



DIALOGUES OF LOVE, GRIEF, & SURVIVAL  
~ BEYOND DEATH ~



AUGUST GOFORTH  
AND  
TIMOTHY GRAY



*21<sup>st</sup> Century Reports from the Afterlife  
Through Contemplative, Intuitive, & Physical Mediumship*

Grateful acknowledgment is made to reprint excerpts from *Alive in God's World: Human Life on Earth and in Heaven*, by Joa Bolendas, ©2001 Lindisfarn Books, Barrington, Massachusetts; with kind permission of Lantern Books.

*Grazie tante a John Crowley* for unceremonious sanction to quote a tad from *Little, Big*, ©1982 Victor Gollancz Ltd, London.

*Nous sommes profondément reconnaissants à Justin* for his eagle eyes, technical talents, unwavering commitment, and friendship.

*The Risen Dialogues of Love, Grief, & Survival Beyond Death – 21st Century Reports from the Afterlife Through Contemplative, Intuitive, & Physical Mediumship*. Copyright ©2009 by August Goforth and Tempestina Teapot Books, LLC. The authors have made every effort to locate sources and obtain permission to quote certain materials herein. Any omissions that are identified by the sources will be subsequently corrected in future revised editions.

Tempestina Teapot Books and the Tempestina logo are trademarks of Tempestina Teapot Books, LLC.

All rights reserved. No part of this book may be used or reproduced in any manner whatsoever without written permission except in the case of brief quotations. For information, write to Tempestina Teapot Books c/o AugustGoforth@therisenbooks.com.

Also by the author: *Dreams, Symbols, and Psychic Power*, by Alex Tanous and Timothy Gray (New York: Bantam Books, 1990).

Book Design ©August Goforth

www.therisenbooks.com

ISBN 978-0-578-03131-6

FIRST EDITION

© 2009



TEMPESTINA TEAPOT BOOKS

~ NEW YORK ~

THIS ORCHESTRATION IS DEDICATED TO

Andrew, Annette, Barney, Billie, Bonnie, Carolyn, Deborah,  
Dee, Eddie, Eileen, Felicia, Gerit, Jack, Jimmy, Jo, Justin,  
Kay, Mamie, Marc, Melvin, Patricia, Paul, Pauline, Phyllis,  
Rick, Rip, Sally, Steven, Suzanne, Tana, Terri, & Tricia  
~ *Who Gifted Us with Their Listening* ~



To Zoë  
~ *Who Witnessed THE RED HAT* ~



To Each Other  
~ *Dimidium Animae Meae* ~



And with Fond, Fond Memories of  
Beakstein  
~ *Chantuse & Mediumistic Assistant Extraordinaire* ~



*"Death remember'd, should be like a mirror,  
Who tells us, life's but a breath; to trust it, error."*  
~ Shakespeare ~ *Pericles, Prince of Tyre*

---



~ D I S C L A I M E R ~

The authors of *The Risen: Dialogues of Love, Grief, and Survival Beyond Death* endorse neither suicide nor euthanasia in this book. We advocate “a good death”—comprehensive pain control and palliative care for the dying person, and legal guidance for end-of-life choices. There are many resources for these matters, including assistance with grief and bereavement, at the American College of Physicians: see “Papers by the ACP-ASIM End-of-Life Care Consensus Panel”; <http://www.acponline.org/ethics/papers.htm>.

The material in *The Risen* should not be used as a substitute for medical opinion and guidance, or as a replacement for the services of trained medical or mental health professionals. For appropriate medical and mental health support, services, and treatment, a primary care physician and/or a qualified mental health care professional should be consulted.





FOREWORD by Melvin L. Morse, MD, FAAP



The Journey Begins ~ 1  
Signs of Risen Contact ~ 8



1. ~ Worlds Within Worlds ~ 11
  2. ~ Tim Speaks ~ 15
  3. ~ The Risen ~ 21
  4. ~ Spirit & Science ~ 30
5. ~ Transition, Formerly Known as Death ~ 37
  6. ~ The Fabric of Beingness ~ 40
  7. ~ Contact ~ 43
8. ~ Small Medium at Large ~ 53
9. ~ Grief Transformed ~ 63
10. ~ Ego-Mind & The Simulate Selves ~ 70
11. ~ Grief Evolved & Self-Exiting ~ 96





- 12. ~ Authentic Self ~ 112
- 13. ~ Mundus Imaginalis ~ 118
- 14. ~ Breakthrough ~ 129
- 15. ~ Psychospiritual Amnesia ~ 136
- 16. ~ Kundalini Bells & Astral Kisses ~ 143
  - 17. ~ Tim Rises ~ 155
- 18. ~ Aspects of Transition ~ 185
- 19. ~ Liberation Dramas ~ 195
- 20. ~ Dwelling Places ~ 211
- 21. ~ Krishnamurti Speaks ~ 219
- 22. ~ Borrowed From Angels ~ 228
- 23. ~ Vibration, Resonance, & Harmony ~ 253
  - 24. ~ Water to the Ocean ~ 267
- 25. ~ The Pastime of Reincarnation ~ 275
  - 26. ~ Moon Shadows ~ 301



Oolong Rises ~ 307



Appendix—The Edge & Waiting ~ 308

References ~ 312

The Authorship ~ 315

---



BY MELVIN L. MORSE

Author of *Where God Lives*

“We must reassess mediums and spirits in light of the scientific advances of the times so that they can continue to guide us towards (enlightenment).”

~ Chico Xavier –*renowned Brazilian medium*

This is a fabulous book, “orchestrated” by a spirit collective, “The Risen,” who have guided August, a psychotherapist, in his life and even in his clinical practice. It takes trust, curiosity, and time to read this book—and you will be glad you did. It presents what could be seen as a kind of renewed form of mid-19<sup>th</sup> century Spiritism, consistent with both modern science and latest developments in personal psychology. Spirits are presented as real people, and so their guidance, which they say we can all access, is also real and thus decidedly personal. They avoid the problems of religions, mediums, and spiritualists who insist their views are universally true, and instead support all journeys of personal growth. To this end, they do not declare any kind of affiliation or formal labeling.

Our society desperately needs a new therapeutic model which integrates modern psychiatry, psychology, brain science, and spirituality, in a useful and “real life” way. Personally, I am frustrated that our society seems to vacillate between the extremes of treating problems as if they are behavior issues which can be solved by therapy without spirit, or as if they only need unconditional love without boundaries or limits, and our psyches will simply mysteriously heal. *The Risen* offers what I see as a modality that is practical, focusing on how one makes decisions and functions in real life.

What a breath of fresh air this book is! Encountering it was similar to watching a brilliant landscape artist take an existing beautiful park and turn it into something astonishing. It infuses modern psychology with spiritual understandings, reinterpreting the art and science of the mind for the 21<sup>st</sup> century. Problems of the ego-mind are discussed, and strategies are outlined for restructuring its processes. Here is an innovative form of psychotherapy, blending spirituality and science in ways that at first appear to be counterintuitive, and yet quickly begin to resonate as true on the deepest of emotional levels. My wish for the health care professionals and scientists reading this book is for the same kind of astonishment and reinvigoration.

Well over two-thirds of alcohol and illegal drug use are not from true genetic forms of addiction, but are actually a form of self-medication for grief, depression, anxiety, anger, and feelings of injustice, which now overwhelm most of society. More than half of the drugs prescribed worldwide are for these issues. *The Risen* gives us what could be conceptualized as an innovative therapeutic template for integrating spirit into our daily struggles with emotional and psychological suffering. Interestingly, many of the newest evidence-based therapies, such as Cognitive Behavioral Therapy, EMDR, and ACT, contain the same underlying concepts inherent in this book.

As a medical scientist, I can understand the anxiety that may arise from discussing spirit people giving us guidance in our daily lives. In *The Demon Haunted World: Science as a Candle in the Dark*, Carl Sagan summarizes the concern that irrational beliefs will cause us to lose all of the hard-fought advances of science and rational thinking of the past 200 years. It was only a few hundred years ago that over 40,000 women were burnt at the stake as witches. This occurred because of irrational superstitious thinking, permitting one belief system to persecute and kill people with different ideas about reality. It was the science of the last great Age of Enlightenment that raised mankind out of the superstitions of the Dark Ages. The authors of *The Risen* affirm that it will be the science of the now new-dawning Age of Enlightenment that will elevate mankind above the current superstitions of scientific materialism.

The greatest initial barrier for me in reading this book was that it asserts that Tim Gray, the other main author, as well as the Risen Collective, are, in fact, spirits—*real* spirits, who talk to August in a real way—not under the guise of the kind of metaphysical spirituality our society has embraced for the past 100-plus years. Metaphysics means “outside or above the physical world,” but here we are asked to understand that Tim and the other Risen are actual “people of spirit” whose worlds interpenetrate our reality.

In the past, spiritualists, mediums, and devout religious believers have too often tried to convince us to accept their beliefs. Our society is sensitized to immediately reject anyone who claims to know God or talk to spirits or angels. Many are put off by the typical approach that what a spirit says must be

true and should be immediately imposed upon someone. Ultimately, I overcame my personal barrier of accepting that real spirits wrote this book for the following three reasons:

My wife, Pauline, pointed out that spiritual wisdom can only be obtained by the temporary suspension of judgment and analysis, left brain functions. It is our right brain which connects us to spiritual realities. Reading *The Risen* is very much a spiritual experience.

I discussed the book with my colleagues and was amazed to learn how many physicians, scientists, and other professionals have spirit guides that help them in their work and daily lives. “Real spirits?” I asked them incredulously. And they would answer, “well, hmmm, uh, well. . . YES, real spirits.”

I then had an experience several days after reading the book which, for me, proved the existence of spirit. This happened in the context of a remote viewing session that my wife and I conducted. Remote viewing is the ability of an individual to draw and describe buildings and landscapes anywhere in the world without any prior knowledge of what the “target” is. Remote viewers argue over whether or not they actually leave their bodies to view targets on the other side of the Earth, or if their brains simply access that information from nonlocal reality. This reminds me of what a young boy once told me, in describing his near-death experience: “It was kind of like leaving my body, but also like walking into my mind.”

Pauline and I remote view as a team, and often work with another husband-and-wife team, Mike and Susan. Several days after reading *The Risen* for the second time, we successfully remote-viewed an object at their home in Colorado. Mike then successfully remote-viewed a particular object placed on our dining table. What made this experience unique was that we felt prickling sensations at the back of our necks, cold spots in the room, and many of the other features of spiritual events described in the book. Then, our two-year old daughter looked up at the ceiling, and we saw that her eyes were tracking something moving across the room, finally coming to rest at the dining room table. She jumped up, got her tea set, and started to serve our unseen visitor “tea”! She is only two years old, too young for the “imaginary friends” often seen by kids who are three or four. Furthermore, she had never served tea to imaginary visitors before.

This all occurred at the exact time that Mike was remote viewing our home from 2,000 miles away.

We have photos of our daughter watching her unseen visitor and pouring him tea. We find this a perfect metaphor for what we have learned from this book. No skeptic would be convinced by this story or the pictures, as they easily could be faked. Spiritual encounters are highly personal. Science can help us to realize that they are possible, but our own lives provide the proof

that they are real. The information in the experiences must have personal significance to us, and bring us real insights on how to live our lives.

We have also implemented many of the book's principles to help our seven-year old daughter deal with her severe oppositional defiance disorder. We came to see that the crucial point is that she was already in conflict with herself, and our confrontation only fueled the on-going spiritual battle which caused her suffering, as her ego-mind trampled her real self.

When any negative behavior occurs, the authors recommend first affirming that "this is something to think about" in a nonjudgmental way. Boundaries and limits should be clear and consistent, and presented only with love so that the ego-mind cannot use them as a further excuse to be angry. Before reading the book, we were confronting her with her behavior by attempting to show her the consequences of what she was doing, which she already knew. Our new approach now involves simply focusing her *attention* on her dysfunctional behaviors, and gently making her aware without confrontation. We continue to use our same parenting skills, but have dramatically changed our vocabulary in talking with her.

We discussed the book with her therapist, who then felt inspired to share her own spiritual analysis of what was going on. We even started a "kindness rewards" program for our daughter at our local Boys and Girls Club. Our family now sees a possible future that's free of her disorder. Be assured, she's still a handful, but we are regaining the authentic power of our family.

As I continued to read *The Risen*, I began to realize that it is actually a manual, addressing the practical issues involved with integrating unconditional love and spirit guidance with the typical problems of everyday life. I remarked to August that this book takes patience to read. His response was that it's really a matter of *waiting*, meaning allowing one's own personal and authentic sense of time to enable the process of understanding to organically unfold. "Patience" also implies impatience, which reveals the duality-seeking ego-mind, which can't wait, for it insists on instant gratification. And so it's *waiting*, he reemphasized—not patience—that is needed to integrate spirit reality with our ordinary lives as well as with therapy.

In my many conversations with August, I have found him to be wise, funny, and a very real, down-to-earth person. He openly discusses spirits as sometimes assisting him in becoming a better psychotherapist. He does not advertise his mediumistic talents, and typically never discusses his spirit dealings with his patients—unless they are touched by the same spirit energy intuitions and then raise them on their own—and only then might they be explored together. But most often spirits will directly tell him *not* to mention their presence around a client.

August shared that one of his “quiet interventions” to help patients get in touch with spiritual realities is to ask them to sit silently in a park or some natural setting for 15 minutes. The usual response is there’s no time or inclination to “just sit and wait for nothing to happen.” However, everyone who has done this has reported that after a few minutes of initial boredom, they commenced noticing many things that began to emerge, things that they might never have experienced if they hadn’t waited—curious little bugs dancing across a leaf; birds communicating intelligently to one another; soft breezes on the face; the lights and shadows on the bark of a tree revealing intense coloration that hardly seemed possible ten minutes ago.

Allowing the physical senses to fully activate gives rise to an awareness of being immersed in a physical environment. And then, because of waiting, the ego-mind’s chatter lessens, permitting the spiritual senses to unfold further out from the physical ones and enlarge the experience of that immersion. In this very organic and calm way, one becomes more aware of one’s physical reality, and then, of one’s higher-vibrating spiritual realities. This is also an excellent description of the processes of remote viewing, which has the advantage in that it is the one nonlocal perception that we can objectively validate, as the target exists within this reality, while still hidden from our ordinary senses.

Our culture has denied spiritual matters for so long that we lack a common understanding or context for encounters with spirit. Sadly, and far too often, the hallmark of the authentic spiritual experience in the 21<sup>st</sup> century begins with “you’re going to think I’m crazy, but—”. We have trivialized spiritual issues and turned them into medical pathology. In turn, this trivializes the human spirit and stunts its ability to heal, grow, and transform.

August has stressed to me that spirit communications are for personal growth and understanding. By considering the wise suggestions of spirit guides—and of our Risen loved ones who are now in spirit—we can gain extraordinary understanding of ordinary problems, and advance ourselves to even greater comprehension of the true meaning of living. It is this sense of meaning that is so often missing in modern life. The lack of meaning and connectedness to our spirit self is, in fact, a common cause of mental dysfunction and unhappiness. In other words, and bluntly, perhaps the lack of angels and spirit guides in our lives causes us to actually become crazy.

As a Critical Care Physician, I’ve studied children whom I personally resuscitated from physical death. They’ve commonly reported seeing spirits, angels, and a real God. They are emphatic that the experience is “realer than real.” One child wouldn’t tell anyone of her experience until I talked to her, as she was afraid others would think she was crazy for speaking with “a real God, as real as us talking now.” Another boy told me that he met a wizard who talked to him “exactly like we are talking—except I knew he was God, because of the knowledge in his voice.”

Studies of these types of experiences have been published in the most prestigious medical and scientific journals. The weight of the scientific evidence strongly suggests that the mind survives the death of the brain. A large portion of our brain is dedicated to processing spiritual perceptions and creating our understanding of them, in precisely the same way that we access visual information with our eyes, for example, and create a visual image of reality. With the discoveries of dark energy and dark matter, there is plenty of room in our current model of physical reality for spirits to exist. After all, dark matter consists of precisely the same subatomic components as our bodies.

I have studied near-death experiences in children for 20 years. They are truly transformed by their experiences, growing into adults who see “anchoring the Light” in their everyday lives as the most important lesson they learned from their encounters with spirits. My greatest struggle in understanding these spiritual encounters is how to actually apply these “lessons of the Light” in our ordinary lives. I don’t want to wait until I die to learn the lessons of love that we clearly are meant to learn while on Earth.

*The Risen* will give you the knowledge and courage to believe what you already know is true. When I was a medical student at Johns Hopkins University, the Dean of American Pediatricians, Frank Oski, spoke to us of how an angel helped him to be a better doctor. We had just seen a patient die of heart disease at a young age, and we were so discouraged that we no longer wanted to be pediatricians. Dr. Oski told us that when he was a medical student a similar thing had happened to him, where a 3-year old patient died of heart disease in spite of the team’s best efforts. He shared with us that later that night an angel appeared to him, and told him that children who die at an early age know secrets of living that cannot be learned in any other way. The angel told him that we continue on, again and again, our mind being eternal and reincarnating in a series of physical realities. In this view, the brain does not create the mind, but rather the brain exists to allow the mind to interact with this reality.

Dr. Oski also said that he was not asking us to believe his story, but rather to open our hearts to the possibilities of angels and spirits in our lives. He affirmed that it stretches our sense of humanity to understand that life is filled with such “ordinary miracles” as seeing spirits and angels.

Consider *The Risen* to be a travel guide for the ordinary miracles waiting to enrich your life.

Melvin L. Morse, MD, FAAP

Author, *Where God Lives:*

*The Science of the Paranormal and How Our Brains are Linked to the Universe*

[www.spiritualscientific.com](http://www.spiritualscientific.com)

Georgetown, Delaware, U.S.A.

May 2009



## THE JOURNEY BEGINS

Do not require a description of the countries towards which you sail.  
The description does not describe them to you, and tomorrow you  
arrive there, and know them by inhabiting them.

~ Ralph Waldo Emerson

**E**nvision, with your mind's eye, a world where poverty is impossible and abundance unavoidable. Because there are no needs there is no necessity to work. There is instant access to infinite sustenance, clothing, and shelter, and anything else you might desire. This will be so for everyone there, for these elements will be available to all. Hence an economic system of any kind—which implies lack—will not be needed in this world. None whatsoever—unless you might want it for yourself. The same will hold true for any social, psychological, political, scientific, and religious systems, which all inherently embrace presumptions of need. Your environment—the weather, the light, the mode of transport, and your home—will be what you choose them to be, continuously reflecting your personal consciousness.

Everyone in this world is free to do whatever they like and as much or as little of it. Work is play, and play is work—they are indistinguishable from one another. You may work and play, live and love with those who are most like you, for in this world the Principle of Affinity is the guiding force of relationships. Those who are not like you will be with others most like them.

---

Most refreshing and relieving of all, there is no judgment or criticism in any way in this world, no matter how much we may think we deserve it. And if that should be the case, we would be judging only our self and not prevented from such a desire. The Principle of Affinity will convey us into an environment that reflects our self-judgments, while allowing for relationships with others who see themselves in various supporting roles that reflect our decisions about our self. Although nobody will attempt to interfere with our judgmental intentions toward ourself, there will always be observant, compassionate guides waiting to respond to the slightest request for help to release such intentions.

Because we will be able to perceive that there is love freely available to all in this new world, the usual distortions from lack of it will not exist, and any enduring falsehoods will vanish quickly when we allow ourselves to fall into love's awaiting arms. This falling into love will be as easy as breathing, for we are designed to self-correct through change—that is, through intelligent transition. Death is also “corrected” through this loving process of transition, from which we will emerge and arise anew.

What would such a world be like compared to where you live now? What would *you* do in such a world?

“If only such a place existed,” many will sigh with dim weariness.

Such a world *does* exist. This other world awaits each one of us at any moment. It exists even now. We all already know this Home with great intimacy, for whenever our body sleeps and sometimes when we daydream, we visit it and all those whom we love. We have been leaving our bodies to travel in our spiritual body to this other world, this home, since the day we first arose upon the earth. Very few of us remember these travels upon awakening back into our terrestrial bodies, so heavily does earthly life weigh us down. The sheer density of our physical body filters out the greatly finer vibrations of such memories. If we could remember even just a little bit, our life would be tremendously lightened by the awe of such experiences, and further comforted by the sureness that the day *will* come when we will take our last step away from this earth, never having to return.

We will each enter a final terrestrial sleep of some kind as we begin our transition. Upon awakening we will arise into a new life—not beneath another earthly sunrise, but into a new, light-filled world—our True Home—where joy, not fear, will be the ground upon which we will move and have our being.

We will have transitioned into a Risen One.

Undoubtedly, there will also be much laughter, as we wonder how we could have possibly feared the final earthly sleep that was given the terrifying epithet of “DEATH.”

The authors of this book have a simple yet grand wish for you—that you will no longer think you must fear what so many imagine as the “final silence.” *Every thing has life*, and because there is nothing *but* life, there is no silence anywhere. The very structure of the Intelligent Universe is light and music—singing, talking, and laughing. Life is real and death is not, so there is nothing to fear unless you fear life’s light-filled music. Death is not the end to life but another beginning, another birth. It is a door, a passage to more life, more than we could possibly imagine. And even though we are irreversibly immortal, we will *never* be able to imagine it all.

Everyone involved with the orchestration of this book can confirm that by intentionally and consciously reaching out in various ways, *anyone* still on the earth can make contact with those who have survived the final sleep and are now living in a Risen world. And that it is possible to continue to share our lives *now* with the Risen, while we are still here on earth. Equally miraculously, when we on earth diligently strive to make contact, the Risen will also feel motivated to strive and succeed to share their experiences with us. Through these cooperative efforts, all involved can and will experience development, expansion, intensification, augmentation, amplification, improvement, growth, and evolution of life, service, and love—in short, pure bliss. At first, and for an undetermined time, this bliss may come in small doses, but it is the only real healing balm for grief. As grief lessens, the balm of bliss intensifies.

Human suffering becomes transformed when viewed through the new lens of knowledge gained about survival beyond death. As the light of conscious awareness is turned upon the alleged darkness, it will be seen that the negative things are actually positive, waiting in the shadows to be revealed. Some of this new knowledge appears majestically and quickly, but much of it is so subtly measured that sadly it’s often dismissed long before it fully arrives.

There are those on the earth who contend that human fear and pain are “illusions” of some sort. This might make sense as certain truths on greater spiritual planes. Yet how many among us have grown to such advanced levels of being while having to move and breathe in our daily lives on earth? It is appropriate to say that for most of us, an inseparable part of the human experience is the pain that emerges from having human bodies. For most people, bodily discomfort and emotional worry often result in more complex and persistent forms of pain and fear, causing us to feel helpless, hopeless, and demoralized, which together comprise the experience of earthly suffering. Perhaps while we’re still on the earth we may eventually be able to learn and comprehend enough about the continuous flow of universal grace, which, as all religions have said, will undo our suffering. Let us accept that we are good enough as the human beings we are right now, honestly and courageously acknowledging our pain, as well as our beliefs in hopelessness and hopefulness, which are two sides of the same coin of fear.

*Hopelessness*, a helpless feeling fed by fearful memories of the past, diminishes when we become open to help from people in the present around us. These people can be not only those on the earth, but also those who have risen beyond the earth. Helplessness diminishes when we, including the Risen, become helpful to others—also known as *service*.

*Hopefulness* is a feeling that obtains its sustenance from the energy that we put into the non-existent future. Hope acts as a distraction to keep us out of the present, and the fear connected with it shows itself as worry. Because the future and the past do not exist in the way the present does, both hopefulness and hopelessness are not *here*—they are nowhere in wakeful reality. Fear needs increasingly larger amounts of worry in order to survive, and will drain us of the energy needed to sustain our physical body in the present. The fear will continue to feed off the mental and spiritual energy otherwise needed to feel present, eroding our ability to be aware of the thrill of one's spiritual body as it permeates the physical body.

The only place to be is where we are—*the present*. This ancient fragment of mislaid information is one of the most important aspects of human spirituality to re-emerge in the early twentieth century. Many are now familiar with the notions of “be here now” and “don't worry, be happy.” These concepts have been clearly held before us from every spiritual worldview for many thousands of years, such as the Bible's suggestion to “consider the lilies of the field.”<sup>1</sup> Now, just inside the gates of the twenty-first century, we are beginning to return to the understanding that *we* are the lilies of the field. There is also increasing awareness by scientists and non-scientists that eventually we will come to consciously experience that we are the *field* as well.

In spite of this simplistic speech about past, present, and future, time is more than just a concept—it appears to be a fact for those of us living on the earth. If we want to live as a human being on this planet we have to be able to experience the appearances of time, as informed by our physical and spiritual senses. The physical senses tell us about the present as it emerges from our experience of physical being, while the spiritual senses infiltrate, enrich, and extend this sense of being even further beyond the body. Our physical senses can tell us nothing about the past or future, so what we might believe to be sensations of the past or the future are really thoughts informed by memory—and memory is only of the past.

---

<sup>1</sup> “And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore, take no thought, saying, ‘What shall we eat?’ Or, ‘What shall we drink?’ Or, ‘Wherewithal shall we be clothed?’ For your heavenly Father knoweth that ye have need of all these things . . . Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself . . .”. — Matthew 26:28 (*KJ*)

Our spiritual senses operate on non-visible, non-tangible levels, in non-physical circumstances. Because the appearances of time have different qualities on non-physical levels, we have senses that can experience non-physical time, which is also *spiritual time*. These “extra” senses are similar enough to those of the Risen that we can sometimes share sensations and experiences with them.

Those who have left the earth via the transitional process and are now Risen also experience time as informed by their senses. Like us, they are in the present but are also exquisitely aware that they are in an eternal state of being, an existence outside of the appearance and effects of our earthly time—or timelessness. Time exists in a certain way for those on the Earth and in a different way for the Risen, who can experience time as ever present and everlasting.

It is possible for a Risen sense of time to be experienced by those who are still on the earth. We ourselves can assist this process by finding our own sense of calm presence and then directing this heightened, expanded, and receptive sense toward the Risen. Like a child waiting for fireflies to appear in the twilight, the naturally heightened state of a Risen mind can perceive our mind reaching out—and then move forward and reach out to touch us, while stepping into our space of expanded receptivity. Depending upon our openness and persistence, we may be able to feel their thoughts and their presence. We might even connect and touch, remaining together for a few brief but unforgettable timeless moments.

Feelings of suffering and grief begin with and are fed by thoughts, which are a function and result of something this book will refer to as the *ego-mind*. The thoughts may be so deep, so subtle, or even wordless that they are hidden from our conscious awareness. The combined presences of the earth-embodied and the Risen can become *timeless*, and thus powerful enough to dissolve thoughts and thereby release feelings of suffering, which is healing. There is much assistance awaiting us from the Risen, who have ways to help us find this place of timeless power. They can show us that consciously becoming aware of our sense of internal presence is a way out of suffering, and they can help us stop expending energy trying to flee to the past or to the future. With Risen assistance we can become enabled to discover firsthand that the idea of being alone with nobody to help us is but a slight misunderstanding.

As we continue to progress together with our Risen loved ones, it becomes possible to discover that both worlds, and indeed, many worlds, interact together with the greatest of ongoing intimacies. These interactions have been happening all along, ever since the day we entered this particular material realm, and will continue to do so when we finally leave and move beyond it. This all may sound paradoxical, mysterious, and even mystical—because it is.

The Risen orchestrators of this book acknowledge the tragic feelings of those who are temporarily but still so tangibly left behind on the earth. Not one of us who lives on earth can escape the experience of loss and grief. Human reality is within those still embodied as humans on the earth. Loss and grief are part and parcel of human reality and yet are very divine and inexplicable gifts—to not be able to experience these things would not be human. Yet we can learn and grow to experience that even while the bodies of our loved ones are gone, their reality is still *here*—not in the past or in the future, but in the *present*. They have not gone away—they merely seem less accessible for a little while. The human reality that was within them is still within them but in a new and exciting way. They are waiting for us while we are still in our reality, to join them in their realities at any time.

Tim, one of the many Risen co-authors of this book, has shared on several occasions that he's noticed that many embodied people will try to comfort someone in their bereavement by saying something like, "They're still in your heart." They might even bring their hand up to hold over their own body's heart, as if to indicate that the loved one is in an actual physical place. Tim asks us to consider that in making this kind of physical gesture, we are intuitively demonstrating that we are aware on a very deep level of the actual reality of what we are saying. Just as we are in a physical body and in a physical place, so, too, are our loved ones. Those who are passionately connected with their Authentic Self will know that there is this great mysterious truth going on right in our own bodies. All of us can connect with this experience in some way.

When a person leaves their body—when they "die"—they are still in that place of mysterious truth, but without the material body. We all have another body of higher vibrating substance that we usually cannot see, but can often feel. If we are able to consciously go to that place of mysterious truth within us, and we can feel and become consciously aware of the space we call our heart, then we are also able to feel and be aware of the disembodied person's space, their heart. *The feeling is the connection*—the corridor of opportunity through which we can travel and then be with them, to commune together in a combined heart space.

The experiences found in the following pages are shared endeavors between the Risen and the Yet-To-Rise. Many of the events are about the transformation of grief into many things, including joy. This transformation gives all involved greater access to one another. Whereas before our grief might have been draining the life out of our living, we will have opportunities to experience and subsequently understand that there is no such thing as death. This will allow us to put joy back into our living, which is the meaning of "enjoy." Many these days seem to think that they should be getting joy *out* of living, but they have it backwards. Joy is something we put *into* living, for we are the channels for this ever-emerging energy, which is also our Source. That

is, the Source is not only in us, but we are the Source. We are the fountains through which the waters of life flow. We are the lilies and the fields and the ground from which all being and awareness of being arises and manifests.

Those who turn their minds toward outflowing joy into their earthly experience will come to know a continually new and greater serenity in life and in living, as well as realizing that a joyful reunion with their loved ones is unavoidably inevitable. There is even comfort in knowing that if, for whatever reason, we cannot allow this outflowing to happen now, it will eventually happen in *another now*.

The Risen ask us to contemplate a spiral as we journey through this book. The spiral is an ancient emblem of life, transcendence, and eternity, running deep through all earthly cultures. It evokes deep relaxation and calm. It is revealed as a living symbol throughout Nature—in pinecones, the petals and seed heads of flowers, the arrangement of leaves on a stem; water spinning in a whirlpool, the shell of a snail, the winds circling the earth; the horns of a goat, the coils of a snake, and even a head of cauliflower. Stars, galaxies, and people dance in waves of living spirals. Spirals are found throughout our body—in the proportions of its components, in our fingerprints, in the movement of the blood as it travels through us, and in the pattern of the hair on our heads. The very strands of our DNA intertwine in an animated spiral.

Life is also a spiral—a sacred relationship of matter, time, and space that leads to a continual transcendence of them. Life's presence and actions are its own evidence—of itself and of its immortality. The center of life's spiral is the center of the Self as it moves through eternity, never the same at any moment, yet never losing the essential spirit of its Origin. Life is the Original Spirit.

The spiral often seems to be a maze, an icon of the life journey of a human being, seemingly struggling alone along an unknown path, while trying to discover its center. Many of us will spend a lifetime worrying about whether we are journeying toward or away from the center.

For those of us still earth-embodied, our spiral path will change. In fact, it simply cannot exist without change, for the spiral of all life is a process. Upon our transition to places of existence beyond this planet, our journey will transmute into a new and more intensely living motif. We will each begin this transition in our own unique way, and then we will awaken as a Risen One into a new world. Instead of continuing to manifest as a seemingly isolated island encircled by a sea of unforgiving loneliness, a new life-spiral and a new way of being will emerge. As these new beings, we will rejoin all whom we have ever loved and who have loved us, including many old and new friends and lovers. We will emerge as an integral part of an infinitely spiraling community of like-minded others, to dwell in ever-present joy, learning, service, and love.

## SIGNS OF RISEN CONTACT

Intermingled with our physical body's senses of sight, hearing, taste, smell, and touch are other senses sometimes called "extra" senses, but which are not extra at all. These are our spiritual senses, which belong to our spiritual bodies, which interpenetrate the same space as our physical body. For most people the spiritual senses are barely detectable and are often undernourished from lack of education, awareness, and attention.

You have been drawn to this book by your spiritual senses. Your spiritual bodies can sense things that usually evade the physical senses, including very particular "somethings" interpenetrating the physical space of this book you are holding in your hand. As the physical senses communicate messages from the physical world about us to our brains, our spiritual senses bring us messages from the spiritual worlds to our minds and hearts.

You have most likely received communications from those who no longer have a physical body. Your spiritual senses informed you of being touched, seen, or spoken to in certain ways by a Risen person. These experiences are common for many people, regardless of their beliefs or understanding. The Risen can contact us in countless ways. One of the things this book will help with is to enable you to begin to familiarize yourself with how your loved ones attempt to reach you. Later on you may find yourself joining with them in devising your own unique and brilliant ways to connect and communicate.

Following are just a few of the many ways you might have spiritually sensed Risen contact or their messages, but were never quite sure if you could believe them—at least in the way you feel you can believe your physical senses. Some may be quite familiar to you already. By the end of this book, you will have gained an increased understanding about the ways and means of the Risen, which can be best described by the curious concept of "orchestration."

- ☞ Finding yourself spontaneously having a conversation with someone you know is "dead" but not realizing it until a few moments have gone by, and then you dismiss it as "talking to yourself." Here's a hint—you were responding to a conversation that *they* started.
- ☞ Feeling a sudden and overwhelming emotion—sadness, joy, peace—when thinking about someone who has "died."
- ☞ Feeling breezes, tickling sensations or "cobwebs," or pressure about your face, especially near the eyes and on the sides of the head near the temple, when thinking about the "dead" person. Sometimes the pressure manifests as discomfort or even headaches.
- ☞ Feeling these sensations after you get into bed at night and turning out the light, whether or not you are thinking of anyone in particular.
- ☞ Seeing tiny points of white-blue "sparks" after the lights have been turned out, or while sitting quietly in the dark or in low lighting.

- ☞ Feeling sensations on your hands, such as breezes, tickling, or pressure of some kind, especially when writing or thinking about writing.
- ☞ Hearing your name called as you're falling asleep or waking up, or when you're alone.
- ☞ Awakening from a dream and firmly convinced it was no ordinary event, and perhaps even more real than waking life.
- ☞ Hearing music or nature sounds, like bells or birds chirping, or choirs singing, just as you're falling asleep or while daydreaming.
- ☞ Feeling as if someone is watching over and guiding you.
- ☞ Feeling someone place their hands on your shoulders or embracing you from behind.
- ☞ Finding strange and often undecipherable messages on your answering machine that sound like a mixture of voices, music, static, and other noises and feeling reluctant to erase them.
- ☞ Briefly but repeatedly seeing total strangers who look like your loved one in breathtaking ways, but often in ways only you can see.
- ☞ Coming upon a book that seems to contain messages that were written directly from your loved one to you.
- ☞ Hearing a song on the radio at a specific time that seems as if your loved one ordered it especially for you, or turning on the television and the program seems to be speaking directly to you about something related to you and your loved one.
- ☞ Timepieces stopping when they shouldn't.
- ☞ Light bulbs dimming or burning out around the same time you're having strong thoughts and feelings about your loved one.

If you've experienced any of these things ask yourself, "Is it possible it could actually have been real?"—and—"Do I want more?" If you feel a rising excitement somewhere inside you when you ponder these two questions, know that your spiritual senses are beginning to vibrate faster, and that this raising of vibration brings you closer to the place where your Risen loved ones are right now. Most likely some of them are right here with you, reading along and encouraging you to keep going.

Know also that both fear and excitement arise from the same feeling. One brings you closer to love and adventure, while the other takes you further away from them. Your loved ones, who are in a spiritual body like yours, but in a physical body unlike yours, sense your growing excitement, and are not afraid. Let's begin to look at these strange and wonderful implications with them.

The journey begins.