'or receives love. The host can ask this question generally or ask a specific question of the host, ie "how does your fourth Mi'or's respond when told that someone loves it?" The guest will respond to this question from the perspective of the fourth Mi'or.

When they are done, the guest and the host repeat the following phrase together: "I, name of the guest/host, thank you name of the fourth Mi'or, for making your true self known to us."

The Fifth Mi'or

The host asks the guest for the name of their fifth Mi'or. The guest asks the host to repeat the name and corrects them if needed.

The host prompts the guest to reiterate the traits that are already known about this Mi'or; the four traits that the previous Mi'ors possess that are different from the guest. The host then asks the guest what adjective describes the way they, the guest, are tough to love. The host asks the guest to describe how being tough to love in this way manifests in their life. They ask the guest what it would mean to be tough to love in a completely different way.

When they are done, the host thanks the guest and tells them that they will now be opening a connection to the fifth Mi'or. The host will then improvise a short invocation to this Mi'or, inviting it to make its true self known.

The host instructs the guest to draw on the mirror in front of them to alter their reflection to highlight the differences between themselves and their fifth Mi'or. They instruct the guest to draw an alteration to their reflection that represents the polar opposite of the adjective they chose for themselves, just as they did for the previous Mi'ors.

In the meantime, the host draws an alteration on their own mirror that reflects the initial adjective provided by the guest.

When both parties have completed their alterations, the host invites the guest to describe the way this Mi'or blocks love. The host can ask this question generally or ask a specific question of the host, ie "how does the fifth Mi'or's respond to the idea that it is perfect exactly as it is?" The guest will respond to this question from the perspective of the fifth Mi'or.

When they are done, the guest and the host repeat the following phrase together: "I, name of the guest/host, thank you name of the fifth Mi'or, for making your true self known to us."

The Sixth Mi'or

The host asks the guest for the name of their sixth Mi'or. The guest asks the host to repeat the name and corrects them if needed.

The host prompts the guest to reiterate the traits that are already known about this Mi'or; the five traits that the previous Mi'ors possess that are different from the guest. The host then asks the guest what adjective describes their own inner child. The host asks the guest to describe how this inner child manifests in their life. They ask the guest what it would mean to have an inner child that manifested in a completely different way.

When they are done, the host thanks the guest and tells them that they will now be opening a connection to the sixth Mi'or. The host will then improvise a short invocation to this Mi'or, inviting it to make its true self known.

The host instructs the guest to draw on the mirror in front of them to alter their reflection to highlight the differences between themselves and their sixth Mi'or. They instruct the guest to draw an alteration to their reflection that represents the polar opposite of the adjective they chose for themselves, just as they did for the previous Mi'ors.

In the meantime, the host draws an alteration on their own mirror that reflects the initial adjective provided by the guest.

When both parties have completed their alterations, the host invites the guest to describe the way this Mi'or releases its inner child. The host can ask this question generally or ask a specific question of the host, ie "what happens when the sixth Mi'or's inner child is in charge of decision making?" The guest will respond to this question from the perspective of the sixth Mi'or.

When they are done, the guest and the host repeat the following phrase together: “I, name of the guest/host, thank you name of the sixth Mi’or, for making your true self known to us.”

The Seventh Mi’or

The host asks the guest for the name of their seventh Mi’or. The guest asks the host to repeat the name and corrects them if needed.

The host prompts the guest to reiterate the traits that are already known about this Mi’or; the six traits that the previous Mi’ors possess that are different from the guest. The host then asks the guest what adjective describes the way others see them. The host asks the guest to describe how this perception manifests in their life. They ask the guest what it would mean to be perceived by others in a completely different way.

When they are done, the host thanks the guest and tells them that they will now be opening a connection to the seventh Mi’or. The host will then improvise a short invocation to this Mi’or, inviting it to make its true self known.

The host instructs the guest to draw on the mirror in front of them to alter their reflection to highlight the differences between themselves and their seventh Mi’or. They instruct the guest to draw an alteration to their reflection that represents the polar opposite of the adjective they chose for themselves, just as they did for the previous Mi’ors.

In the meantime, the host draws an alteration on their own mirror that reflects the initial adjective provided by the guest.

When both parties have completed their alterations, the host invites the guest to describe the way this Mi’or relates to how others perceive it. The host can ask this question generally or ask a specific question of the host, ie “what does the seventh Mi’or do to change the way it is perceived by others?” The guest will respond to this question from the perspective of the seventh Mi’or.

When they are done, the guest and the host repeat the following phrase together: “I, name of the guest/host, thank you name of the seventh Mi’or, for making your true self known to us.”

? O’clock: Mid-Ritual Reflection

Both guests and host take a moment to reflect on the Mi’or in front of them. The host invites the guest, and themselves to contemplate the following questions, one at a time, leaving space for silent contemplation:

- Who is this person?
- What is it like looking at a reflection of someone so unlike yourself?
- What would you say to this person, given the chance?

The host now invites the guest to share aloud what they would say to that person, if they so choose.

? O’clock: Realignment

The hosts begins the alignment process by asking the guest to repeat after them, line by line:

- “I, names of the first,
- second,
- third,
- fourth,
- fifth,
- sixth,
- and seventh Mi’ors,
- joined by the guest’s name
- choose to align with my fellow Mi’ors,

- making our true self known to us.”

The host now explains to the guest that they have been protecting the guest’s original qualities safe during the ritual by drawing representations of them on their own reflection. The host now offers to return any of those seven original qualities to the guest, starting with the seventh adjective and working backwards to one. They do so by reading each quality aloud, one at a time and prompting the guest to respond to each quality in turn with either “return” or “reject”:

- If a guest opts for a “return” the host prompts them to draw on the mirror in front of them to alter their reflection in honor of that trait. They may modify their reflection in any way to do so.
- If a guest opts to “reject” that quality, the host moves on to the next adjective.

For each item the host returns, they must smudge that drawing out in their own mirror. The host may smudge it just a little bit if they wish to retain that quality for themselves, in addition to returning it to the guest. The host may smudge it a great deal if they wish to rid themselves of it. If the guest rejects the quality the host must hold that quality for them until the ritual is over. You may not smudge it away but you may alter it’s appearance if you so choose, shaping into a trait worth keeping.

? O’clock: Realignment Reflection

Both guests and host take a moment to reflect on the image in front of them. The host invites the guest, and themselves to contemplate the following questions, one at a time, leaving space for silent contemplation:

- Who is this person?
- What is it like to embody a person with these traits? How do they move, think, feel and love?
- What is one thing you are excited for this person to do that they are quite capable of doing?

The host now invites the guest to share that excitement aloud, if they so choose.

? O’clock: Closing the Ritual

Once the host has guided the guest to the final alterations to their reflection, the host improvises a short unwarping chant to thank the Mi’ors and the guest for making their true selves known. The host then invites the guest to close their eyes and tells them that they will be counting down from 7 to 1, releasing the re-aligned Mi’ors back into their own worlds, fully aligned, after which the ritual will be complete. The host counts backwards, slowly, from 7. When they reach 1 the ritual is complete.

Meta Reflection

When the ritual is complete the larp is complete. Players may now take a breath and debrief, or not, at their leisure. If player wishes to debrief, the first words out of their mouth post-larp should be “open to debrief.” If a player does *not* wish to debrief at this time, the first words out of their mouth post-larp should be “solo reflection required.” If either or both players opts into a debrief, they may do so immediately or set up a time to talk later. If either or both players opts for solo reflection, they may hang up the phone and call it a day without any hard feelings. Players are welcome to debrief at a later date. Mi’or realignment is recommended once ever calendar year.

Host Sheet

Host's Chosen Name: Three attributes of a good event host:		<hr/> <hr/> <hr/> <hr/>
	Guest Trait & Adjective	Mi'or Name
1	Movement _____	
2	Thinking _____	
3	Way they Love _____	
4	Lovable _____	
5	Tough to Love _____	
6	Inner Child _____	
7	External Perception _____	

Joint Invocation: "I, name of the guest/host, thank you name of the first Mi'or, for making your true self known to us."

Guest Sheet

	Prompt	Adjective	Mi'or Name
1	adjective that describes the way you move		
2	adjective that describes the way you think		
3	adjective that describes the way you love		
4	adjective that describes what makes you lovable		
5	adjective that describes what makes you tough to love		
6	adjective that describes your inner child		
7	adjective that describes how others see you		

Joint Invocation: "I, name of the guest/host, thank you name of the first Mi'or, for making your true self known to us."