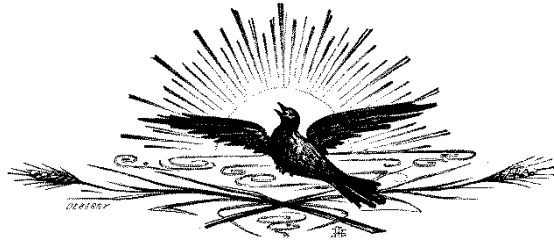


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THE RISEN

A COMPANION TO GRIEF

August Goforth



FOREWORD BY MICHAEL TYMN



Tempestine Teapot Books
- NEW YORK -

*~ Welcome, Dear Friend, to This Book,
Offered as a Measure of Comfort and Sanctuary ~*

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THIS ORCHESTRATION IS AFFECTIONATELY DEDICATED
WITH EVER-DEEPENING GRATITUDE TO

Angela, Azodnem, Christina, Cinzia, Chloë & Alex,
Debbie & Paul, Deborah & Paul, Evelyn, Deeangelys, Heather & Brian,
Howie, Isabelle, Jack & Barney, J.G.H., Jo O., Julia & Kai, Lynda Lee,
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Marc & Phyllis, Melvin, Noveh & Rod, Pepii, Riles & Caroline,
Rob S., Roberto, Sally, Shannon & Ralph, Serenella, Sky & Indigo,
Terri, Trevor, T., R. & Z., and Tyler.

~ AND IN TRANSITIONAL CELEBRATION FOR ~

Jack Lee

Kristján Einarsson

Tristan James



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

The Risen ~ A Companion to Grief endorses neither suicide nor euthanasia. However, “a good death” is advocated—comprehensive pain control and practical palliative care for the transitioning person, with 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 Resources at the end of this book.)

The material in *The Risen* books should not be used as a substitute for medical opinion and guidance, or as a replacement for the services of trained medical and 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.



~ C O U N S E L ~

"The best book is not one that informs merely,
but one that stirs the reader up to inform himself."

~ *A.W. Tozer* ~

Don't let yourself feel daunted by the number of suggested practices and exercises in the pages ahead. Many of them are so unobtrusively interwoven throughout that they will hardly be noticed, and so you do not have to do anything other than read. As the Risen will advise many times and in many ways, just relax. When you do any of the practices—if only a few or even just one—you begin to immediately change the quality of your vibration. Each time you spend with any of them, the more the practice itself changes. The more it changes, so does the momentum—and even time is altered. The *quality* of time is particularly altered, and your experience will activate other processes that have been lying dormant in your mind and body. They will begin to awaken, and before you can consciously realize it you will have relocated yourself to a very different place through the change in vibration.

This different place will be one of comfort and sanctuary. You will not have to do any of the practices all over again in the exact same way, although you can do any of them at any time and whenever you want. Because you will be in a different place each time—even if it seems like a little bit of time—you will not have to go back and do it again. Instead you will intuitively find ways to continue moving forward in the new and upward direction.

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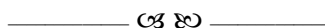
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The true element of Mystery we shall never get rid of, for it is inherent in the ultimate nature of all things; but it is an element that perpetually unfolds, inviting us at each step to still further inquiry by satisfactorily and intelligently answering every question that we put in really logical succession, and thus the Mystery continually opens out into Meaning and never pulls us up short with an anathema for our irreverence in daring to inquire into Divine secrets.

~Thomas Troward~





MICHAEL TYMN

In his 1918 book, *The Light Beyond*, Maurice Maeterlinck, a Belgian playwright, poet, and essayist who won the 1911 Nobel Prize in literature, told of visiting an old friend, a widowed woman who had lost her son in one of the battles of the Great War. He hesitated as he knocked on her door, expecting to find his friend in a state of hopeless grief and impervious to any words of comfort that he might attempt to offer. “To my great astonishment, she handed me her hand with a kindly smile,” Maeterlinck wrote. “Her eyes, to which I hardly dared raise my own, were free of tears.”

The old friend continued the reunion in a cheerful tone, and it seemed to Maeterlinck that her voice had grown younger. Maeterlinck said that he had heard of her sorrow and was about to offer his condolences when the friend interrupted him and said that “he is not dead.” Confused, Maeterlinck sought clarification. The old friend showed him a picture of her son’s grave and went on to explain that she had been in communication with her son since his battlefield death.

“Yes, his body is over there; and I have even a photograph of the grave. Let me show it to you,” the old friend continued. “See that fourth cross on the left, that fourth cross; that is where he is lying. One of his friends, who buried him, sent me this card and gave me all the details. He suffered no pain. There was not even a death struggle. And he has told me so himself. He is quite astonished that death should be so easy, so slight a thing.”

The old friend noticed Maeterlinck's puzzled look—she had assumed he would understand, since he had written extensively on the evidence for survival and spirit communication his 1913 book, *Our Eternity*, becoming a classic in the field of survival, consciousness, psychic phenomena, and mysticism. “I do not explain the matter to the others,” she went on. “What would be the use? They do not wish to understand. But you, you will understand. He is more alive than he ever was; he is free and happy. He does just as he likes. He tells me that one cannot imagine what a release death is, what a weight it removes from you, nor the joy which it brings. He comes to see me when I call him. He loves, especially, to come in the evening; and we chat as we used to. He has not altered; he is just as he was on the day he went away, only younger, stronger, handsomer. We have never been happier, more united, nearer to one another. He divines my thoughts before I utter them. He knows everything; he sees everything; but he cannot tell me everything he knows. He maintains that I must be wanting to follow him and that I must wait for my hour. And, while I wait, we are living in a happiness greater than that which was ours before the war, a happiness which nothing can ever trouble again.”

He understood completely. His surprise had to do with how his old friend had so perfectly converted and adjusted to his way of thinking. His sympathy now took on a different form. “Those about her pitied the poor woman; and, as she did not weep, as she was gay and smiling, they believed her mad.”

Little has changed in the hundred years since Maeterlinck wrote about his joyful friend. Today, people who talk about communicating with deceased loved ones are still looked upon with much suspicion and considered mentally unstable. Mainstream psychology wants nothing to do with bereavement practices that involve what it views as mere foolish superstition. As I understand it, the majority of mental health and bereavement counselors avoid any mention of the departed loved one being around and communicating with us, or even living on in a larger reality. It's simply “too unscientific” and “too religious.” The grieving person is advised to get over it and get on with life.

It all sounds so simple and idealistic, but it has been my experience and observation over 80-plus years of living that it doesn't work, at least for a thinking person. The fact is that nearly all the daily pleasures we experience are, for the most part, mundane, whether reading a novel, painting a landscape, viewing a movie, watching a sporting event, shopping, playing a game of chess or checkers, or just smelling the roses. So much of our time is spent escaping from reality in fiction and the pretend wars of the athletic arena. In the great scheme of things, is any of it really important? How often can one meet with friends and discuss commonplace things? What do we talk about—the weather, sports, politics? As Sophia suggested to her three housemates on the TV series, *The Golden Girls*, their best talks had to do with trashing other people.

I have witnessed many friends and relatives struggle with the grief that follows the death of a loved one. Underlying the grief of nearly all of them, religious or not, is what August Goforth calls an “existential bleakness”—the inability to find any real meaning in death or in life. A belief in the humdrum heaven of orthodox religions doesn’t help much.

If I could go back in time, even before the departure of the loved one, I would urge each of those grieving friends and relatives to read and fully digest this book, to begin practicing what Goforth refers to as “sacred diligence”—a practice aimed at raising one’s vibrations and tuning into the greater reality. Drawing upon the analogy offered by the author and his Risen friends, I see overcoming grief with the practice of sacred diligence as being a lot like learning to swim. Either you sink to the bottom in deep melancholy or despair or you learn how overcome it and float on the top with courage and optimism.

Goforth is certainly not your stereotypical psychotherapist—he is also a spirit medium. After reading his 2009 book, *The Risen: Dialogues of Love, Grief & Survival*, I had the opportunity to interview him for a publication I then edited. He informed me that Timothy Gray, a co-author of that earlier book as well as this book, was a New York City writer, editor and photographer who transitioned to the spirit world during the early 1990s. And then, about two years after his physical death, Tim began communicating with August, providing his own experiences in the afterlife as well as information given to him by “The Risen Collective,” a group of advanced spirit entities who utilize him to relay information to August.

All of that may be too much to take in for the reader who is unfamiliar with mediumship and the abundance of research supporting the reality of it. But the fact is that there has been extensive scientific research into the subject over the past 170 or so years, all strongly pointing to the genuineness of it in spite of constant resistance by the fundamentalists of both mainstream science and orthodox religion.

“Personally, I regard the fact of survival after death as scientifically proved,” wrote James H. Hyslop, a psychologist and professor of logic and ethics at Columbia University before becoming a dedicated psychical researcher. “I agree that this opinion is not upheld in scientific quarters. But this is neither our fault nor that of the facts. Evolution was not believed until long after it was proved. The fault lay with those who were too ignorant and too stubborn to accept the facts.”

Sir William Barrett, who developed a silicon-iron alloy important to the development of the telephone and in the construction of transformers, wrote: “... I am personally convinced that the evidence we have published decidedly demonstrates (1) the existence of a spiritual world, (2) survival after death, and (3) of occasional communication from those who have passed.”

Sir Oliver Lodge, a world-renowned physicist and a pioneer in electricity and radio, had this to say: “I tell you with all my strength of the conviction which I can muster that we do persist ... I say it on distinct scientific grounds. I say it because I know that certain friends of mine still exist, because I have talked with them.”

Lodge continued: “Death is not a word to fear, any more than birth is. We change our state at birth, and come into the world of air and sense and myriad existence; we change our state at death and enter a region of—what? Of ether, I think, and still more myriad existence; a region in which communion is more akin to what we here call telepathy, and where intercourse is not conducted by the accustomed indirect physical process; but a region in which beauty and knowledge are as vivid as they are here, a region in which progress is possible, and in which ‘admiration, hope, and love’ are even more real and dominant. It is in this sense that we can truly say, ‘The dead are not dead, but alive.’”

More recently, Gary Schwartz, professor of psychology, medicine, neurology, psychiatry, and surgery at the University of Arizona, and Julie Beischel, director of research at The Windbridge Institute for Applied Research in Human Potential in Tucson, Arizona, have conducted research validating the genuineness of spirit communication through credible mediums.

All that is not to say that there aren’t charlatans posing as mediums or that all mediums have equal abilities. Moreover, all the research points to distortion of messages from the spirit world as they are filtered through the medium’s mind and misinterpretations of symbolic language that is characteristic of so much spirit communication. However, there has been enough in the way of clear and consistent messages to convince the researchers that we do survive death and live on in a greater reality, and that it is possible, though difficult for most, to communicate with our departed loved ones.

And—there *has* been enough to convince the open-minded person who has experienced the loss of a loved one that, as August Goforth offers, we can “begin to find comfort *with* grief rather than from it.”

Michael Tymn ~ Author of *The Afterlife Revealed*, *Resurrecting Leonora Piper*, *Dead Men Talking*, and others.



HOW TO APPROACH THIS BOOK

“Rerum Novarum Cupidus” or “Unbiased and Curious”¹
~ C. G. Jung ~

“Just start reading” would seem to be the likely approach to any book, and so it is here—yet there is more to be undertaken. The Risen Orchestrators of this book want to affirm now and throughout it that it is unambiguously about life and not about death. Because this makes it a living thing in itself, the idea of a *relationship* is to be held as one approaches it. For any relationship to be healthy it needs to be one of *nourishment* and *meaning*, which are the foundation of this book’s primary role of a quiet companion on the journey that has begun, or has been in progress, or will begin at some point. Nourishment comes in some form of energy and promotes growth and change—which is life and more life. Meaning is what gives form to the energy of the relationship and allows us to shape the experience—which is living and more living.

Neither nourishment nor meaning can enter and support our life’s experience unless there is a way in. Once brought together, nourishment and meaning give rise to physical and spiritual growth, which cannot happen without an open mind and a fearless heart. There must be an openness to one’s approach at finding a way in, and a willingness to be fearless—one must be open to find an opening. There are many ancient symbols of openness, the modern one taking the form of “?”. If we can meet life with friendly, unbiased, and unpretentious curiosity we will always be fearlessly open and safe.

¹ This Latin phrase has been interpreted variously—“People are always greedy for new things” and “Revolutionaries.” C. G. Jung’s translation is offered here, as stated in his *Foreword* of Richard Wilhelm’s translation of *The I Ching*.

Information and the ways in which it is presented in this book evolves from a multitude of vibrantly complex yet deceptively subtle systems of interwoven Risen and Earthly cosmologies, psychologies, philosophies, sciences, mysticisms, witticisms ... ancient and modern arts of drama and healing ... child, animal, plant, and devic wisdom and humor ... the list of perspectives could go on indefinitely. While not necessarily obvious, all contain certain ancient and modern cross-cultural aspects and frames of reference. While your familiarity with any of these systems will certainly be useful and welcome, you may still find yourself resisting some of the seemingly counter-intuitive notions from what might be called “Risen culture.” You might not even consciously perceive any such notions but still feel a discomfort, which actually is often a beginning sign of growth.

Keep in mind that the intention is not to present these notions as specifically superior Risen ways to acquire, but to stimulate an increased awareness that they are already familiar within yourself in some way. As you become more aware and welcoming of your own insights—the unconventional and eccentric doorways that exist in each of us—you will discover that they lead to an enhanced perception through the acceptance and value of your particular experience.

It is a certainty that any wisdom found in the following pages is hardly original and has already been stated in many ways by many spirits over many millennia. However, the ways in which some of it is presented here by the Risen might be new and strange for some as well as baffling for many others. It is particularly important to not become discouraged or indulge in too much less-than-positive thinking when reading something that doesn’t make immediate sense. To help you stay grounded and more positive while remaining open when particularly challenged, the following phrase will be placed at certain places as suggested by the Risen. While it refers to the material just preceding it, it also acts as a link or bridge to the text directly following it. It is a cue to take some slow, deep breaths and then move into a more focused, mindful awareness. The image accompanying it represents “The Hidden Observer.”²

² There are theories that there is an aspect of the mind that can observe one’s own pain without consciously experiencing suffering. Some metaphysical traditions refer to this aspect as a “Guardian” or “Dweller on The Threshold” and the like—one’s individual consciousness as separated from cosmic consciousness. The basic Risen inference is to our awareness of Authentic Self—an awareness which may be half-asleep or half-awake, keeping Authentic Self fully or partially hidden from our conscious awareness, while still able to absorb information to process, now or later. When the veils of belief that mask consciousness are removed, light is no longer obscured and the Hidden Observer becomes revealed as it awakens to the enlightening experience of “I Am.”



The words may not make conscious sense at this time,
 but my spiritual senses comprehend and retain
 the knowledge for Authentic Self.
 Breathe in ... and out ...

This phrase may not make much conscious sense right now, but gradually its meaning will be felt and absorbed as information formerly concealed becomes revealed within the fabric of our expedition. Regarding Authentic Self, the word “authentic” is actually redundant and so not really needed when speaking of Self, but it will be used in this book to help build and sustain the momentum of the true feeling of awakening to Self.

As we move forward we will also be weaving new aspects into the journey that will become an integral part of what could be called “A Supreme Tapestry.” There appears to be a Very Grand Design which we all follow—either in awareness or not, co-creatively or not—“creatively” meaning “with fun.” This Design of Supreme Grandness is a work of perfection intermingled with imperfection, solutions with problems, brilliance with *faux pas*, and stillness within movement. As we weave we are free to make it up as we go along in any way that pleases us, all the while simultaneously staying within the Great Design. Because It is infinite in concept and execution, it is not possible to stray from the Great Design—and so it is not possible to be judged for appearing to get lost or for even wanting to do so. Perfection is a flexible location. As it will be said many times and in many ways, there is never judgment—there are only opportunities for adjustment.

There is never judgment—only opportunities for adjustment.

The word “adjustment” might cause some to feel uncomfortable, as if a spirit chiropractor is going to mess with their back. Most likely what’s happening is that the undisciplined ego-mind is squirming a bit because growth is occurring as a direct reaction to this idea—and spiritual growth often feels uncomfortable in its earliest appearance. A formal definition of “adjustment” is “a small alteration or movement made to achieve a desired fit, appearance, or result.” An early-17th century definition was “to harmonize discrepancies.” *You* are the one making the adjustment. Think of it as if you are changing your position in a chair to be more comfortable. The concept of “reorientation” also approximates the feel of a directional change in the geography of the mind.

Although provocative in an illustrative way, the idea of a tapestry is still a limiting concept and so can be a bit misleading. An Earthly tapestry is an external, two-dimensional representation projected onto a three-dimensional

object and used to portray three- and other-dimensional worlds—the other dimensions are time as shaped by our emotions. But from within self-awareness it is possible to expand this concept by envisioning one's tapestry as woven not in a flattened manner but as simultaneously interwoven from all directions and by all beings—playing, laughing and singing together in a vast Cosmic Chorus of Life.

Picture this interweaving as conducted by some Immeasurable Orchestrator who is largely unknown to us from within our limited dimensional awareness. Proceed more deeply by seeing the interweaving occurring within different kinds of time—which gives rise to movement and which is change and transformation. We may begin to comprehend the idea of a living work of art, which is Life as we know it and also as we don't know it. Lastly, imagine that we are each an Immeasurable-Designer-In-Progress, evolving and intermingling as our individual tapestry grows, while the Supreme Tapestry also weaves about us.

The following declaration will also be placed at particular locations suggested by the Risen. It may feel radical and even uncomfortable for a while but gradually it will feel true, especially if you repeat it to yourself throughout your day. This gradualness is the evidence we need to help us realize that the experience of terrestrial time and space are essential to complete the many undertakings of earthly transformation, including that of grief.³



My life is always unfolding perfectly, no matter what.

It is of utmost importance to keep in mind that this is a book designed to stimulate and help discover and explore *your* most personal feelings, and so it will be different to each reader. It is not a book of definite answers but of continuous consideration. Each of us will be our own Inner Scientist, Architect, Conductor, and Taste Tester—noticing, exploring, discovering, observing, and gathering information while continually asking questions and puzzling about many things. Interpenetrating this book is an adjustable framework designed to support, adapt, and guide. Embracing it is an orchestrated Risen performance of grace, offering to bring uplifted meaning to our temporary but often terribly empty and lonely darkness.

³ Although terrestrial space and time are the convenient experiential modes of transportation with which we are most familiar on Earth, they are not the only modes in an eternal cosmos of non-limitation, which may become more apparent as we direct our awareness beyond our earthly self to connect with the Risen.

Here is a more tangible suggestion about reading this book, which at first you might think very peculiar. If you find that a certain phrase or paragraph seems to elude you or that no matter how many times you read it, it doesn't make sense; or you seem to go blank when trying to understand it—instead, start reading from the end of it. Read the last sentence first, and then the one before that, and so on until you get to the beginning where the confusion began. Or read the last part of the phrase first, and then the part before that, and so on. You don't have to read it backwards word-to-word, although you might try that as an experiment if you like—another word for “experiment” is “play.” This odd idea of “begin at the end” will be introduced again a little bit further on, and is a preparatory clue about the other-dimensional awareness necessary toward comprehending certain Risen concepts.

It is quite alright to skip around this book as your heart leads you, while keeping Carl Jung's recommendation in mind—let your touch be friendly, unbiased, curious—and unafraid. Consider also this suggestion:

Take what you need and leave the rest.

Now and then this gentle little spiral being will appear here and there, to remind us to take it easy.



It must be emphasized that there is no such person as an expert on grief or on the afterlife. The afterlife is not something that's going to happen—it's happening right now. Let this book be a companion, reading it in quiet places where there are not too many people around. Neither I nor the Risen are to be misperceived as authorities on anything, but rather as thoughtful friends and companions journeying alongside you—questioning, sharing, weeping, laughing, pointing, flying, and especially, rejoicing. Thank you for joining us.



PONDERINGS

- ∞ The afterlife is not something that's going to happen—it's happening right now.
- ∞ Begin with the end.
- ∞ I can take whatever I need and leave the rest.
- ∞ I let my touch be friendly, curious, unbiased, and unafraid.
- ∞ There is never judgment—only opportunities for adjustment.
- ∞ My life is always unfolding perfectly, no matter what.
- ∞ Perfection is a flexible location.
- ∞ I am a Great Designer in progress, evolving and intermingling as my individual tapestry grows, while the Supreme Tapestry also weaves about me.
- ∞ Another word for “experiment” is “play.”
- ∞ “Creatively” means “with fun.”
- ∞ Regarding Authentic Self, the word “authentic” is actually redundant and so not really needed when speaking of Self, but is used in this book to help build and sustain the momentum of the true feeling of awakening to Self.
- ∞ The words may not make conscious sense at this time, but our spiritual senses comprehend and retain the knowledge for Authentic Self.
- ∞ One must be open to find an opening.
- ∞ Our own particular insights are the curious doorways that exist in each of us.
- ∞ Discomfort is often a sign of growth.
- ∞ *Ad Pacem*: “Towards Peace.”



THE UNPRETENTIOUS WAYS

“If ever there is tomorrow when we’re not together ... there is something you must always remember. You are braver than you believe, stronger than you seem, and smarter than you think. But the most important thing is, even if we’re apart ... I’ll always be with you.”

~ *Winnie the Pooh* ~

There are innumerable books about grief. We look through them for a few words—any words—with hope of finding comfort and answers. You will surely find some comfort in this book because of the very fact that you are looking—and I am glad that you are. Although some answers may be suggested, most of the questions raised will remain potentially in the bud until each one of us develops and grows our own answers.

Whether or not you’re aware of it yet, you are also here to look for verification of the things you know that you know or just feel that you know. There is much confirmation waiting to be revealed in the pages ahead—it just needs someone to find it. And so here you are.

This book is meant for anyone, but especially for those heavily shrouded by the deepest shadows of grief—more for those mired in the bottomless sands of sorrow, and less so for those seeking information about mediumship. Even though they might be so fatigued and “out of it” that reading anything seems incomprehensible, those who are in the profoundly altered state of grief-awareness will be exquisitely sensitive to what might be called the infra-red and subsonic energies veiled beneath the visible words on these pages. This book announces the Risen intention of increased lifting of the veils of grief, which reveals, among many unexpected things, that we don’t have to be a certified spirit medium to be able to communicate with the Risen.

Because other readers may not be in such a state at this time, a certain amount of the deeper aspects will be less obvious or even invisible to them, unless they can access the emotions of such states. And, indeed, there are elements—primarily emotional ones—interwoven herein which are designed to

gently activate such lingering past states for the purpose of bringing them to the healing light of a quiet awareness. While I do not wish anyone to re-experience old sufferings, I am calmly confident that all will be safe in the wise and gentle hands of our friends in Spirit.

Perhaps you are expecting to find information about “stages of grief” in this book. As far as I’ve experienced, which has been considerable in my stay on the planet, there doesn’t have to be any actual hierarchy of grief. Still, many of us may believe such a structure would be helpful, and so it actually could be in certain ways, as my now-relocated friend Elisabeth Kübler-Ross had once surmised. Thus there are structural components within the pages ahead that will make themselves available to you in the ways that you may feel you need or want as some kind of organizational experience.

The concept of *unfoldment* is closest to my personal experience of grief, in the way a flower appears as a bud and then opens up, gradually revealing itself in all its glories and continuing to unfold in different directions, until it eventually appears to withdraw and vanish from sight. If we were to examine the flower’s journey at a submolecular level we would not see a clear delineation of a process in stages, but rather entire world-systems interacting in ways that show that energy does not cease or die but interacts and relocates, firmly demonstrating that nothing ever stops moving—which ultimately means that life never ends, in spite of the seemingly material yet sacred dissolution accompanying our bereavement.

One truth awaiting our understanding is that everyone and everything is growing—an evolution or rising that never stops. This means we are continually rising from ourselves and our world. Spiritual growth in a physical body seldom feels comfortable in its earliest stages. Yet this gloriously means that the initial discomfort is the evidence of individualizing spiritual evolution.

Can we outgrow our grief? Or asked in another way, can we rise out of our grief? Certain aspects of grief may seem to stay with us for the rest of our life, changing only in quantity and quality—hopefully in diminished ways. Finding temporary comfort is one thing, but can grief from bereavements—especially the major ones—be *forever* healed? This and many other questions will be explored from different perspectives, as guided by Spirit and through my own personal bereavement and mediumistic experiences.

Rather than outgrow our grief, can we rise out of our grief?

These personal experiences have led me to the understanding that grief is a form of energy that I can consciously feel and so it can also be consciously transformed—or evolved—into new and higher-vibrating feelings of spiritual evolution, which could also be called *rising*. The Risen with whom I interact offer their own particular definition of rising, which I discern as “transmutation”—a clumsy word that seems to make them slightly grimace but

then smile that it will do for now. They most ardently do agree with my declaration that we *must* consciously allow the grief to be felt so it can unfold and rise to the next higher vibration of feeling, which *could* eventually reach the vibration of a Risen Loved One, and *may* allow us to connect with them in some way—if that is what we truly want. It must be added here that sometimes we may *not* want to connect with certain people, and this is important to have an understanding about as well, as guided by our feelings. This last idea is also acceptably adequate to the Risen, and so there is a chapter on that subject.

**We must consciously allow the grief to be felt so it can unfold
and rise to the next higher vibration of feeling
that could eventually reach the vibration of a Risen Loved One.**

The extraordinary yet crucial aspect about this particular unfolding of grief is that the transmutation does not happen as a matter of course, as in the way earthly Nature moves from one season to the next. Nature transitions without any conscious awareness, but the higher transformation of human grief *doesn't* happen naturally. Human grief can only transmute *supranaturally*—above and beyond earthly Nature.

Nature does not choose this higher form of transformation for us and so we must *consciously* choose it for ourselves. If we don't consciously make this choice and follow through with it, we'll have only journeyed in an oblivious and self-repeating circle—and quite possibly not even completely. This might very well be one of the uncomfortable, counter-intuitive and revolutionary ideas cautioned about earlier.



The words may not make conscious sense at this time,
but my spiritual senses comprehend and retain
the knowledge for Authentic Self.
Breath in ... and out ...

Those familiar with our previous book, *The Risen—Dialogues of Love, Grief & Survival Beyond Death* will likely understand if I refer to it as dense with information and veiled mysteries. It was meant for those more experienced in matters of mediumship, and less so for beginners. This current book is meant for everyone, no matter how experienced in grief one may be. Any bereavement experience is a beginning and so is always a starting over, and thus a new experience, which always contains mysteries.

Many readers of the previous book have shared that it reveals itself differently with each reading, releasing information and stimulating ideas almost as if personally customized for the one accessing it. This is actually so,

because it *was* designed to be that way. The same intention has been woven into this current book.

Timothy Gray, one of the thousands of Risen contributors to *The Risen Dialogues, etc.*, and to this book as well, once provokingly remarked that the previous book was meant for the future which is never present but seemingly always unfolding before us. A reader wrote to me about this, commenting, “It simply is true that it was written for the future. With each new reading it will be just a bit different to us; we will notice new things and then we will understand it better and perhaps more deeply. In order for that growth to happen, we need to be challenged—that’s just life.” This book now in your hands may seem very challenging although it needn’t be—just like life.

I personally take Tim’s comment to mean that if we’re truly in the present we wouldn’t need a book. It’s those of us who live mostly in the future of hope and mirrored by memories of the past who could benefit from a book of the present. This is such a book.

When one is in deep grief, the present is all there is—and that is often the hardest place to be. A loved one’s transition brings up memories of the past and worries about the future, but we don’t need comfort from the *when’s* and *then’s* as much as we need it *now*. Although this book is not meant to cure grief or solve problems it can serve as a companion for the present while raising your spirits a bit higher as your life continues on—to become Risen on Earth.

Even if we are afraid of what’s to come, on some level of consciousness we *do* want our experience of grief and bereavement to change. What we are each ultimately looking for are specific vibrations—first one of peace and then of joy. We want to weep and mourn more deeply and fully while still achieving an even profounder feeling of calm that all is well. This book is for those who want to change their relationship to grief in a way that is deepening and expanding, and able to contain the grief while being a peaceful container, until joy rushes forth once again and then the container is no longer needed—which is also the transmutation.

What we are each looking for first and forever is a vibration of peace.

Grief is hard and so this book wasn’t easy—yet I *so* wanted it to be easy. The first working title was something like “A Little Book of Grief” because I couldn’t imagine that anyone would want to spend much time on the subject, but to get through it as quickly as possible. Most modern books on grief tend towards simplicity, which makes sense because an active grief experience often overwhelms us to a state of disability, and I do not want to make it harder or more complicated. This book in your hands is complex but not complicated, and can guide you toward a deeper, deepening experience of your states of grief, based on the spiritual knowing that we are all, as Dear Pooh reminds us, vastly stronger, smarter, and braver than we may have been led to believe.

This spiritual knowing is *consciousness*, which arises from the alliance of energy and intelligence, the two simplest abstractions of the cosmos that current science has been able to articulate. It is spiritual consciousness that we are bringing to our journey of grief, in spite of the easier desire to become unconscious. Our Risen Loved Ones are now more deeply conscious in an experience of their spiritual freedom. We must become more conscious of our own spiritual freedom as well if we want to achieve and maintain a conscious awareness of a continued relationship with them—which will sometimes be referred to with words like “vibration” and “resonance”—even if it means we must swim through choppy waters until we learn how to float on waves of peace, just as they do now. This conscious repositioning from emotionally drowning face-down to calmly floating on our backs will be a virtual 180-degree change for most of us, and will also likely be our first hint of what it’s like to consciously transition in peace rather than fear.

**Consciously moving from emotionally drowning to calmly floating
is similar to consciously relocating to a Risen state of existence.**

It took many years to find the best language of Spirit for *The Risen Dialogues*. Ideas and information that were presented in it will also be found throughout this book, and I pray that time and experience have enabled me to reintroduce certain perplexing Risen concepts in more accessible and less demanding language. It will be very helpful to keep in mind that, like grief, some of the language here will be clear and familiar, while other parts profound and mystifying. Yet don’t think you have to force yourself through any difficult parts. Be easy on yourself—take whatever you need and leave the rest.



In spite of any intentions toward simplicity, and the fact that we prefer our lives to be simple, living is inconceivably complex in our modern world. Simplicity often becomes meaningless where grief is concerned. I very much doubt I have to tell this to anyone who has experienced it. I know this because I have personally experienced eight transitions in the past 18 months, while witnessing the process of a ninth as I write these words—one that will reach its conclusion before this book is completed. Every transition is a new journey for me, containing conflicting struggles of departure and arrival, sorrow and joy, standstill and progress, avoidance and honesty, confusion and understanding. Each transition is also a relocation that relocates me.

Each transition is also a relocation that relocates me.

Dare it be suggested that this complexity of grief isn’t necessary? Can grief somehow become simpler? Is it possible that not all of us want it to be simpler for some reason? I can ask so many questions and yet find few answers, so I

wonder if I need to ask fewer questions to begin with—which is yet another question. Perhaps this is where the harsh complexity ends and the balm of simplicity begins—by first allowing oneself to become calmer and quieter.

From my many years of interactions with the Risen it has become clear that my beliefs about grief must get calmer and quieter or else I will become stuck in the static of a fear-based way of living, which is an inversion of life. This inversion is the struggle to reverse life or to even stop it—neither of which is possible although one may pretend otherwise. It's like the advice my swimming teacher gave me when I was a child: "If you want to float, stop struggling—relax, let go, open and extend your arms and let the water support you. It doesn't matter how deep it is." The deeper the life, the deeper the grief, while the unfolding goes on and never ends. The way we allow the experience of grief to unfold will either be in support of more life or not. Eventually we will have to accept this with open arms and minds as well as welcome the relief that arrives with the acceptance.

THE PENDULUM AND THE SEE-SAW

It appears that while on Earth we cannot have the simple without the complex. They co-exist in ways we physically experience as a Law of Nature—polar opposites on a scale, like a pendulum swinging from one end to the other. Hot and cold, light and dark, bitter and sweet are governed by such a law. The pendulum of Nature does not like to be stopped but to keep moving, and because humans are inseparable from Nature, we are always moving in some way. When we interfere with the movement, we feel less than good.

Nevertheless the polar ends are not really fixed unless we believe they are. *But how can this be?* Because when not restricted by beliefs—or when we let go of certain beliefs—the ends infinitely expand away from *and* contract toward one another in all directions simultaneously, which is also the same as *no direction*. Here is the wave collapsing into the individuation of rising consciousness; the unfolding revelation of the Grand Multidimensional Tapestry. It is where, as Einstein once delicately murmured, it gets spooky. It is also when, as the Risen wordlessly reassure us, it gets better.

In the same way a child will intuitively seek to balance a see-saw, many of us will seek to experience our grief in a simpler way that feels less chaotic and more orderly between two extremes. This response is a clue that we are being coaxed in a certain direction—not by Nature but by something else above and beyond it—something we could perhaps label as "Higher Nature."

Higher Nature coaxes us in a direction above and beyond.

Many of us might believe that the soul is a purely spiritual aspect of our Higher Self, along with countless other confusing and contradictory ideas put forth from various religious and cultural perspectives. What has been mislaid

and oft forgotten is the knowledge that the human soul is an energetic grouping of *earthly* nature energies. It is a particular seed of Spirit that is first planted in the deepest, darkest layers of terrestrial experience, where it must then be nourished and grown by the life-giving energies of Earthly Nature and *then* Higher Nature. While Earthly Nature urges us to assume and remain physically standing as part of our survival, it is our Higher Nature that gently gestures to us to assume an even higher emotional and mental posture which will convey and align our maturing spirit with those who have risen above and beyond terrestrial existence. It is the still, small voice of our Higher Nature that quietly whispers for us to begin moving to the center of our see-saw of grief.

And so, like the child, we will eventually discover that apparently the only way to balance the see-saw of grief is to leave the end and move to the middle. But there one must stay, suspended like a pawn trapped in a game of chess, or else move back to the original fixed position of one-sidedness. Either way, each position is one of suspension and isolation. Nothing feels gained in the way of progress or relief. The joy of see-sawing has ceased and we are left feeling all alone on the playground of life. And yet, paradoxically, the center is the way out—or, actually, *the way in*.

PARADOX AND THE PRINCIPLE OF POLARITY

The mythic Egyptian sage Hermes pronounces the following regarding an Earthly Law of Nature, also called the Principle of Polarity.

“Everything is dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled.”⁴

A paradox is a statement or situation that seems to be contradictory and often quite ridiculous but somehow is or may be true.⁵ The figure of Hermes appears in various guises across many cultural myths as the God of Transitions and Boundaries. He’s sometimes known as *The Messenger*, and often as *The Trickster*. In this dual role of The Trickster with a Message—or The Messenger with Tricks—Hermes invents lies and fabricates half-truths to steal information from the gods and then hides them for humanity to discover. He camouflages them in paradoxical places that are hard to believe, which then makes them hard to find. And yet while he says all paradoxes may be reconciled, he doesn’t specifically say how.

⁴ The Initiates, *The Kybalion: A Study of The Hermetic Philosophy of Ancient Egypt and Greece* (New York: Jeremy P. Tarcher/Penguin), 1st ed., 2008), 89.

⁵ Or *a pair of ducks*, as Tim likes to say.

Here is one potential resolution. Hermes knows that humans navigate their ocean of life first by their intuitions and then by their beliefs. So his silence basically implies that we have to allow ourself to intuitively believe the unbelievable. He's reminding us that a belief that appears simple can still be powerful enough to reconcile any paradox and make all the difference in the discovery and growth process. It's being able to have the conviction of the Red Queen in the frabjous story of *Alice in Wonderland*, who prides herself on her ability to believe six impossible things before breakfast. Alice thinks this is idiotic nonsense and yet the Queen is still the sole ruler in her own belief realm. Whether or not the Queen is a happy ruler is also totally up to how she uses her own beliefs ... or how she lets them use her.

We intuitively believe the unbelievable.

THE GREAT UNTRUTH

If one is stuck in the middle of grief, is that position of immobility also the present and so then one's only choice? If this is true it doesn't make *now* a very inviting place. This book doesn't present life and death as being on the opposite ends of a pendulum. It admits *only* Life, and in a Risen way—that is, as rising from all points and at all times. But—we might debate—if life is movement then the immobilization, the non-movement between the polar opposites must be death, right?

NO. This is the Great Untruth, appearing as a particular belief which seeks to divert our attention from the Only Truth, which is that nothing *ever* stops vibrating, including consciousness—even when it *appears* that there is no movement; even when it *appears* that one is stuck, or on pause, or “dead.” Such a belief is the untruth that above and beyond the pendulum is *nothing*. Here is another encoded message of the Risen, which, like that of Hermes can be posed only as a question, which is, “Can we achieve a perspective that enables us to see that the Earthly pendulum is finitely contained within something infinitely greater—that one lower law is contained within a greater, higher one?” This notion contains messages about grief that may seem hidden because of the great depth at which they reside, so we are invited to slowly and seriously contemplate it as we move through this book. Understand that this seemingly hidden aspect is not a trick. Nobody can find the gift of the answers for you, which are yours and yours alone to find. You must believe yourself.

I believe myself.

Who is putting forth the great lie about life? Astonishingly, it is our own ego-mind doing so through our current belief systems, which we were likely taught by someone or some institution, perhaps passed on down through generations by the ego-minds of family and others. For many reasons it is mistakenly believed that such ideas will keep us safe and to disbelieve them will

condemn us to death. But unlike ego-mind, Creative Source neither judges nor condemns our choices about how we live. Without hesitation and with unconditional love It gives us what we ask for—whatever we wish to manifest as co-creators. Our acceptance of what we ask for also contains the statements of our beliefs—including our fears—which we continuously speak into Creative Source, which then reflects and echoes them as feedback into form and function for our personal experience.

All fears on the Earth are rooted in the ultimate fear of what we imagine death to be, brought forth and sustained by our acceptance of an inconceivably primeval, collective belief in the Great Untruth. What would happen if we changed that belief or even forgot it? Are we even afraid to explore this? The one truth that we can absolutely trust in is that there is only Life—abundant, upward and onward; evolving, expanding, and unending. Our grief cannot stop the movement of Life on Earth, although it can interfere with it for a while.

THE SEE-SAW OF GRIEF

When a loved one relocates away from us or “dies” it’s as if we’ve been abandoned on the see-saw where we were happily playing with them—or maybe not so happily—and left all alone on the playground. The paradox we are faced with is seen in our trying to re-balance our position on the see-saw of two opposing ideas: that of a fearful, angry belief in death which ruins and ends everything, and that of an unrelenting desire for more playing amidst a perfect life never-ending. Our fear is further extended by the misunderstanding that we have to make a choice in some kind of game of *this?—or—that?* while not understanding that there is only *this*.

Many, if not most of us, become fixated on—or held fast by—wanting to know *why* our loved one is no longer with us. Let’s imagine the question, “*why?*” on one end of the see-saw, while the other questions of *who*, *what*, *when*, *where*, and *how* are on the other end. “*Why?*” is the heaviest of the questions, denser than all the others put together and the one that ego-mind demands an answer to first and foremost. And yet while we might be able to satisfactorily answer all the other questions, “*why?*” refuses to be brought to earth and grounded, remaining suspended off the ground even though it is the heaviest. *Paradox.*

We strive, without success, to become grounded by resolving the paradox of the pendulum; to try achieving balance on the see-saw of life and death. This attempt is a misunderstanding because what our undisciplined ego-mind is seeking is to *stop* the movement, thus preventing change and transformation. Any attempt to prevent change is really the imbalance, and neither resolution nor evolution. What is needed is *revolution*—some kind of movement that is radically different. What we are looking for is a momentum to take us elsewhere, on a flight of release to freedom.

So instead of allowing ego-mind to focus on the intangible question of “*why?*” we can start by looking at the tangible ones first. Set the question of “*why?*” aside for now. All the others—*who*, *what*, *when*, *where*, and *how*—are concrete, solid facts, each connected with one another in various ways. But while we will quickly discover that the answers to these questions often arrive quickly, they are still limited and eventually bring us to a full stop again. This is because we are engaging with limited, material terrestrial aspects of *physical facts*. In other words—we can say that we know *who* they were; we can say *what* and *when* and *where* the “death” happened; we can say *how* it happened. As to the question that begins with *why*—it is ok to let it remain elusive for now.

The next step is to look for and engage with the unlimited, non-material or *spiritual aspects* of the physical facts. The primary and even shocking realization is that the *who*, *what*, *when*, *where*, and *how* of our loved one’s life have *not* come to a full stop, but are continuing on somewhere and in some way. Once this is accepted, we can choose to let it go. This action of release allows the elusiveness to continue to unfold while increasingly coming into focus.

Our first reaction to the idea that a loved one has survived death may be cynicism. We may try to disprove the notion of survival because our ego-mind tells us we need to separate things into true and false, or right and wrong. We may also not want the imbalance of our grief to be perceived as having an unbalanced mind—yet another threat suggested by an undisciplined ego-mind.

If our attempt to disprove the idea of survival doesn’t bring what we consider as tangible results, we might go to the other end of the see-saw and try to prove it. If that doesn’t work, we may go back to the original side, and eventually start sliding back and forth along the scale, trying to balance it all while becoming increasingly confused, which is the imbalance we had hoped to avoid from the beginning. What’s left is the exact middle—or the pause of belief—a state of limbo which may bring temporary rest and relief but is still a suspension between fear and confusion.

However, this middle place of temporary rest, which is *now*, could also be the launching pad from which to rise above the restrictions of the finite pendulum. Instead of seeking the center of our material life, finding the center of our *spiritual life* will not only bring us back to balance but will also move us further to a higher center which quietly exists, deep and unmoved within us.

Often, and for most of us, finding the center of our spiritual life happens only after we have exhausted all the other ways and means, and then *we* become exhausted. This exhaustion is actually the absence of resistance which allows us to effortlessly shift into a state of surrender, which is then when other aspects can begin to move in a different direction—this is the revolution. This is the rising up and away from that to which we were previously bound.

When we are besieged by fear, worry, guilt, cynicism, and doubt—“the children of the dust” of the outer material, conditional world—we must turn our focus away from them. Instead we refocus inwardly toward the flawless purity of our individual center, which is the world of the living spirit and which never dies. From there we can begin to rise into an endless universe of expansion, relief, peace, bliss, joy, and freedom. This is a transition and relocation from the Earthly pendulum—from the lower to the higher—back to the full experience of Spirit, which is also Unending, Unconditional Love.

Be transformed by the renewing of your mind.

The inwardly, first mental and then emotional rising above the pendulum of finite terrestrial law is *transmutation*—a word for the Risen notion as I discern it—and is also what happens when we transition via “death” through higher natural laws, which are often inaccurately deemed as “supernatural.” But even before we physically transition we can choose to give up all old, traditional beliefs, which is the renewing of our mind, or transmutation. All lower, finite laws are contained within higher, infinite ones ... *ad infinitum*. Moving beyond the old beliefs toward the higher principles of Life will continuously relocate us to a higher place of understanding while still living on the Earth. The higher laws are the ones we must connect with and then utilize to rise on a kind of spiritually vertical pendulum, which is poised above the mentally horizontal one. This is the profound and somewhat bewildering esoteric symbol of the spiritual cross, where the vertical meets the horizontal—a crossing over. This cross is also a kind of pendulum, and the center of our self on it is the place where we can change direction. In metaphysical language, this is liberating our self from repeatedly being crucified by our limiting beliefs, to instead arise, finally and forever free.



The words may not make conscious sense at this time,
but my spiritual senses comprehend and retain
the knowledge for Authentic Self.
Breathe in ... and out ...

The resulting new direction of rising is an inner spiritual movement from a horizontal position to a vertical one. Usually when we're looking ahead, either physically or mentally, there appears to be a limitation in the form of a horizon, beyond which we cannot see and where an assumed unknown awaits in the form of yet more horizons. Our inherent curiosity keeps us standing in a vertical posture before the horizon. But upon a loved one's death we may lose contact with our curiosity and no longer care; we may no longer feel like moving and so will then assume a horizontal position.

We may become enraged and want to die, entering a kind of defiant tantrum by throwing ourselves down, unwilling to accept the truth and unwilling to get back up. But after first physically and psychologically resting horizontally until we recover from the shock, we can then begin to regain our curiosity and become spiritually vertical again. This is reflected in the focused, conscious awareness that arises from the cosmic decree of individual immortality: “I am, therefore I can, therefore I will.”

I am, therefore I can, therefore I will.

We then begin moving in some way, however small, toward becoming spiritually vertical again—for movement is what the Universe requires if we truly want to see the new horizon that promises a reunion with our Relocated Loved Ones. Even if we don’t resume standing the reunion *will* happen—eventually we *will* be moved in some way. This is the unconditional love of Creative Source that supports us always and forever. This means that whatever we’re doing or even not doing is always ok. Does this feel like some beliefs are now being challenged? Can you allow some relief to happen? That’s the Spirit!

Even if we don’t resume standing, the reunion will still happen.

Everything on Earth appears to us as some kind of relationship of polarized forms, yet we realize there is no true or false when we are experiencing it all as part of one life. We look for answers on the outside but the within is the middle of everything, which is also now. The feeling of now is the door to the connection, which is what reunites us with our loved ones. The reunion is what we’re longing for.

If we become truly quiet and restful within the present presence of our life—our now—we will begin to first feel and then think with clarity. We can then reunite and rest with our Source of Life, which is omnipresent, changeless, and resides right here within each of us. This resting is also simultaneously rising—seemingly yet another paradox.

RISEN ON EARTH

When we reach in as opposed to reaching out, we bring with us and reunite our outer, temporary human experience with our internal, eternal Source. Because there is room for only one within us, the feeling of connection to our indwelling Source causes the illusory separated two to become restored to the empowering feeling of one. This reunion results in the feeling of one’s personal immortality, and so we are then unable to summon up the idea of the fear of death—we have actually forgotten about it. This forgetting is the release that allows us to remember that our Relocated Loved Ones still live. With the fearful idea of death gone, the abysmal belief in permanent mortality is vanquished. The paradox has dissolved and we have risen while still on Earth. It might seem to be just a little rising but it still feels better, and so it is better.

We then continue to nourish this feeling to strengthen and sustain it while moving onward and upward. Nourishing a feeling means to recognize, accept, and *feel* it. Feeling it means to allow Creative Source, as our Authentic Self, to flow through the channel or doorway that is the feeling. Because this doorway of feeling is an inextricable part of us, we are also the doorway; we are the way.

We are the feeling; we are the doorway; we are the way.

The feeling of reaching inward and reuniting with our internal, immortal residence is simultaneously the doorway and the actual experience of arrival through it to our Spiritual Home, the House of Spirit. This is the lost lamb found; the prodigal child returned to The Garden. The illusory fragmentation inflicted by ego-mind has healed because one has returned to—or stopped turning away from—wholeness.⁶ Can we see the finite pendulum at work, caused by our repetitive behavior of going back and forth, desperately seeking answers? A new action is called for, which is the letting go of desperation and becoming still. Can we hear the calling of our Higher Nature that is inviting us to also rise? Upon becoming still, we must listen and then answer and act or nothing will change. Any response is entirely up to each individual.

The response of becoming still and reaching inward actually becomes the rising above the pendulum that ceaselessly swings on the Earthly horizontal plane. This horizontal pendulum—meaning the finite, changing world around us—continues to operate as Nature intends. But in releasing our fear of death we are no longer weighed down by fear of how the natural world changes, which includes the relocation of our loved ones. Thus we achieve a feeling of release and relief, which allows us to rise above the lower, finite feelings and into the infinite feelings of our Higher Nature. Gently stimulating our curiosity, it is this Higher Nature that continuously calls to us to move to higher, safer ground until we have achieved self-empowered flight.



The words may not make conscious sense at this time,
but my spiritual senses comprehend and retain
the knowledge for Authentic Self.
Breathe in ... and out ...

⁶ Ego-mind defends itself by manifesting what the Risen refer to as “simulate selves,” giving the appearance of many selves split within us, all at odds with one another, making it appear that our mind is fractured and torn apart, resulting in chaos and fear. Detailed information about ego-mind and its simulate selves will be offered in Chapter 5 and in Supplementary 1 for those who are interested in learning more about them.

The movement of rising also begins on a pendulum, but one of a spiritually vertical nature which, strangely, first takes us down and then up into greater depths of one's life experience. The initial downward movement is the depressing aspect of grief. But it ought not to last for too long, as our Higher Nature then offers to direct the movement to cycle upward. It is this "up energy" that we want to activate and then catch hold and hang onto, giving us an extra boost to swing into a higher vibrational way of living.

RESURRECTION

Among many intriguing things, the Risen collaborators of this book aspire to convey a stimulating and perhaps for many a novel emotional concept of *resurrection*—the psychospiritual rising above the Earthly pendulum—even while it is swinging, even before one falls or flies off the thing that is the weight. "Psychospiritual" means inwardly and privately experienced, but not necessarily outwardly, physically observable. Our grief is the gravity and our beliefs are the weight. To be Risen is to rise above the psychological gravity—to let go of the weight of both memories and beliefs and then rise above them—while simultaneously awakening to this rising. To arise or awaken in the present is to be conscious as our Risen Loved Ones are now. This awakening becomes a shared conscious experience of mind and emotion that reunites us with them, above and beyond the finite pendulum of fixed beliefs and frozen memories. We can arise even while still on the Earth.⁷

To rise is to be able to feel the movement of change and to feel alive again. This is evoked in a wise suggestion from millennia past: "Do not conform to the pattern (the pendulum) of this world, but be transformed (rise above the pendulum) by the renewing of your mind (out with the old and in with the *now*)."

In essence, changing your beliefs changes your feelings, which changes your mind, which changes your experience. Finally ... *here* is the simplicity.

Changing my beliefs changes my feelings,
which changes my mind, which changes my experience.

⁷ Among my collection of old spiritualism books, I came across one where the main controlling Guide of a particular mediumship circle asserts that our theory that gravity is a force that draws mass to the Earth's center is incorrect. Rather, the natural state of existence is of total freedom from force and that non-physical energy is buoyant. But in dimensional realities such as ours there is a force, still unrecognized by our science, that pushes or weighs things down. When this force is released or neutralized the result is what we call "weightlessness" or, for example, the levitation of objects during a séance. My Risen friends have often described their existence as one free of gravity. (see *The Mediumship of Arnold Clare*, by Harry Edwards, 1941).

Every apparent death is an actual resurrection. To be free of any belief that says otherwise—to rise above it—is to be free to live fully. To be free to live fully is to become aware that as a forever-living person we are each already on an individual, eternal adventure of immortality—just as our Relocated Loved Ones are. How magnificent is the revelation that eventually we are going to be adventuring with them!

SACRED DILIGENCE

All this esoteric talk about paradoxes and pendulums may look inspiring on paper but still seem totally boring and useless—which is often the case when a mystic or a medium is trying to communicate something of the non-material to the material world. I do not want to speak exclusively from either position but rather as part of a deeply intuitive, contemplative experience intermingling many aspects. This book is an attempt to do so from my own personal walk on the tightrope that is my version of a see-saw. This walk, which we all walk, is exceedingly narrow. The only way any of us can maintain a posture of uprightness is to begin doing it.

“Doing it” means that nothing will change until we bring some of the ideas from virtual psychic reality into our physical reality, and then practice, practice, practice ... and trust to let it unfold. Such practice is known as *sacred diligence*. Later on we will be introduced to the seemingly paradoxical Risen concept, “Do not,” as eventually we will be able to stop doing because we have accepted the transformational power of acceptance and can then let life flow. But for now we will start with small and caring steps. Many religious texts also say “Do not” in various ways and then menacingly add “... and *don’t* do it again.” The Risen assure us that we *can* do it again and as much as we want in order to realize that we no longer need to do it. The experience is totally ours to have and not for anyone else to tell us how to have or have not.

Sacred diligence means to practice every day in some way—to maintain and sustain, nourish and grow the transforming energy, achieving results one can objectively see and even measure in a way that is personally meaningful to the practitioner. Ceasing practice creates the feeling of an empty space within us, and while we may not all be rocket scientists, certainly many of us can remember what we were taught about Nature’s opinion of a vacuum. For those who don’t remember, this means that ceasing spiritual practice creates a spiritual emptiness that very quickly fills up with the rubbish of lower vibrating things, such as junk food, gossip and less-than-positive media, addictive behaviors and toxic relationships. Such burdensome debris not only invites depression but also ignites easily by fear and quickly consumes what little peace we might have achieved. Sacred diligence allows us to achieve the lightness necessary to rise and stay above the sticky chaos, to get out of the town dump and into the celestial city. Which place of habitation would you choose?

Diligence does *not* mean making a practice difficult or increasingly challenging. The word *diligence* has as its base meaning a blend of several illuminating concepts—to value highly; to esteem; to prize; to love; to aspire to; be content with; to appreciate. Thus openness, acceptance, and ease are the behaviors that are motivated by the particular energy of spiritual diligence. I like exploring the etymology of words, and was delighted to find that a very old French usage of *diligence* once meant “a public stage coach.” This oddly yet nicely dovetails with the Risen idea that emotions are vehicles for movement from one geography—or state of mind or being—to another. And so one’s spiritual practice becomes a loving behavior that invokes good feelings of ever-enhancing spiritual relocating.

Feelings are the movement on our highway of life and will help guide us as we venture forth. We have hardly ventured beyond a few beginning pages, yet look how far we’ve come already. I trust that you are, although perhaps cautiously, curious for more—and there is much more. By the end of our expedition we will have experienced many things together, validating how we have grown and transformed in ways we couldn’t have imagined when we first started out as companions on this journey.

As guided by the Risen, our destination, interwoven throughout the pages ahead, can be defined in three ways. They are called “unpretentious” because they arise from one’s own personal core of spiritually true authenticity.

THE UNPRETENTIOUS WAYS

1. *Feel your grief, but not forever. Then use your love to leave it.* Do this not just for your Risen Loved Ones but also for yourself. Make every effort to consciously and continuously use your love and life to prepare for your own eventual transition and relocation.
2. *Strive to comprehend and then really feel the truth of your actual immortality as it is now.* Feeling your own personal and present immortality will deprive grief of its energy and release the joy of living to rise again.
3. *Fear not, for you have always been and always will be free.* Release all fearful beliefs about death to feel the adventurous anticipation of your immortal freedom.

There will be places during the journey in this book where you may come to a complete stop for a few minutes or even hours, as something appears to challenge you in ways where you find yourself responding, “Now, *that* can’t be right; *that* doesn’t even make any sense; *that* seems to be a pretty obvious contradiction to what was said earlier,” and so on. In actuality you have come upon particular threads of Risen weaving that seem to be left hanging, dropping off into nowhere and which might be called “dangling participles.” These seemingly errors of spiritual grammar just dangle there with apparently

nothing to modify, or in other words, something is missing—the idea is incomplete and just trails off. And your feelings about this would be correct, because these are particular threads from the Risen for us to pick up, touch, twiddle, and ponder. They will become unanticipated little trails to wander off alone in your mind for awhile, for there are answers that can only be uniquely your own, and so you must pioneer your own excursion to previously unknown, unimagined lands of living.

Here is an extraordinarily essential clue about contact with the Risen. This “orchestration technique of ego-mind disarmament” is how our very own Risen Loved Ones will often interact with us in the beginning—gently teasing apart our well-defended beliefs, thread by thread, until the barriers between us and them become unraveled into something cryptic at first, upon which we are then invited to join them in re-weaving innovative and much more colorful, interesting approaches to exploring the riddles of life together.

At first you will likely encounter your undisciplined ego-mind’s near-instant reactions of defensiveness and offensiveness, but sooner or probably later you will soften, resist less, and rediscover your true feelings—or feelings of truth—that will guide you rightly. Even if you find that you continue to feel lost, it is inevitable that you will eventually find your own distinctive way to new states of mind, and there will be signs and suggestions strategically placed throughout the territory awaiting ahead. Indeed, as you venture on through this territory you will often come upon the words, “... as it was offered at the beginning of this book ...” which is a kind of sign-post reminding you to consider rereading what was offered here in these beginning pages.

FINIS

Everything that my Risen collaborators want to be said has essentially been said. If you have finished reading this far, hypothetically you need go no further—if you believe that you truly understand and embrace the essences of what you just read.

But because they were once like us, and have lived through all the same feelings that we may be experiencing right now, the Risen Orchestrators of these pages recognize that most of us are very likely still detained in a place of emotional and mental beliefs of lack and limitation. They understand what it’s like to have a reluctant, undisciplined ego-mind that in this very moment is still clinging to and transmitting belief systems that seek to erase much of everything you’ve just read or heard. They lovingly know that we think we need more—and so, lovingly, there is more for us, in the form of reframing, refinement, and renewal in the pages beyond. The Risen want to wrap us in a big feathery comforter of warm security to caress and soothe our anxious, grieving souls, which, while not their need, is their great desire.

Our Loved Ones have relocated to a very, *very* high place of vibration and wonder, and we must allow ourself to be happy for them and cease indulging in thinking that only digs a hole that then becomes a false grave for us. They are more alive than ever and it is up to us—if we want—to find and continue to maintain some kind of mental and emotional connection with them, which surely they want as well.

It is important that anyone reading this book understands that it has been manifested for *me* as well, for there is personal grief I know is coming and I am sometimes still fraught with worries that it may be more than I will be able to bear. There are moments, when I, too, begin digging an illusory grave with downward thinking. I am also often sitting on a pendulum of paradox. Not everything in these pages makes seamless sense to me, and there are enigmas that will remain as such even as I continue to strive to open to greater comprehension in my discernment.

But now I want to join you, my trusty companions, as we co-witness our reawakening and rising. Let's turn to the next page together and continue pondering and exploring. As my Risen friend Tim is so fond of saying,

"ONWARD, HO!"



PONDERINGS

- ∞ Onward, Ho!
- ∞ Feelings are what move me on my highway of life.
- ∞ Cease digging yourself into a false grave with your downward thinking, and instead let yourself expand and rise along with your Risen Loved Ones.
- ∞ I am the feeling; I am the doorway; I am the way.
- ∞ Out with the old and in with the now.
- ∞ Nothing will change until we bring some new spiritual ideas from virtual reality into our actual reality, and then practice, practice, practice.
- ∞ Sacred diligence means to practice something spiritual every day in some way.
- ∞ We are each already on an eternal adventure of immortality.
- ∞ Even if we don't resume standing, the reunion will still happen.
- ∞ I am, therefore I can, therefore I will.
- ∞ We must find a way to become spiritually vertical if we want to see the new horizon ahead that promises a reunion with our Relocated Loved Ones.
- ∞ Be transformed by the renewing of your mind.
- ∞ All fears on the Earth are rooted in the ultimate fear of what we believe death to be.
- ∞ You have to intuitively believe the unbelievable. You must believe yourself.
- ∞ Nobody can give you your answers, which are yours and yours alone.
- ∞ We are always being coaxed in new directions by Higher Nature.
- ∞ Spiritual growth in a physical body seldom feels comfortable, at least at the beginning.
- ∞ Any bereavement is a beginning and so is always a starting over.
- ∞ One must be open to find an opening.
- ∞ Consciously moving from emotionally drowning to calmly floating is similar to consciously relocating to a Risen state of existence.
- ∞ It doesn't matter how deep the water is.

- ∞ What each of us is looking for are vibrations of peace and joy.
- ∞ We must consciously allow grief to be felt so it can unfold and rise to the next higher vibration of feeling that will eventually reach the vibration of a Risen Loved One.
- ∞ Resting is also rising.
- ∞ Changing my beliefs will change my feelings, which changes my mind, which will change my experience.
- ∞ Creative Source neither judges nor condemns our choices about how we live.
- ∞ A transition is a relocation that also relocates me.
- ∞ Sometimes we may not want to connect with certain people, which is important to have an understanding about, so we will know what to do and what not to do.
- ∞ Rather than outgrow our grief, can we grow or rise out of our grief?
- ∞ When you're swinging on a swing, which place in space do you like to be at most?

I

~ FEEL YOUR GRIEF ~

Feel your grief, but not forever. Then use your love to leave it.

Do this not just for your Risen Loved Ones but also for yourself.

Make every effort to consciously and continuously
use your love and life to prepare for your
own eventual transition and relocation.



THE EMPTY WAREHOUSE

O the Earth is a cradle, and the night is a blanket,
And all the people are really children ... sleeping ...
In the moon is an angel, and she smiles on the ocean,
And the ocean is a woman ... singing ...

~ *A Risen Lullaby* ~⁸

A reader of our first book, *The Risen: Dialogues of Love, Grief & Survival Beyond Death*, shared about aging and his intense emotional reaction to a friend's heartbreaking loss of her unborn child and of the devastation felt by family and friends—

"I am feeling very unprepared going into this stage of life where I'll be dealing with friends and family dying. Burying everyone before burying myself. Having deeper knowledge of the Risen World is, of course, tremendously helpful. In fact, it's everything: knowing that life continues beyond death makes all things bearable. Yet I cannot help but feel a deep sense of sadness and longing to hold onto the beauty of this life, of this world. And I don't just mean our individual lives only, but the larger life of our world which is ephemeral. It is so hard to think that we as a world will only exist for an age, just a flash in the history of the life of the sun. Things like Paris, New York, Van Gogh, or Mozart and Plato—there is no way to hold onto these things. How sad to know that it will all be consumed one of these days, if not by us then by the end of our sun or the Universe."

Such existential bleakness is familiar to us all. My family used to seem incalculably enormous and that it would exist forever. The families of my great-grandparents, grandparents, aunts and uncles had anywhere from five to as many as fourteen children—and I'm the eldest of eight. My earliest days were a veritable theme park of never-ending stories and adventures—worlds within

⁸ From a lullaby my Risen Guardians sang to me as a small child ... and still do.

worlds, never lacking for birthdays, companionship, holiday dramas, dreams, secret crimes, sworn confidences, and emergency rescues. It was one big boisterous swimming pool, filled to the brim with everyone splashing messily all over the place. Because my parents were the youngest of their large families, I've been a witness to the transitions of their parents and even their grandparents; all their older siblings, as well as other elder relations and friends. As I enter my seventh decade on this planet, it seems that more of my relatives are Risen than not at this point in time; the pool is almost empty. Sometimes I feel as if I'm now living in an immense, nearly abandoned warehouse, nostalgically and mournfully echoing with countless memories.

The first significant person to transition in my life was my father's mother, a spiritual contemplative whom the village openly called a saint because of her deep religious devotion and near-constant practice of prayer. Neighbors would regularly come to her for prayerful intercession, and certain family members had no doubt that she was someone who could talk directly with "the dead," although they didn't use the word "medium." Although I was only two years old when she transitioned we had bonded deeply, and she became one of my Spirit Guardians upon her relocation.

My younger brother was then born when I was four, but stayed on the Earth for only ten days. While I was very sad and disappointed by his leaving, it was also alright—not because I was too young to understand but because he and I had got to know one another really well over the nine months he had been camping in our mother's body. We had talked to each other at all times of the day and night, exchanging stories of what our lives were like—mine on the outside, and his in the inside. All he seemed to know was that eventually he would leave that space and begin a journey of light-filled loved. And so I was at peace with my parents' calm explanation that he wasn't dead but still alive, and had gone to be with spirit people who knew him and would lovingly take care of him. I was also reassured because he and my grandmother often came to tell me stories of their new home together in The Summerland. He soon took on the role of keeping an eye on all the transitioned animals our family would have over the years, so whenever we're communing there is always an accompanying rush of delighted beastie presences.

My cousin and best friend, Bobby, then passed over at the age of ten, struck by a disease that mercifully lasted only a week. I was barely five, and my mother, still in shock from my brother's transition, tried to explain it in a way she probably thought appropriate for a child. I took her explanation to mean that he would not be able to come to me in the way my brother and grandmother were able to, and for the first time I felt abandoned and lost. I was angry at her for suggesting that he was now out of my reach, because I knew this was not true. He *was* able to reach me in the dream state, which fortunately had the effect of making me feel relieved. Eventually he managed to make conscious contact with me, although it took several years to happen.

Thomas, another cousin and also best friend, made his transition shortly after getting his driver's license at the age of 16; I was 18. He was an absurdly reckless driver and nobody would get into a car with him behind the wheel. My father, a volunteer ambulance driver, was first on the scene in the early hours of that dreadful morning, and held my friend as he breathed his last. Although it happened over 40 years ago, even writing about it now activates those same feelings of shock, disbelief, and intense sadness.

Four other young friends would have fatal car accidents on those same treacherous mountain roads during my high-school years. Because our community was so very small, each event affected everyone there in some significant way. I often wonder if my fondness for graveyards comes from all the time I spent attending graveside ceremonies in the many small cemeteries scattered throughout the hills where I grew up.

The next significant family leaving didn't occur until around five years later, when a favorite aunt transitioned. This time I felt a distinct yet unfamiliar shifting in the world around me. Although I was an adult in my mid-twenties, her vanishing left me feeling like a small and helpless child. Something extraordinary had happened, as if an immense piece of previously inactive, invisible machinery had been set in motion by her crossing over. It was a deeply unsettling, psychological earthquake. It felt as if I had been standing in a queue of indeterminate length, each person awaiting their turn to step forward and cross over a previously invisible boundary, and which had now become tangible with my aunt's departure. It would be another twenty years before this aunt would re-emerge into my life in her spirit role as a Risen Guide, enlisting my help in assisting her in what are sometimes called "spirit rescues"—once for her son, and another time for my nephew who was also her great nephew but whom she had never met while on Earth.

A system can be defined as a set of connected things or people forming a complex whole, a world that is interlocking, interdependent, and intercommunicating in various ways. When someone departs from our vision and presence via "death" the system of our entire world—inner and outer—is suddenly affected by the missing part that was the person. Their life was in some way intertwined with ours. Just like a tooth that has been removed, there is now an open space in the body; a hole in our existence. Life energy escapes, leaking out until the wound is healed. Before, we might not have noticed or felt the presence of what is now missing. Now, we suddenly feel their absence, perhaps even more than we had felt their presence.

By my mid-30's I had witnessed the departure of almost my entire social circle in New York City, including my life companion, Tim, to the AIDS epidemic in the late 80's and early 90's—more than 100 friends in all, and in a heartbreakingly brief time. Life was blurred and surreal; nothing was guaranteed or reassuring. It was as if a great Mother Ship had come and taken

them all away but forgot me. I felt the line get shorter at a faster pace, acutely sensing my soul edging closer to the place of crossing. I still sometimes wish that the Mother Ship would stop hovering and just come get me.

Although there wasn't any fear when my aunt's transition happened, there was confusion—a feeling that has since changed to one of anticipation as I now wait for my turn. I don't let myself over-worry about it, in the way that I would dread getting on a roller coaster. Because of my childhood familiarity with the Risen, and later as an adult with Tim and others like him, much of my invisible, interior existence has been with them. Their invisibility has not, for the most part, interfered with my continued awareness of and communication with them. What I increasingly experience is always a new edge for me, especially with the realization that I am the oldest generation now. And yet I'm also an excited four-year-old again, waiting for Santa to come—and this time, it will finally be just for me.

And so it seems as if everyone is gone or going. More are *there*; less are here. Somehow the enormous family yacht has shrunk to a small rowboat of a last few travelers. Young and old have transitioned quickly in the past few years, through ageing, illness, accident, substance abuse, and self-exiting. Yet there had always seemed to be such a large community of people that it was fairly easy to adapt to the changes in natural ways, probably because of a collective understanding of transition and relocation as informed by a discreet spiritualism always in the background. Each family has had its medium or two every generation or so, as well as highly sensitive *intuitives*—some quietly acknowledged, others never mentioned. Many of those now *there* are constantly making efforts to contact those of us still here with messages of love and support for those still waiting in line. The smell of my grandmother's face powder continues to follow me around and sometimes clings to me like lilacs on a warm summer night.

Creative Source is forever inviting us to surrender to a greater expansion of living, even while the resistance of our fearful hanging on is causing our anxiety and unnecessary suffering. Understanding things like this does not always make every transition event in my life easier, but it does help me realize that each one is *different*, even seeming to extend from and build upon the one previous to it. To me, this sounds like growth. While never being truly comfortable, this growth becomes less painful and happens with more ease as I discover various creative ways to soothe myself. Knowing that there are Risen who will help me—if I ask—is immensely comforting.

People often express their grief in a language of depression, describing it as some kind of nightmarish weather, or that it feels as if the tide has gone out but not yet come back. Most of us have felt such things before, perhaps many times. It becomes a blessing to realize that we can allow ourselves to feel the great fullness of the stormy, gloomy weather, at peace with the knowledge that the

sun will soon be back in our lives. We can experience a low tide with trust, as it reveals formerly hidden things while exposing them to the enlightening nourishment of sun and air. We can then perceive these things in the new light, which always makes us feel better—and feeling better is what is always wanted. We see differently, and as our curiosity becomes reactivated we begin to find and pick up little things here and there in the sands along the beach of our journey. We may not understand them, but we can put them in our pocket to find a use for later on. Everything that is of us will have a use, or else it wouldn't be there to begin with.

I know I can share my low tides with certain friends because they will listen without trying to change anything, as together we rest quietly, knowing the tide must go out so that new refreshing waters of life can be brought in.

I once shared with such a friend:

"I've been feeling a great downward spiraling pull into that star-filled whirlpool that seems to await us all, and of which our aging bodies become increasingly aware, sensing a change in our flow of life, of odd and disconcerting little tide pools, eddies and undertows as we watch the increasing flotsam and jetsam of our lives and the lives of our loved ones rushing past and away from us. I've watched all my family elders leave, one by one over the past 40 years, my parents the remaining last two of their long lines. I'm now experiencing something as if my whole life up to this point is going down the drain behind them. Eventually I will pull up my own anchor and just float, somewhat helplessly, in a strange kind of surrender on the surface of what remains of the ocean that was once a very large community of people. The whirlpool of my vanished ancestors sometimes calls to me, and when I allow myself to get too close I start experiencing every childhood experience that ever was, in full-dimensional detail that is scarcely believable, my life passing before my eyes, but in total memory immersion. The emotions are so overwhelming that they threaten to suck me in and annihilate me. Yet now that I know of the response necessary to keep from going down with the ship, I no longer allow myself to indulge in those emotions; I stop struggling and float and rest in trust until I feel I can start swimming again with a new-found pleasure and ease in life.

"I always find relief in the knowledge that when I am at last *there* and no longer here, where I was will seem like an unimportant, even impossible dream—one that will fade so quickly that it will be as if I had never left the place where I now find myself standing. For those who do not yet know this, or perhaps doubt the feeling of knowing this, they must float on a raft of faith until reaching land. What helps me most is to remember that the mind I am using is the mind of Source. Reconnecting with the feeling of the truth of my own personal immortality transforms the feelings of grief and sadness into higher vibrations that will carry me forward to the inevitable new shore."

More about such immersions into whirlpools of our past will be shared later on in the chapter, *Memories*. For right now, we are interested in the experience of letting oneself float, or preparing to float. There is an eternal river of life that flows through the cosmos with uncountable rhythms of living yet to be experienced. It is upon the banks of this river we all stand, each waiting for our turn to quietly launch our own little vessel, or just cannonball in with cries of delight into its living waters, forever floating, playing, and laughing as we journey to new geographies, worlds, and relationships—to everything there is, potentialities waiting to be experienced.

Having spent so much inner time in close emotional proximity with the Risen states of being I call “geographies”—albeit still in extremely limited ways—I’ve come to see that the planet we think we experience as incredibly precious—which it is—is still a bare, thin veneer of a few particles of dim light when contrasted to the brilliance of Risen reality. It is the same with Earthly art, music, theater, and the like for me. Most people cling to terrestrial reality the way they might cling to a special, favorite garment, trying to wear it beyond its usefulness and faded beauty, and so are unable to get a glimpse of the next and higher reality until just a few moments before their last earthly breath. My wish—and Tim’s, too—is that people would try to get such glimpses far sooner in their earthly lives. Just a slight foretaste may be enough to dissolve and resolve the worrisome thoughts and replace them with reassuring knowledge of higher truths. For most people this would be like jumping off a cliff without means of flight. But just like baby birds, we will immediately fly or quickly discover we actually have wings ... and there is *always* assistance in the form of spirit guides and other non-terrestrial helpers to help us find our wings which were there all along.

Like baby birds, we will discover our wings.

I sent prayers of love and light to the reader’s friend and family, and encourage everyone to pray in some way to assist in healing the very real pain and unhappiness brought by such sorrowful experiences. Being able to experience some of the essence of Risen geographies could bring the mother into some kind of contact with her child, who is not lost but alive—healthy, happy, aware and waiting on the other shore. Such seeds of contact can only give rise to the blossoming of joy in our individual experience, blending with the sense of loss to raise and transmute it into something higher and finer, ever-enhancing our own individual and never-ending immortality. Mozart, Van Gogh, Plato, and even New York exist in many ways and in many dimensions, and so will also continue to grow, expand, and transmute into ever-higher manifestations of knowledge and beauty—they will never be lost.

Regarding my friend’s idea of Earth as “ephemeral ... and will only exist for an age, just a flash in the history of the life of the Sun”—the Risen are of the sophisticated estimation that the Sun and Earth are far older than our

current science is able to detect—far, far, far, *far* older—and that both will remain longer in their current positions than we could imagine. Even though humankind appears to be trying to dismantle the Earth, the Risen assure us it cannot; She can take care of Herself. Our appearance here is little more than a twitch of Her brow. Eventually each one of us will be launched and conveyed to a new geography, while She will remain—continuing to evolve in ways beyond our current understanding. A powerful meditative contemplation is to imagine oneself far above the Earth in space, quietly watching our beautiful watery blue marble as it tranquilly rotates in the vast cosmic ocean. From such a position nothing can be seen of humanity, which always evokes a deep calmness in me.

This story began about the warehouse and my earliest experiences of losses, but each one was actually impacted by the very earliest and most significant of all—one of gain. Around age four, and before Bobby's relocation, I had wandered away from my family and jumped off the dock into a local lake to join a group of other kids swimming. Knowing nothing about such things, I slowly and gracefully sank, suspended somewhere over the bottom, opened my mouth and let my lungs fill with water. Instead of fear, there was absolute curiosity and fearlessness. I felt a clarity that was unlike any I'd ever known, and my heart was filled with a peace I can never forget. I saw and heard people off in the distance coming towards me through the murky depths. I then fell asleep ... or as later determined, "drowned."

I was furious beyond explanation after I was pulled from the water by my frantic mother and then someone revived me. I had to be restrained from running back down the dock to jump back in, and everyone was worried that I had been so traumatized that I was no longer rational.

That night was a sleepless one as I replayed the event over and over in my mind, trying to re-enter that light-filled, peaceful watery sanctuary where I had experienced more love beaming through me in a few eternal moments than I had ever known before.

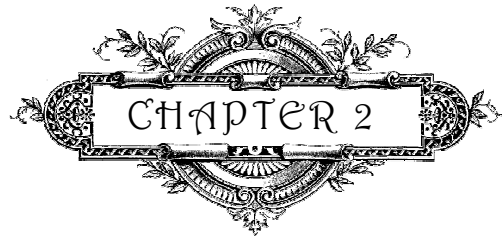
The realization of the warehouse becoming increasingly empty can be received as a positive sign. It signifies our temporary cocoon body, from which we will emerge anew, to move into a far more awakened state of light and sound and freedom. The hollow house left behind on Earth is quickly forgotten upon awakening into our new Risen reality. There are no warehouses in The Summerland—only unfathomable, uncountable worlds of self-determination, all vibrant with the infinite potentials of immortality. Achieving awareness of our immortality now will lift our minds above the ephemeral chaos of mankind and connect us with an understanding that there is no death.



My life is always unfolding perfectly, no matter what.

PONDERINGS

- ∞ Ponder the Earth as an ephemerally glowing blue glass orb, tranquilly suspended and turning in space.
- ∞ The Earth cannot be dismantled—She can take care of Herself.
- ∞ Just a slight foretaste of Risen realities may be enough to dissolve and resolve the temporary illusions of hope and replace it with permanent knowledge of higher truths.
- ∞ The realization of the warehouse becoming increasingly empty can be received as a positive sign.
- ∞ Like baby birds, we will discover our hidden wings.
- ∞ There is always assistance in the form of spirit guides and other non-terrestrial helpers to help us find our wings, which were there all along.
- ∞ When you at last *there* and no longer here, where you were will seem like an unimportant, even impossible dream, which will fade so quickly that it will be as if you had never left where you now find yourself gloriously and joyfully standing.
- ∞ Knowing that there are Risen who will help us—if we ask—can be immensely comforting.
- ∞ The Universe is forever inviting us to surrender to a greater expansion of living, even while the resistance of our fearful hanging on is causing our anxiety and unnecessary suffering.
- ∞ The inaudible invisibility of our transitioned loved ones need not, for the most part, interfere with our continued awareness of and communication with them.



THE LAND OF NOW

Life means all that it ever meant.
It is the same that it ever was.
There is absolute unbroken continuity.
What is this death but a negligible accident?
Why should I be out of mind because I am out of sight?
I am but waiting for you, for an interval,
Somewhere very near, just around the corner.

~ Henry Scott Holland ~⁹

When a loved one appears to vanish from our presence because their terrestrial body has dispersed and returned to the elements, very often we want to go with them. We may think that they have “gone ahead” of us in some way because they are no longer in our present. We might also retreat to the past, where times with them were assured and happy memories await. Because our feelings are so strong and powerful we might achieve our own kind of leaving the world in certain psychological ways but without the actual dissolution of our own body, which can only stay in the present. We then become psychologically detached—stuck in-between, and in vague and unsteady ways. We feel more unsettled instead of settled. And yet our Risen Loved Ones *are* actually quite happily settled—not in a land of the dead but in a land of the living, which is always The Land of Now.

That’s truly wonderful for them, we might respond, but then what about *us*—where do *we* go? What do *we* do now?

Begin at the journey’s end.

The Risen material in this book articulates time in the many ways as we know it and also as we don’t know it. Past, present, and future ways of thinking and feeling are utilized for the purpose of experiencing the great fullness of life which never stops or ends. As bioscientist Robert Lanza has provocatively suggested, space and time are language tools of consciousness; they are instruments of the mind, shaping and ordering the experience of our

⁹ For the complete and marvelous poem “Death is Nothing at All” see Appendix 3.

existence—meaning that consciousness is the Source of the universe, rather than a byproduct of it. So when time is particularly addressed, as it will be in the space ahead, take care to slow down, ponder, explore, and be open to expand for baffling and boggling ideas.



For many reading or listening right now, their grief has already begun. What many, if not most of us want—regardless of where we are in our grief—is for it to end and then to achieve a higher vibration of peace. We want to be at the end of our grief, and the end is actually the place from which we can consciously choose to mentally begin. We can use our mind to imagine that grief will decrease, using such thoughts as “this too, shall pass,” or “I know things will get better,” or “all is well,” or “my life is always unfolding perfectly, no matter what.” Imagination has its own valid reality and we can utilize it in many ways to explore the lands where our loved ones are now. It is absolutely possible to use our own mindful powers of imagination to initiate the process that will keep us afloat and also carry us forward on the Endless Ocean of Life to the safety of shore. It will be a newfound shore where we will find solace, relief, rest, and where our Risen Loved Ones eagerly await our arrival.

Not everyone wants their grief to go away, as odd as that might sound. It can become a kind of comfort zone, a cushioning or a life-preserver to cling to and keep afloat while resting—and that’s quite alright. Our feelings of grief actually help us cross to where our Risen Loved Ones are now. We might sometimes want to avoid certain feelings, yet *all* have value for the actual journey, which is one of healing and of increasingly better feelings, including joy. Although joy is often thought of as one emotional feeling among others, it is much more. Joy is the emotional experience of the movement of life that is released through the allowing of feelings to flow.

**Joy is the emotional experience of the movement of life
that is released through the allowing of feelings to flow.**

Others may want to hang onto their grief for as long as they shall live on the Earth, believing it keeps them connected to their loved ones, who might otherwise fade away into nothingness. But forcing a lower-vibrating feeling to stay beyond its temporary usefulness will turn it into a toxin; a spiritual heavy metal that will sink into our very physical blood and bones. Such heavy emotions *will* reach out and connect to our Risen Loved Ones in certain ways, but with dismal effects. Trying to undo their leaving is not really possible, and any attempt to make such a thing happen will only cause struggle, while preventing the freedom of our experience of joyful movement. Trying to keep memories alive is often encouraged to the bereaved, but this actually takes our focus away from where our beloved travelers really are, right now.

Rest and peace is what we all want; not more grief. While we are wishing for grief to end we must also somehow at least begin to imagine rest and peace awaiting us amidst the present emotional strife. This is not easy to do and calls for firm and consistent effort, so instead of declaring “never” we can say “not yet.” This is what our imagination is for—as a bridge to a higher-vibrating future—and which will be explored throughout the pages ahead. No endeavor will be wasted because for each moment we strive to rise above the comfort zone of grief we acquire a gem of priceless spiritual value. Medical science shows that even our physical brains become transformed and strengthened at the neurosynaptic levels because of our emotionally positive efforts, and so then our perception and behavior and thus our experience of the outer world also begins to change.

May we each begin to find comfort *with* grief rather than from it. When this is allowed to happen grief will start to move and unfold into something entirely new. This unfolding is a journey that is an actual transition and relocation in itself. This relocation is not only more life—it is also new life. This is a good thing because our loved ones are actually still alive and even more alive in their new life. They may be out of sight for a while, but will never be out of Mind, wherein we all dwell.

That which we seek will meet us halfway because our desire for it also attracts it to us—whether it is grief or relief; whether we are conscious of it or not. This is the Principle of Affinity, which is part of the Primal Love Source that unceasingly moves everything to begin with. Because this Love contains all universal principles it is *The Unprincipled Principle*, which is also Unconditional Love and will respond and move toward us without question or judgment—if we open up to it and remain open.

**That which we seek—if we remain calmly open—
will come toward us without hesitation.**

Grief often begins as an expression of our sense of isolation. Our desire for connection and for help is like a beacon in the dark calling out from the isolation. What we focus on magnifies, becoming a steadily increasing stream of vibration that can develop into a strong spiritual beam of light. Our Relocated Loved Ones can actually become aware of our beacon of focus if we transmit it in positive ways, letting it shine forth, never hesitating and without any shadows of doubt.

Focusing our desire for connection in less-than-positive ways could also beam forth into the Universe. This force does not repel or hurt our Risen Loved Ones, but acts more like a gap between us and them. Of course they will be able to discern this gap and will know exactly what it is, which may bring them their own version of sorrow or frustration, but their greater perspective expands their understanding and acceptance that all really is well. It is our

finding a way to become uplifted by raising our own vibration to feel better, and by also acknowledging that all is well and unfolding perfectly that allows them to draw closer and then connect with us.

Our higher vibrations feel good—the lower they get, the less good we feel. If we want to become aligned with anyone, whether they are here on Earth or elsewhere, we must find a way to change our vibration to match theirs as closely as possible. Another way to say this is we must have feelings that match their feelings as best as we can—that is, we set the intention to tune into one another.

The Risen experience great joy and freedom because they have very, *very* high vibrations. They are in a place where they can always feel good—and so are we, if we let it be. They understand that they have the freedom to choose to learn through joy—and so do we. If we want to feel the Risen and to communicate with them we must find a way to match our vibrations to theirs, and also strive to sense ways to remove the resistance that is keeping the harmonic alignment from happening. Of course this is difficult or almost impossible if we are overwhelmed by feelings of great sadness and grief, which present resistance against the joyful flow of Life.

Because the Risen have such a high vibratory energy, we must raise ours or they must lower theirs so that we may begin to feel each other, which is also the beginning of communication. Usually what happens is a combination of the two, meaning that we raise our vibration a little and they lower theirs a little. It is better that we raise ours because it will also make us feel good. Of course they will lower theirs to become aligned with us, but it does not hurt them. I have sometimes heard them say that lowering their vibration feels like there's more pressure, or less light; a slowing down of the processes of thought; or sometimes a bit numbing—yet they are still always ok. One Risen person, well-acquainted with temporarily moving from his geography to ours, poetically described it as “a passing from active life into a still, sleepy world which resembles, in its anaesthetizing qualities, the high noon of an English summer's day when the sun shines and the air is heavy with unshed rain.”¹⁰ That doesn't sound so bad, really.

It is helpful to know that because the Risen are in such a state of high vibration they may have actually forgotten what it feels like to have our kind of lower vibration. Many of us may be quite astonished to hear that they are waiting for us to make the first move just like we are waiting for them to do the same. This may make them sound as if they're not very intelligent or knowledgeable about their own Risen lives. But just as we have to become

¹⁰ Geraldine Cummins, *Beyond Human Personality* (London: Ivor Nicholson & Watson, 1935) p. 33.

educated and learn how to raise our vibration, they may have to study and learn how to lower their vibration. They even have to believe that such a thing is possible, and there are schools and teachers for the Risen to help them learn how to contact us—if that is what they want. But until they do, they will usually not be able to contact us very well or even at all unless they were already educated about these things before they transitioned—which is what we are now doing right here and now for ourselves, as together we journey forward in this book. We are beginning to learn about our resistances and how to release them so that we might rise, while still on Earth, to join them for brief but real moments of togetherness.

All such resistances have their origin in the belief in death, which is a belief of fear. Some of these resistances are obvious, while others remain disguised. The misbelief that our Relocated Loved Ones must not be disturbed because to do so would be harmful to them or ourselves is fairly easy to identify, once we understand the fear, remove it, and then move forward. But it might not be so easy to accept that we are reluctant to acknowledge that we are actually afraid of a contact experience—even with someone we love more than life itself.

We must not allow our beacon to become shut down by indulging for too long in feelings of doubt and discouragement. Our positive beacon can also be a doorway. Strive to open, cultivate, and maintain that most important of earliest positive qualities, faith, which is the opposite of fear. It is faith that is seeking to unfold from our fear. Faith enables us to bypass the worrying even before we have found what we sought. It is faith that accepts the unseen, which we're on our way to discover and see. Faith is the doorway to a bigger and better space, and one with more light. Do not let doubt hinder your way.

Negative feelings are positive ones that are trying to unfold and evolve, and so faith is fear unfolded. Once faith has unfolded it is no longer needed because one now has knowledge. This is knowledge of a distinctive kind because it is a truth we have allowed to emerge through our own endeavors. I'm not saying that letting fear unfold is easy at the beginning—it's not because of the seeming threat of the unknown. But the idea of a forbidding unknown must be reexamined and reformed into the acceptance that wherever we go in the Universe, we will always be safe and welcome.

Faith is fear unfolded.

Many of us will say that we don't want to move forward because of fear of the unknown. However, if we examine this most carefully we will see that what we fear are things our ego-mind is projecting that *might* happen, all based on past memories. Ego-mind doesn't feel fear—we do, through out bodies. In fact, ego-mind cannot feel anything—it only experiences thoughts about fear, and misuses those thoughts to manipulate our feelings and thus exploit the generated energy from our resultant behavior.

However, *we* can experience both feelings and thoughts. And so we're not imagining a blank future. We are projecting into the future thoughts and feelings about unpleasant or painful events that happened to us in the past or that we heard or even read about. As illogical as it is, we are fearing the known, not the unknown.



The words may not make conscious sense at this time,
but my spiritual senses comprehend and retain
the knowledge for Authentic Self.
Breathe in ... and out ...

While not dismissing the element of hope, it won't be spoken of here as something to acquire and keep for very long. This goes quite against many Earthly traditions that promote it as a raft to keep clinging to, lost and adrift at sea while waiting to be rescued. Hope is paradoxical because it also contains its opposite, hopelessness. Here again is the pendulum at work. Hope and hopelessness are the only possible seats on the see-saw of doubt. Neither is meant to last for very long but to be quickly changed into faith which then transforms into knowing. Doubt keeps this knowledge from happening, and hopelessness is the result. It's understandable and alright to hope at first but then we must remove the weight of doubt to rise above it, which then brings relief. This better feeling of rising is transformation, which is also the movement of our raft across the troubled waters to higher, safer ground. When we trust that the raft is being guided by a loving Universe, we will be ready when it's at last time to stand up and step forth onto the new land awaiting us.

From a Risen perspective, hope is perceived as something held up against a background of fear—"maybe it will happen or maybe it won't, but I hope it will." This *maybe* is the shadow of doubt we are projecting into the future, and is a vague form of fear. *Maybe* is the fearful reluctance to assert one's Divine Authority to speak positive words of faith which declare "it is so." As Children of Creative Source we cannot avoid having this Divine Authority. Hope fearfully chooses unknowing, while faith authoritatively chooses knowing. And then knowing simply chooses anything correctly. We can choose to know that our loved ones are alive and well.

Hope fearfully chooses unknowing,
faith authoritatively chooses knowing,
and knowing chooses anything correctly.

THE SPIRIT BOOK OF LIFE

In 2003 The Human Genome Project achieved its lofty goal to read and write Nature's genetic blueprint for physically forming a human being, and can now produce a printed copy of that unique story for each person. Every one of us also possesses another private and exquisitely intimate story which lives secretly and invisibly within, concealed within the mantle of our earthly flesh. Unlike DNA it can't be seen or printed because it's not visible to our physical eyes or to our current technology. It is our own and unique Spirit Book of Life.

This invisible book of spiritual uniqueness is even deeper and more mysterious than our visible DNA. Because we are usually unaware of it, it might seem insignificant at first but actually it's cosmic—an eternal and never-ending story. It arises directly from our life experiences and is not activated until our first experience begins, somewhere within the secretive, twinkling moment we are sparked into the natal night. From there our spiritual manuscript grows—not outward but forever inward and onward. It is the book of one's individual spirit life. The further one journeys into this living book of Self, the bigger Self gets. And so It—meaning Self—never ends.

Although it is imperceptible, the story of our Spirit Self can be felt. We are designed to deeply feel. To grieve—to allow our spirit self to feel grief—is to spiritually heal. This is why we must remind ourselves that feelings are of the greatest of importance. They are messages that tell us a truth.

Feelings are messages that tell us a truth.

A bookstore's self-help section will likely consist of many books. We search through them all trying to find some kind of resonance of familiarity. Sometimes the internal spiritual stories of others are meant to be shared but often not, for they are written in the specific and silent heart-language of a unique and unseen spirit. You have your own unique book inside you wherein instructions reside about how to respond to life outside you. While you might internalize the stories of others in certain ways—consciously and underconsciously—their books are not your book. There is truth in stating that each and every one of us could manifest our own self-help manual, whether in the form of an actual book or in the unfolding weaving of our living.

The Risen themselves once lived on this Earth. Their collective experiences—their stories—have powerfully contributed to the spirit of this book now in your hands. Much of its language evolves from emotional states they experienced when embodied on our planet and from emotional insights they now find in their present state of existence. This is their gift to assist us in navigating the unfathomable ocean of grief. But it will not reveal answers to grief's mysteries because grief is not a problem meant to be solved, and because we are not meant to stay on this Earth forever.

Grief is a doorway that is meant to be passed through.

When we can achieve a way of living where we are able to distinguish the difference between trying to control the Universe and simply maintaining an open curiosity about It—that is, friendly, unbiased, and unafraid—we realize that most questions aren't necessary. This way of responding is sometimes called “surrender.” The ultimate result of surrendering is a way of living and feeling often called serenity or bliss. Surrender does not mean submission. It doesn't mean that we will stop being curious in the unafraid way that allows for the forward movement of living. It does mean that we need no longer be afraid of anything that moves. And everything is always moving—that's Life.

Surrender is getting into a neutral zone after letting negative momentum subside. Once in the neutral zone—or mid-pendulum—we can begin to consciously choose to raise our vibration higher and higher by looking for better ways to use our mind, such as focusing on the miraculous fact that our Risen Loved Ones are still alive and moving about in ways that are certain to overwhelm but then soothe our old ways of thinking.

Surrender means, “I put down my weapons and get off the battlefield.” This is not quitting but quite simply refusing to look at the corpses any longer and instead putting our attention on something better—the end or the result we desire—which is our life always unfolding before us. We are finally willing to hand the weapons over to Creative Source, God or the Universe, Higher Power, the Higher Self and so on, which knows how to transform them into instruments of peace—but only if we let It. True surrender cannot be forced, contrary to many earthly practices. We give up, and then we give over.

We give up, and then we give over.

Our words and the ways in which we use them can be perceived as instruments or weapons. The idea of “instruments or weapons” sounds like one of positive versus negative. But as the light of unafraid, conscious awareness is turned upon any alleged darkness it will be seen that so-called negative forces are actually positive ones waiting in the shadows to be revealed. The weapons have always been instruments or tools from the very beginning. Here are the “half-truths that become truths” of which Hermes speaks.

**So-called negative forces are actually positive,
waiting in the shadows to be revealed.**

Negative language is positive language revealing itself—if we let it. This means that there is no such thing as something separate from positive called “negative,” although our minds are able to make a decision that seems to make such a separation appear as real. Rather, it means there is *positively only one power* in the Universe, which we can experience in an infinite number of individual ways. This One Positive Power is All of Life; All There Is. This Life is also our life, and our Risen Loved Ones' lives. There is no “death” but simply and only transition and relocation from one form of life to another form.

There is positively only one power in the Universe.

This is not about the apparent various and finite polarized laws of our material world, such as hot and cold, hard and soft, bitter and sweet. While many do refer to such things using the words *positive* and *negative*, there is no law that prevents some from rejecting the winter's cold as undesirable while others have an ecstatic love affair with it. We get to choose with our unlimited, never-ending freedom how we want to perceive and thus experience any story of our spiritual book of life as it unfolds.

Attention is being drawn here to the power of belief which can and does assign the labels of positive and negative from an infinite, non-material place that we sometimes call emotional and psychological. Our beliefs are much more powerful than the laws of the material world, for while beliefs can be limiting, they are forever unlimited.

It is vital to comprehend *and remember* that apparent emotional and mental negativities are always in the process of developing into something else better—they are positively unfolding.



My life is always unfolding perfectly, no matter what.

When something positive is not yet fully formed we might feel it as something less-than-positive, and then label it as “negative.” A belief may interfere with the flow of the unfolding. But like water, the flow will eventually find another way. Take someone’s body dying, for example. In spite of negative appearances we could accept that there is something happening that is on its way to become positive, and let the previously perceived negative experience change into its true manifestation, or truth. This has sometimes been expressed as “Let go and let God” and “This too, shall pass.” A Risen way of saying this is simply “Do not,” which itself is many-layered and so has more than one meaning, including “Get out of the way,” and “Let it be.” And even more deeply succinct, “Get out of your way,” and “Let yourself be.”

Get out of your way. Let yourself be.

For example, take the feeling of *regret*, a response of grief that comes from intensified thinking about failed expectations of the future that have since departed into the past. Choosing to remain intensely focused on thoughts and feelings of past regret will exclude your full awareness of the present, causing a stuck or even downward kind of feeling. However, choosing to forget about the regret—to let go of it by not thinking about it anymore—is to release it, and with it goes the unwanted feeling. This act of release, like letting go of a string tied to a balloon, will then give rise to the higher-vibrating, positive feeling of allowing; of letting the relief rise and float around for awhile.

To let go of something we have to be hanging onto it. To hang on to it we have to accept it in some way. If we want to accept it, we have to allow it. If we haven't accepted it, we can't let it go. We fully accept and allow something first before we can let it stay or go. The easiest way to achieve this is to pronounce it as "okay," whatever it may be. Because we are nothing but Divine, we can do this if we want. Be clear if it really *is* ok, so pay attention to your tone. Letting go can be deliberate and/or with varying degrees of lesser awareness. We get to decide if we want to hang on to it for a long time, or to glance at it for a microsecond before forgetting about it. Keep this idea close by as we continue. If it doesn't make sense, don't worry about it. It's ok.

Pronounce it as "okay."

Allowing ourself to accept *and feel* the acceptance *literally erases* the old emotional response at the deepest molecular level of neurosynaptic activity, something that science can now detect, measure, and confirm. The evaporation of the old feeling then gives rise to a new one of *relief*, one of the most powerful feelings a human can experience in the physical body. This "giving rise" is actually a transformative aspect of a Risen experience while still on our planet, or "Risen on Earth." The combined feeling of allowing-and-acceptance is also yet another initial transformation—that of fear into faith and then on to knowledge. This approach to using feelings to transform into others on deeper levels will be explored later on in a distinctive way via a "Risen Map."

How does one forget something once it's happened—isn't that denial? Yes, in a way, because forgetting is an *affirmative* use of denial, which then also *erases* the denial. It is using the initial energy of denial instead of letting it use you. It is a way of effectively saying, "I choose to let it go back into the nothingness from whence it came." It is an instant and adjustive way to say "no," which only needs to happen once, just like "yes." It's choosing to embark on a different journey instead of the one that leads to more misery. Untying yourself from whatever's weighing you down will set you free like an explorer who is utterly unrestricted to float through space. The significance of this kind of personal power—of being able to say anything and have it unconditionally accepted and then manifested by the Universe—should be staggering if truly grasped. But as long as our own power frightens us we will never be a fully-functioning, carefree cosmonaut in our universe.

If you can forget something hurtful a child once said or did to you then you can forgive anyone. Very likely the child has already forgotten all about it and does not mourn the memory. Are you disappointed that this sounds too easy? Perhaps the hard way has somehow become easy for you. Untie the attachment to your disappointment and see what happens. Try softer. If you can say "it was nothing" *and also believe it*, then it is done. You have freed yourself to continue moving onward and upward. This feeling of freedom is also the same kind of movement toward meeting with our Risen Loved Ones.

For example—and only hypothetically—suppose that upon his Risen awakening my friend, Tim, had brought along certain feelings of guilt about an unkindness he had enacted toward me on Earth. It's unlikely that he will be able to easily return to ask for my forgiveness—and not because of what most of us might think, which is that we must find and ask someone for forgiveness in order to be forgiven. That is a belief most of us are taught on Earth. But what Tim discovers once beyond earthly belief systems is that no matter how much he may want me to accept his act of giving, unless I am aware of the original unkindness and then open to receive his offering of restoration, his intention will never be realized. Unless there is an opening through which we can connect, there will be no experience of shared energy, however brief.

Instead Tim must realize that the original act of unkindness was because he was closed off to Authentic Self, which has no knowledge of unkindness and so therefore has nothing to give in the way of forgiveness. If he had been open to Authentic Self the act of unkindness would have never happened. Therefore Tim must find the opening to—which is the feeling of—Authentic Self, which is another way of forgiving himself by giving attention to his Real Self, *and also accepting attention from his Real Self*. This is Self Love. The *appearance* of healing is achieved (for in Reality there cannot be a state of unhealingness) or as some ancient texts put it, the Prodigal Son has returned, or the lost sheep has been found, or Self has reawakened in the Garden of Paradise.

This was hypothetical because upon Tim's release and rising from his terrestrial form, the ten thousand suitcases his ego-mind had packed to bring along somehow got lost in that great baggage claim department in the sky. This is because ego-mind is an element of the temporal, terrestrial bio-form and not needed by our non-temporal spirit form upon Rising, so earthly complaints and worrisome needs to control are nothing of value to weigh or declare.

I may be completely unaware of the alleged act of unkindness, so my innocence and happiness remain. This beingness of openness is like a child's non-resistance to some "offense" and which would allow Tim's intention of reparation to simply pass on through me like sunlight. Or I might be replaying the memory of the act over and over, impatiently waiting for his apology, based on the earthly ego-mental belief that somehow he is responsible for my well-being. This is my closing off to the connection to the Source of my well-being, or Authentic Self, and so upon opening back up to It and realizing that there is nothing to forgive and everything to receive, I will experience my own rising return to green pastures of peace.

And if you simply cannot forget, rest in the knowing that eventually you will want to, even if it takes a few million years of your immortality. Life is an immense tapestry unrolling before us in never-ending revelation. We can't nor will ever be able to perceive its never-endingness. This is why the Risen ask each of us to accept that all life is always unfolding perfectly, no matter what.

All Life—which includes my life—is always unfolding perfectly,
no matter what.

These are potent words. Affirming and accepting this perfect yet ever-unfolding means that knowledge, too, is ever-unfolding. Our personal language—the way we use words—is a powerful and irreversibly unique vibration of the eternal substance. Our words have such influence because they have an actual spiritual substance which is invisible to most of us, while enabling us to express or manifest our feelings of life. We are literally saturating words with our spirit's unique feelings. You can prove this to yourself by listening closely to how different people use the same word, and then watching what kind of effect it has on the life going on around them.

The Risen I've known often speak of the one eternal substance as Creative Source and also as Creator Source. Neither is more correct than the other. Creative Source is first and always there to be utilized. When we allow it to flow through us, each one of us becomes an individualized Source of Creation that is creative—separate but not separated, individual yet not indivisible, each an infinite example of One Creative Life. We each effectively manifest as Creator Source. Thus during each moment every individual can proclaim these words of indivisible truth: Creative Source is What I Am, and Creator Source is Who I am.

And while I might forget what or who I am, I can never forget that I am, even in the midst of overwhelming grief. If we let it, grief can actually deepen the realization and feeling of That-I-Am, thus deepening our experience as Authentic Self and with the one eternal substance of which our Self is made—which is living, not dying. We move from feeling like we are dying or wanting to die to a new feeling of wanting to live and never stop living.

Our words and how we use them define our experience of grief—in most cases as mixtures of positive feelings. Affirming positive feelings is creative and integrative, and so builds up and strengthens them with eternal substance. Affirming less-positive feelings is actually rejecting that which is in formation (that which is information)—and so disintegrative. Rejecting the positive, whether fully formed or in formation, is letting information that was built up fall apart and back into the Ocean of Life, where it will eventually be taken up again to be re-informed by another cooperative act of Resourceful Creation.

Because the positive is an aspect of reality—and there is only reality—the positive is real and so is unlimited power that can melt the misperception of a negative—if we choose to let it. We always have the freedom of choice, which includes how we perceive the transition of a loved one—seeing it as relocation instead of annihilation, for example.

We and our Risen Loved Ones have the complete and total freedom, ways and means to use our words to navigate our ocean of life as calmly, peacefully,

and blissfully as we should ever desire. This is the Principle of Freedom, which unfolds from our words. We get to choose the meaning of our words, which will define and then manifest our experience in this ocean of life. So this also means that we get to choose the meaning of our *worlds*.

Regardless of our choice it must still be understood that we are free to use our mind in any way we want without fear of any judgment, criticism, or interference from Creative Source—*ever*. Rather than judgment, we are free to expect and welcome opportunities for adjustment.

When I go within to calm and quiet the hustle and bustle of my thinking I enter a space where Creative Source resides at all times, serenely awaiting my visit. Because there is room for only one in this space, entering it instantaneously enjoins me with the Consciousness of Creative Source. This experience of oneness dissolves such feelings as fear, hopelessness, anguish, and abandonment—which are the draining aspects of grief.

When I mentally and emotionally leave Creative Source I no longer feel the oneness. In the way our body feels upset when our mind abandons it, a belief in separation from Creative Source also feels unquiet, anxious, and disturbing—which sounds like grief, doesn't it? We can numb away this feeling so that we forget what and where true peace still is. Yet we continue to be free to surrender and accept the truth of Oneness or not.

Grief asks that I surrender and let go of the old shore and bravely set sail on the waters of unending life, which will carry me toward the new land where my Risen Loved Ones await me. This new shore is not of the Land of the Dead but the Land of the Risen. It is the Land of Now—a Land of the Most Present there ever is. More about this land will be revealed and explored, a little at a time, in the pages ahead. Know that your Risen Loved Ones are here with you right now, and will be, every step of the way.

A certain Zen Master once likened a human life on Earth to getting into a boat that's going to sail out to sea and sink.



The Risen would like us to consider what happens next.

~ O Dearest and Divine Friend,
Floating freely on the Ocean of Mind,
May you choose to begin surrendering in this moment *now*,
Even amidst the storms of grief. ~

PONDERINGS

- ∞ Begin at the journey's end.
- ∞ Grief asks that I surrender and let go of the old shore and bravely set sail for a new one.
- ∞ We give up, and then we give over.
- ∞ Creative Source is *What I Am* and Creator Source is *Who I Am*.
- ∞ There is never any judgment; there is always opportunity for adjustment.
- ∞ The Tapestry of all Life is always unfolding perfectly, no matter what.
- ∞ If you cannot forget, then simply let yourself rest in knowing that eventually you will want to—even if it takes a few million years of your immortality.
- ∞ We only have to say “yes” once; whereas a declaration of “no” does not have to be made at all. Instead, an understanding of “only this” is attained.
- ∞ Pronounce it as “okay.”
- ∞ Get out of your way. Let yourself be.
- ∞ While beliefs can be limiting, they are forever unlimited.
- ∞ Joy is the experience of the movement of life that is released through the allowing of feelings to flow.
- ∞ There is positively only one power in the Universe. This One Positive Power is All of Life; All There Is. This Life is also *my* Life.
- ∞ Trying to undo our loved ones' leaving is not possible, and attempts to make such a thing happen may interfere with their experience as well as our own sense of well-being.
- ∞ “Death” is transition from one form of life to another form of life, which is also relocation.
- ∞ Apparent emotional and mental negativities are always in the process of developing into something else better—they are positively unfolding.
- ∞ A so-called negative is really a positive waiting to be unfolded and revealed.
- ∞ Feelings are messages that tell us a truth.
- ∞ Hope fearfully chooses unknowing; faith authoritatively chooses knowing; knowing chooses anything correctly.

- ∞ Faith is fear unfolded.
- ∞ We have the freedom to choose to learn through joy rather than through suffering.
- ∞ When we allow ourself to move away from the assumed comfort zone of more grief and toward more acceptance and understanding about it, we learn something, and then we expand.
- ∞ That which we consciously seek—if we remain calmly open—will come toward us without hesitation.
- ∞ Grief is a doorway to be passed through.
- ∞ To grieve—to allow our bodies and our spirit self to feel and experience grief—is to spiritually heal.



METAMORPHOSIS

Cocoon above! Cocoon below!
Stealthy Cocoon, why hide you so ...
Your secret, perched in ecstasy
Defies imprisonment!
~ Emily Dickinson ~

The biological process of a butterfly's metamorphosis continues to be an unsolved mystery to scientists. Somehow, when a caterpillar builds and enters its chrysalis it quickly dissolves into a "soup" where great changes occur, including what scientists term as a kind of "cellular death." It then reassembles into an entirely new form and emerges from its sarcophagus as a breathtakingly magnificent angel. It arises alive and anew, with dramatically different behaviors, which often include relocating to a new geography.

This brief description of metamorphosis may sound relatively simple but the actual complexity is mind-boggling and would take many pages to fully describe. Although the term is used here for a butterfly's biological event, *people* also undergo a spiritual metamorphosis, dramatically changing in behavioral and psychological ways where they could be said to no longer be the same person, nor even in the same geography.

Genetic change, or mutation, is the means of continuance for material expression on our planet. The butterfly's process is also referred to as *transmutation* because its genetic structure has been completely rearranged. *Its state of being is something entirely new.* From a particular spiritual viewpoint of the human change that some call death, transmutation is a human mutation to a Risen state or "geography." The idea of geography is used here to indicate "a residence of consciousness."

The notion of human transmutation brings up intriguing questions. Are our Relocated Loved Ones still the same persons we knew or, like the butterfly, have they undergone changes in form and behavior beyond our recognition

and present understanding? What about those of us left behind—have we also been somehow changed in mysterious ways by their transition—are we now in some kind of different state or geography?

Like the caterpillar that is investigating life on the ground, our life is already in some beginning stage of metamorphosis while still on the Earth. Life is always transforming itself during and then even after the transition of our loved ones. Their change also changes us.

Their change changes us.

My life will metamorphose depending on how I transform my consciousness through awareness. Awareness is a key element to feeling rejoined with a Risen Loved One. Until I change certain beliefs I have and hold, they will be the foundation of how an experience and my awareness of it unfolds. My life will get better only if I *believe* that it will get better, and then I must unfold and open my wings in acceptance of all that is good. Or my life will seem to get worse because I continue to feed my mind with thoughts that things are getting worse.

It feels truthful to state here that most of us would prefer feeling the relief of feeling better. Part of feeling better is growing a belief that it is possible to have an awareness of Risen people, and that this awareness then becomes the connection that allows them to become aware of us. It is certain that we will experience relief entering our thoughts and feelings from some of the words we read here—slowly or quickly, perhaps a little or a lot—or maybe nothing that we can yet discern. That is how grief is. It has its own ways.

Grief has its own ways.

Words about an experience are not the experience. Perhaps the experience of grief is best represented by the space of a blank page.

Any words put on a page are about something but they are not the something. Grief erases all the words on the page of our life—we are left feeling blank and empty, abandoned without a script and so therefore speechless.

Our grief is the blank page of paradox that says nothing yet which says it all. The blankness seems to draw even more questions from us to be projected upon it. Can grief be erased from us in the way the words can be removed from the page? But *why* should grief be complicated? Why should it be made into a problem that needs to be solved? Isn't it enough for now that one's grief just *is*? Can we just let it *be*?

The page just is.

My grief just is.

My pain just is.

My grief is ok.

My pain is ok.

I am ok.

I just am.

Grief is my companion right now.

Let me sit with it.

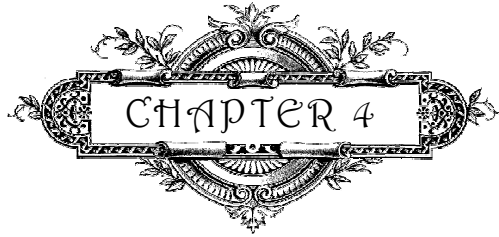
Let me float on my ocean of grief.

The poet Mark Nepo observed, “When I stop struggling, I float.” What happens after I let myself float for a while? Perhaps I will feel anxious and more afraid and lost at sea. I might also experience rest ... relief ... release. Can I stop struggling and surrender to what just is? Can I surrender to whatever floats into my awareness when it feels or sounds like my Risen Loved One, and then let that rest with me? Can I relax, float and simply and freely flow in the direction Creative Source is flowing me?



PONDERINGS

- ∞ I can stop struggling and float whenever I want.
- ∞ Let me float on my ocean of grief.
- ∞ Let me flow in the direction Creative Source is flowing.
- ∞ When it feels or sounds like a Risen Loved One, I surrender to whatever floats into my awareness and I rest with it.
- ∞ I can choose to begin surrendering in this moment now, even amidst the storms of grief.
- ∞ My grief just is, so let me sit with it.
- ∞ Grief has its own ways.
- ∞ Awareness is a key element to feeling rejoined with a Risen Loved One.
- ∞ Transmutation is a human change to a Risen state or geography.
- ∞ Their change changes me.
- ∞ Life is always transforming.



THE RISEN

"Speak to Him, thou, for He hears, and Spirit with Spirit can meet –
Closer is He than breathing, and nearer than hands and feet."

~ Alfred, Lord Tennyson ~

You have been reading about the Risen with little clarification about who or what they are. This is because you may already know about the Risen in some way, or have intuited something without the need for much explanation. We know much more than we might think we know. But for those who are unsure, some illumination is now offered.

My spirit knows much more than my mind thinks it knows.

Something essential to realize about the Risen is that while they may seem very like us, they are simultaneously very not like us. Their current aspects that are unlike us are extraordinarily new and not of Earth, and in truly paradoxical ways. Even though their geographies interpenetrate ours, they are so beyond us that we cannot accurately conceptualize or imagine them. Many modern spirit mediums and books about life in Spirit would like to persuade us that our Risen Loved Ones are essentially the same people and haven't changed all that much at the end of the day. They reason this so easily because this is what they often hear, in various ways, from the Risen themselves.

The Risen know that right now we can only deal with them within those familiar terrestrial structures, while they are also becoming increasingly less familiar with those parameters, which have actually become limitations for them. This requires them to try to remember those limitations in order to tune into us, or as it has been said before, they lower their vibrations to get closer to us. Sometimes they do a pretty good job at this but often they can't achieve the best alignment for all kinds of complex reasons, and simply forget how to be a terrestrial person. The apparent slips they seem to make then confuse or frighten us, causing us to become skeptical and question who they really are.

We make a big emotional deal about it, and instead of just trying to connect in any way we can, we insist that they force themselves back into their old specific ways of being to make us feel happy, when we could instead be appreciative of two things—first for the connection that is taking place, and second, happy for *them* because of who and where they are now.



The words may not make conscious sense at this time,
but my spiritual senses comprehend and retain
the knowledge for Authentic Self.
Breathe in ... and out ...

There's something else very essential to bring up here, which is about how the Risen use the word "love" when communicating with us, or more to the point, how they don't use it. It is still important to most of us that we hear them say they love us, even when they are obviously demonstrating their care and concern through the many ways they can find to contact and communicate with us. Sometimes they will say these very words we so long to hear. But sometimes they don't, which causes us to worry that they no longer feel about us in the way we thought we knew. And in a very significant way, this is true.

Human beings take for granted the wondrous but still greatly limiting and easily misleading symbolic system of words we use to communicate with each other and with our own inner selves. Words are not an experience—they are *symbols* of the feelings of a experience. The right words must be found to convey the feeling or emotion of the experience. Like our bodies, and like this material world, words are dense with meaning, often with multi-connnotations that are seldom agreed upon by the same two people. For instance, if someone from the megalopolis of Los Angeles says "traffic," it won't have the same meaning for someone from a hamlet of three hundred people in Tennessee. Similarly, subjective words like *sad*, *happy*, *depression*, and especially *love* become even more individualistic and problematic.

Like most people, the Risen want their loved ones to know how they're feeling and that they're alive and well. They want to share their experiences, just as we would call a friend on the phone to describe some fantastic foreign country we're visiting. In just the way that feelings precede the words we then use to describe these feelings, a Risen One will utilize emotions to evoke symbols and words that are familiar enough to us so they can be interpreted. The symbolism may take shape intuitively as feeling and impressions, as well as mind-pictures, inner and outer sounds, smells, tastes, and memories—all ways in which we also sense the physical world around us.

By now you are probably getting the sense from this long-winded explanation that what we on Earth experience as “love” and what our Relocated Loved Ones experience as “love” are different in such undreamed-of ways that they cannot really find a word that would adequately convey their expanded understanding. Instead they are counting on the fact that they are actually making the effort to connect with us, which will demonstrate how they still feel about us.

Tim and I often share a wordless awareness. Many of us know what it’s like listening to a song without words while still able to understand the complex emotional messages that the composer and musicians seek to convey. We might even be able to hum a few bars to someone and convey the song’s meaning. This “song without words awareness” describes rather well many of my communication experiences with him and other Risen people. Such an experience is not dependent on something but is simply allowing it to flow forth in all its vibration. I know, and I know that I know that they are well, I am well, and so therefore all is well.

So their present experience—and our experience of their presence—will most often be quite strange and bewildering as we enter into more direct interaction with them. Thus there is neither comparison nor contrast when it comes to speaking of those of us still on Earth and of those who are not. This idea will appear to be contradicted by other ideas in various ways throughout this book, but rather than compare or contrast these ideas, simply add them to one another.

Many of us already and truly, gratefully understand that the day will come when we’ll no longer need our physical form, the densest of our *bodies*—note the plural—and this form will then be shed like an old winter coat. The old garment will be reabsorbed into the Earth as well as released into the cosmos to be used again in other ways. It will dissolve and resolve—or reintegrate—back into the basic elements that constitute starlight. Our other bodies—higher vibrational energies which can be referred to as “astral-etheric” and which interpenetrate the physical form—are then free to move on.¹¹ As an individualized, immortal spirit our consciousness will continue on in a state that can still be called “embodied” but in far more subtle and highly-vibrating astral-etheric forms. We will move on and into a new season of life, a place or geography the Victorians quaintly called “The Summerland” and some Native Americans might call “The Yearned-For-Good-Hunting-Ground.” Almost every culture on the Earth has its way of describing where we find ourselves

¹¹ Many older cultures and traditions have discerned that there are other “bodies” that interpenetrate and share the same space with our physical form, sometimes called astral, etheric, chi, soul, pain, pleasure, and so on. After the physical body loses its form, the others will continue on in form and function in various ways along certain timelines. For simplicity’s sake, “astral-etheric” is used here as a generalized idea.

after we quit the physical body. “Almost” because our modern, highly technological and materialistic culture has left barely any room for such a concept anymore. Yet a spiritual reawakening of ancient understandings is beginning to gather momentum.

Envision 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, shelter, and anything else you might desire. This will be so for everyone there, for these elements will be freely available to all. Hence an economic system of any kind—which implies lack—will not be needed in this world, 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 lack and need. The environment—the weather, the light, the mode of transport, and your homes—will continuously reflect your personal consciousness.

Everyone in this world is free to do whatever they like and as much or as little of it. Work and play are indistinguishable from one another. You will work and play and live and love with those who are most like you, for in this realm the Principle of Affinity continues to be the guiding force of relationships. Those who are not like you will be with others who are most like them. All these experiences are equally and potentially available to us while still on Earth, if we would allow them.

Most relieving of all, there is no judgment or criticism of any kind in this world, no matter how much we may think we deserve it. If that should be the case, we would be judging only our self and not prevented from such a desire. Rather than judgment, we can expect and welcome opportunities for adjustment. The Principle of Affinity will convey us into an environment that reflects our self-judgments. Although nobody will attempt to interfere with our self-judgmental behavior there will always be observant, compassionate Helpers waiting to respond to the slightest request to help release any such unkind intentions toward ourself.

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 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. Cheer up, for such a world *does* exist.

Through the loving process of transition we will emerge and arise anew.

This other world exists right now and awaits us at every moment. We already know this Home with great intimacy, for whenever our body sleeps and sometimes when we daydream we visit it and all those there whom we love. Each of us has been leaving our terrestrial body—or rising from it—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 returning to our terrestrial body, 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 burdensome grief 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 never have to return.

This idea of never returning may be frightening, and so over countless millennia people have made up beliefs, reasons, and rules to come back in some way—all of which are eventually revealed to be fear-based reactions and responses. But even these individuals never want to come back once they wake up in their true Home. The idea of returning is illusory, and going against the infinite, expansive onward flow of Life is also illusory. Those who appear to succeed in going back are accomplishing just that—an appearance—which is neither success nor reality but a kind of dramatized fantasy. Such dramas can be exciting but will ultimately get uninteresting, unrewarding, eventually confining and then uncomfortable.¹²

Here's a way to look at the idea of return. We may think that we are returning to the same field of wildflowers we were in just yesterday. Ego-mind immediately judges our present experience, dismissing many things in a millisecond while instructing us, "Don't bother looking, it's just the same old field." Unless we disregard this suggestion—which is all it is—we will probably not realize we have actually moved into a totally new place, one that unfolded before us as we moved forward. This is how the Risen experience living, although they do so with complete and fearless conscious awareness. Even while still on Earth, all we have to do is become quiet and rest in the field, assume the attitude of our Divine Authority—which is Authentic Self—and accept with openness how every flower and blade of grass has also changed. The weather, light, sounds, animals and insects, even the unseen stars overhead—all of Life has moved. So that must mean *we* also have changed—a

¹² In our first book, *The Risen Dialogues*, Tim brilliantly explains several Risen theories about the terrestrial idea of reincarnation, which apparently may not exist in the way many on Earth want to believe.

realization that threatens and then infuriates ego-mind, which resists change. This resistance is not natural or necessary. Nature is natural; nature is change. Change is loving and so love is natural, and yet love is also eternally changeless—another seeming paradox of deepest mystery, ever-unfolding.

Curious about how he experiences change, I once asked Tim if he could explain how he moves through his world as a Risen person. He apparently had recreated his small, cozy and eccentric apartment in the Greenwich Village neighborhood in New York City, where he had last lived when on Earth.

“I see you are wondering what lies beyond this tiny apartment where Bigfoot (his cat) and I sometimes rest. Nothing and yet everything lies beyond it. When I go for walks through the old neighborhood it’s the same, yet so much more. Each and every thing is alive, suffused by glowing, pulsating, prismatic lights, filled with life and energy as the sun-filled trees in the parks, effervescent as fountains which give forth music, their waters welling up and cascading down pieces of sculpture that are never the same. Birds, animals, butterflies, and flowers of exquisite and dramatic beauty populate this geography. It is all a manifestation of my mind yet infinitely more. It is also a co-manifestation, for there are many other Risen here, drawn together by the resonance of our minds, united by curiosity and love and the never-ending desire to experience and share. Some of the people are familiar to me, and many are not, but all are enjoying themselves and each other. Sometimes the landscape will gently change and appear as if several geographies exist in the same place, as many souls overlap here in similar but differing ways of vibration of mind and emotion.

“Although many prefer to walk in this sort of environment, some float or fly. There are those who take pleasure in vehicles of every kind, from old Model T’s to trains, planes, and even boats on gentle streams, scaled down for individual use or for small groups of people. I’ve never seen anything like your giant jets that carry hundreds of people at a time although there is nothing barring such things, so I’m sure they must exist somewhere. It all depends on what we allow our minds to manifest.

“Many travel through the purity of thoughtful desire, meaning that the mere thought of wanting to be somewhere results in instantly being there. They prefer this method of movement to all others. We each choose our method of passage according to taste and need, whatever pleases us.

"I can seemingly walk forever onward but never come to an end, as if eternity is contained within a few shorts blocks. You and I now understand, to a very limited degree, that one of the infinite truths about 'forever' is that *we* manifest it. Some might say we create it but to be nit-picky, everything has already been created and so everything already just is. We are the shapers and shifters of creation, causing it to manifest as it pleases us. There is no end to anything, no walls or boundaries. There are no finalities simply because wherever you go, there you are, something that people on Earth already intuit. On the Risen level we say, 'As you go, you are.' We could say that this going, this movement, is one's manifested reality ... it is the manifested realization of one's immortality."



The words may not make conscious sense at this time,
but my spiritual senses comprehend and retain
the knowledge for Authentic Self.
Breathe in ... and out ...

Tim's description is rendered here into language of the material for earthly people, but it still does not come close to precisely describing his intimate experience of his spiritual reality. Essentially, he is saying that his experience of life—his actual world—principally arises as his consciousness arises from within any present moment. His world experience unceasingly unfolds in direct response to his thoughtfully aware and even thoughtlessly unaware presence, and somehow even *before* each step he takes in any direction. Because there is only his presence he is always present; he is always now. This never-ending now is his immortality. He continuously joins now with now. It is the same for those of us here on Earth. Whether here or there, wherever we are, awareness is a key element to feeling rejoined, the feeling of fusion with our immortality.

Tim's presence is his present, which is a form of mind, or "mind in formation." His presence is his experience and feeling of his *now*. While this mind information is similar to that which we terrestrials call "thought," it is not thinking as we know it. If I want to join him in some manner from my present moment, I must find a way to consciously be with him at the point where our presences intersect—which is always in the present and not in the rummaging through past nostalgic reminiscences, nor in anxious thoughts of future hopes and worries. The way in which I use my mind becomes of the utmost importance in this endeavor—it becomes the way itself.

The way in which I use my mind becomes the way itself.

The Spirit authors of the Risen books have a simple yet grand wish for us—that we will no longer use our minds incorrectly by thinking we must fear what so many imagine as “the final silence.” Each and every thing has life and is life—and because there is nothing but life there is no final silence. 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 we fear life’s light-filled music. That which we think of as “death” is not the end to life but another beginning, another birth. It is a door and a passage to more life—more than we could possibly imagine. And because we are irreversibly, irrevocably immortal, we will never be able to imagine it all.

We will each enter a brief and final terrestrial sleep of some kind as we begin our spiritual relocation. Upon awakening we will have arisen into a new life—not beneath another Earthly sunrise but into a new, light-filled world where joy, not fear, will be the ground upon which we will move and have our being. We will have moved forward into a new, flowery field of unique and beautifully wild and wondrous experiences. We will have transitioned into a Risen One.

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

SIGNS OF RISEN CONTACT

Intermingled with our physical body’s senses of sight, hearing, taste, smell, and touch are other senses sometimes called “extrasensory” but which are not really extra at all. These are our spiritual senses, which belong to our spiritual or astral-etheric bodies and interpenetrate the same space as our physical body. You may have been drawn to this book by your spiritual senses, like a bloodhound that detects the most subtle and invisible of scents. For many people the spiritual senses are barely functioning and often undernourished from lack of education, awareness, and attention.

Your spiritual body can recognize things that usually evade the physical senses, including the very particular *some things* interpenetrating the space of this book you are holding in your hand. This is true as well if you are reading it in electronic form, which is still a manifestation of material physicality, although it seems that certain spirit energies are not as resonant with such technology as they are with those things that share physical nature with the human body—which is why reading this in a physical book will bring an entirely different energetic experience. As the physical senses communicate messages from the physical world around us to our brains, our spiritual senses bring us messages from the spiritual worlds to our minds and hearts.

**Our spiritual senses bring us messages from the spiritual worlds
to our minds and hearts.**

Whether or not you have ever shared about it, it is a certainty that you have received communications in some way from those who no longer have an Earthly physical body. Your spiritual senses informed you of being touched, seen, or spoken to in certain ways by a Risen person; you may have even smelled surprising but familiar odors. These experiences are normal and common for many people, regardless of their beliefs. The Risen can contact us through countless means. Later on you may find yourself joining with them in devising your own unique and brilliant techniques to connect and communicate.

Following are just a few of the limitless ways you might have physically experienced or 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, all which can be best categorized under the curious concept of “orchestration.” Note that the word *feeling* is often used.

- ✧ Finding yourself spontaneously having a silent mental 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 myself.” Here’s a hint—you are actually participating in a conversation which *they* initiated, and then which continued when you responded—or—*vice versa*.
- ✧ Feeling a sudden and overwhelming emotion—heartache, elation, tranquility—when thinking about someone who has “died.” This indicates they are very near or even right next to you in some way.
- ✧ Feeling breezes, “cobwebs” or tickling sensations near the eyes and on the sides of the head when thinking about the transitioned person. Sometimes it manifests as sinus discomfort or headaches. A glass of water will help relieve this, as will breathing deeply, or a nice nap—you might then even meet them in the dream state.
- ✧ Feeling the tickling sensations after you get into bed at night and turning off the light, whether or not you are thinking of anything in particular.
- ✧ Feeling sudden, brief but strong chills in the body, or cool breezes around the face and back of the hands.
- ✧ Seeing tiny points of white or blue sparks twinkling about after the lights have been turned off, or while resting quietly in the dark or in low lighting.

- ✧ Feeling sensations on your hands and arms such as breezes, goosebumps, tickling, or a strange pressure of some kind, especially when writing or thinking about writing.
- ✧ Hearing your name called as you're falling asleep or waking up.
- ✧ Hearing little taps, clicks, or raps coming from the ceiling, walls, floor, pictures on walls or furniture after the lights are turned off.
- ✧ Awakening from a dream and firmly convinced it was no ordinary event, and perhaps even more extraordinarily real than waking life.
- ✧ Smelling something that doesn't seem to be in your actual physical space, such as perfume, smoke, the cherry pies of childhood, the scent of a long-forgotten lover.
- ✧ Hearing music or nature sounds, like distant choirs singing, bells ringing, or birds chirping just as you're falling asleep or while daydreaming.
- ✧ Feeling as if someone is watching over and guiding you.
- ✧ Feeling someone placing their hands on your shoulders or embracing you from behind.
- ✧ Finding strange and often undecipherable messages on your voicemail that sound like a mixture of speech, music, static, and other noises and feeling reluctant to erase them.
- ✧ Discovering odd texts on your phone, possibly in a foreign or even unknown language.
- ✧ Briefly but repeatedly seeing total strangers who look like your loved one in breathtaking ways that only you can see.
- ✧ Coming upon a book that seems to contain messages that were written directly from your Risen Loved One to you.
- ✧ Hearing music at a specific time that seems as if your Risen Loved One ordered it especially for you.
- ✧ Feeling compelled to turn on the television and the program or movie seems to be about something related to you and your Risen Loved One in some very particular way.
- ✧ Timepieces stopping when they shouldn't.
- ✧ Light bulbs flickering or burning out around the same time you're having thoughts and feelings about your Risen 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 now. Most likely some of them are right here with you, reading along with you in loving support.

But don't be afraid! 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—you know which does what without anyone having to tell you. When I am communing with those Risen whom I love, I feel as Lord Tennyson declares—they are closer than breathing, and nearer than hands and feet.

Your Risen Loved Ones, who are in a spiritual body like yours but in a physical body unlike yours, are also able to sense your growing excitement and are not afraid. May you find yourself feeling *their* excitement.



PONDERINGS

- ∞ Do I want more?
- ∞ Change is love and love is eternal.
- ∞ The Risen experience that which we call “love” in such new and empowering, expanded ways that sometimes they will not use that word because it no longer adequately conveys their experience.
- ∞ Our Risen Loved Ones are counting on the fact that because they are actually making the effort to connect with us, it demonstrates how they still feel about us.
- ∞ I know, and I know that I know, that they are well, I am well, and so therefore all is well.
- ∞ Our spiritual senses bring us messages from the spiritual worlds to our minds and hearts.
- ∞ Whether here or there, wherever we are, awareness is a key element to feeling rejoined, the feeling of fusion with our immortality.
- ∞ The way in which I use my mind becomes the way itself.
- ∞ Conscious awareness is a key element to feeling rejoined.
- ∞ Rather than judgment we can expect and welcome opportunities for adjustment.
- ∞ Once we are in a new world we need never return to an old one.
- ∞ Our Spirit Home calls to each one of us at every moment.
- ∞ From the day we were projected into this world we have been traveling in our spiritual body to other worlds, wherein each of us as Spirit already dwells.
- ∞ Ancient understandings, which will open our lives, await our rediscovery.
- ∞ You have most likely received communications in some way from someone Risen.
- ∞ We will each arise and transition into a Risen One.
- ∞ Your spirit knows much more than your mind thinks it does.



THE WISDOM OF TEARS

"Tears are God's gift to us. Our holy water.
They heal us as they flow."

~ Rita Schiano ~

Scientific investigation has revealed that there are different kinds of tears, each with unique molecular components. Reflex tears protect our eyes from dust and harsh irritants. Emotional tears are triggered in the brain when sadness is registered, releasing natural pain-relieving hormones to the glands in the eyelids. Having a good cry allows the tears to wash away elevated stress chemicals that build up in the body. When analyzed, it has been found that the chemistry of sad tears, anxious or angry tears, tears of laughter, tears of boredom, even chopped onion tears—all differ in chemical composition. How can we not be awed by our own body's genius and wisdom?

Crying can elevate mood while lowering stress, and clinical research has confirmed that tears remove harmful bacteria and other toxins. Tears are a chemical release of feelings; suppressing tears increases stress levels, which in turn contributes to diseases aggravated by the stress, including high blood pressure, heart problems, and peptic ulcers. Having a good cry can actually make us feel physically and emotionally better, a healing to which many of us will attest. Certain scientists agree with this theory, noting that chemicals build up in the body during times of elevated stress. They believe that emotional crying is the body's way of ridding itself of these toxins and waste products.

Some scientists believe that the brain's limbic system is primarily responsible for our emotional life and is connected with the formation of memories, while others posit that memories may be stored in fields that exist not just in but also beyond the brain. Most of us tend to psychologically accumulate memories of conflicts and resentments in a normal day. These emotional toxins are directly associated with actual physical chemicals that

gather inside the limbic system of the brain and even in certain areas of the heart. Crying is purifying, cleansing, and releasing, carrying the poisons out before they can wreak havoc with the nervous and cardiovascular systems.

Of course, too much crying is not healthy and can be a sign of more serious depression, post-traumatic stress disorder and perinatal and postpartum depression. While there may be worries about people who cannot cry, those who cannot stop are also a concern. The mind-body system is always working to achieve balance, but if it can't in a reasonable amount of time a medical doctor should be contacted quickly for help.

Much of modern humankind seems to be steadily forgetting that it is an integral and inseparable part of Nature—that people are also Nature. Sometimes we listen too much to the outside world's conflicting instructions instead of the indwelling natural and cooperative ones that arise from the awareness of being an intimate and animate component of Nature. Animals, birds, trees, and dragonflies do not listen to or think about what a simulated outer world says. They're not even aware that such a world exists. We may think that we are done with Nature, but Nature is not done with us.

We are Nature.

Nature generates countless intersecting and interpenetrating fields of life. Whether called geospheres, hydrospheres, atmospheres, or biospheres, these shared ecologies are also energized with and enjoined by the humansphere—whereas the cybernetic world is simulated, generated by our various non-biotechnologies. Although this cyberspace is invisible like the world of spirit, it is not the world of spirit nor is it the unseen world of human thought—sometimes called the *noosphere*. The simulated world cannot laugh or cry, but Nature can and does every living moment.

The misdirecting and mind-numbing babble of the simulated world can be dispersed by quietly resting within Nature, meandering in a meadow or gazing up through trees at the moon and stars. Allowing the inner-dwelling Authentic Self to quietly emerge, observe, and take in the surroundings of Nature will calm and soothe the mind, which quickly malfunctions when it is filled with worry and doubt. If we sit quietly and long enough in some setting of Nature—and if we wait for a bit—the mind will not be able to perceive threats from a tree, or birds, or the wind. The mind will then move away from fear-based agendas—at least temporarily—and be still for a while.

In joining Nature we join as Authentic Self.

Such attentive awareness from within our waiting gives rise to an unexpected sense of relief, and often, especially in the beginning, the space to cry. Robert, a Risen friend, once referred to this space as “the watery process.” He explained that not only does consciously sitting with our grief transform it but the very process of sitting with it is a form of transition in itself. The

transition to grief-evolved can take years to occur, which is what happens for most people who prefer to let time heal all wounds while they try to return to life as it was before the loss. In truth, there cannot be a return to that former reality, for that is not how Nature uses time on the Earth.

When an animal companion made her transition some years ago, I could not stop crying—tears ran like an endless river. Robert offered some insight and guidance during this particularly difficult and painful period of my life.

“Yours is a watery planet and life on it is a watery process. See how water seeks its own level, slowly or quickly finding the place where there is an ultimate calmness and stillness. What wisdom there is in the water! Although it may travel on a very rough and rapid journey or a very slow and winding one, or a combination of both, your water—the water that is within you—is following a natural design that has been in place since the beginning of Earthly time.

“Psychological time has its own form for a human being, and in some inextricably mysterious way is connected with the ways of water. This is evident by the fact that your bodies are mostly water and are also involved in a process of seeking a state of balance, an ultimate calmness and stillness. Who amongst you can deny experiencing the internal and external tides of emotion, the ebb and flow of optimism and pessimism, of memory and thoughts as they appear and disappear as if they have floated in on waves from nowhere? And who among you has not tried to control these internal and external forces, even to the point of denying their existence?

“For the human being on Earth, pain appears as an inescapable part of life. It is also a watery and often messy process. The grief that wells up from your loss encompasses both the physical and non-physical aspects of your being. You can either battle this grief as an alien enemy or embrace it as a personal companion that is part of your nature, part of your divine design.

“Yours is a planet of saltwater oceans. Accordingly, your blood and tears are salt water. Salt is cleansing and purifying. Your salty tears are meant to assist you in achieving balance as the water in your bodies seeks its own level. Let the tears flow, and even assist them. Use water to encourage the release of the energy. Cry in the shower or bath, while washing the dishes, when walking in the rain. The water of your sorrow will flow back to the sea and into the Earth. Who could believe how much water is in just one body, if the tears of grief and sorrow and loneliness did not prove it?

“Eventually everyone is transformed to the most mysterious state of all—that of a new life in a new place—which is so far beyond this life, one wonders if the water there can even be imagined.”

While we cannot return to the known past, we often fear to move forward into the unknown, which, as suggested earlier, is actually fear of the known. Trapped by this fear, where can we go? We need go no further, for we are already in the reality of the present, which is all there is anyway. Grief evolves by our accepting it and making it ok, and then staying with it in the present moment as consciously as possible. Counterintuitively, this seemingly non-movement—this resting—*is actually subtle but real, inner spiritual movement with the grief*. We can choose to avoid grief, which keeps it activated but immobile—a kind of frozen hell—or accept and move with it, which transforms it and so transforms us, melting any iciness and softening hardness.

And if we allow ourself to consciously experience the movement of our grief—however painful at first—by soothing ourself with kind and gentle, positive words of acceptance and encouragement, we will gradually feel not only different but better, in the way a flower imperceptibly unfolds, or a bird settles into its nest as the sun is setting and the moon is rising.

Use soothing and encouraging words to yourself such as, “There, now, it’s alright; don’t worry; go easy; let go and float; let it be; this gets easier; this, too shall pass; I am lifted up; all I need is love; I love and accept myself just as I am; progress, not perfection.”

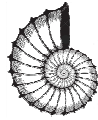
Water is not only the carrier of all the substances needed for material life’s sustenance and continuity outside our body, but for the inside as well. There is a constant flow of water into, through and out of our body. The complex blockages of grief interfere with the circulation of water through our entire bioform, pinching off our flow of life—physically, psychologically, mentally, and emotionally. When our resistance to feeling is lowered, blockage can be removed through our hearing, seeing, tasting, touching and smelling—which are all *e-motion*—or energy in motion. The water begins to flow again, and it emerges in various ways from our body—and so we must remember to keep water for replenishment close at hand when in grief.

Water is also light—although most of us can’t see it as such—and so is able to convey multiple forms of light in many ways, in and outside the body. Light carries data, and so water can also record, hold and express information throughout the Universe in ways we can barely begin to understand.¹³

¹³ Water’s divine, mysterious origins on Earth and its dramatic differences in Risen geographies would take volumes to explore. See *The Miracle of Water*, by Masaru Emoto, about his findings that water translates and records the vibrations of our very emotions and words, which directly effect water’s molecular structure and therefore our health, since our bodies are mostly water.

**Grief evolves by our staying with it in the present moment
as consciously as possible.**

Tears of relief are tears of the joy of the waters of life moving freely once again. Crying can feel so good that we can laugh and cry at the same time, if we allow it to fully and truly flow. It feels good because the very action contains aspects of curiosity, surprise, awe, and then relief because of our resisting not and allowing instead. This allowing is honoring our body's own feelings by letting it know that we love it so much that no matter what it wants to feel, it is always OK, welcome, blessed, and wonderful.



My life is always unfolding perfectly, no matter what.

PONDERINGS

- ∞ Just as your loved ones have experienced a transition, so have you by the very nature of your loving and unbroken bond with them.
- ∞ Feelings are messages that tell us a truth, so we must become absolutely still and then listen.
- ∞ Tears release feelings.
- ∞ Tears are healing and can help us feel physically and emotionally better.
- ∞ Move in companionship with the grief to help it transform.
- ∞ Soothing ourself with positive words of encouragement will cause us to feel our grief not only differently, but less and less painfully.
- ∞ Grief evolves by our staying with it in the present moment as consciously as possible.
- ∞ Life is a watery process.
- ∞ Keep water for frequent replenishment close at hand.
- ∞ We cannot get birds or trees to play mind games with us.
- ∞ Allowing the inner-dwelling Authentic Self to quietly emerge, observe, *wait*, and take in the surroundings of Nature will calm and soothe the mind.
- ∞ In rejoining Nature we manifest as Authentic Self.
- ∞ We are Nature.
- ∞ We may think that we are done with Nature, but Nature is not done with us.
- ∞ The transformation of grief transforms the griever.



CHILDREN OF THE DUST

"Fast ye from stories of pain, disappointment, poverty.
They are only hieroglyphics painted across the joyous
Presence. They represent looking away from the true God."

~ Emma Curtis Hopkins ~

Doubt, worry, anxiety, guilt, cynicism, and rage—these psychological aspects of energy are "children of the dust," all arising from mental fear. Alone or combined, they express a dark cloud that obscures our mental vision and impairs our ability to think clearly. Invading our lives without desire or warning, they can rapidly choke our minds and weaken our ability to emotionally take in air and fully breathe in and through our feelings.

The experience of grief metaphorically and literally embodies all forms of assumed loss or less-than. The deepest shadowy aspect of grief is an angry sadness or a sad anger, which can underscore a human life for its entire earthly existence. Like an enraged and spoiled child, the undisciplined ego-mind can intensify any emotion of fear and conduct a tantrum of such proportions that it will find a way to cause life energy for the body to be withheld, because somebody (some body) must be punished for the injustices inflicted upon it and upon the other body it believes it owned. With grief as its weapon ego-mind may weaken us to the point where our body will no longer sustain our spirit—and so one may actually die of what can only be called a broken heart.

But grief does not belong to the incensed, muttering ego-mind—it belongs to *us*. It is not a weapon but a means for us to experience and learn how to transform suffering—to grow through joy, not pain. The unnecessary suffering becomes an emotional crucifixion; whereas the joy is a blessing of rising and of resurrection. Many of us do not see our grief as anything other than a kind of curse, and so then do not sense the chance to instead bless it and transform the persistence of our living into awareness of an ever-expanding experience of higher vibration.

We can bless our grief and transform the persistence of our living into awareness of an ever-expanding experience of higher vibration.

Suggestions will be offered about vanquishing the children of the dust, which are all symptoms or effects of fear. What is said in this book might not be believed, but that is a belief that may have to be changed if we want our life to change. If we want something to change we must at least consider the suggestions and then decide if and how we want to explore, experiment, and expand.

Bodily fear is quite simple, although our undisciplined ego-mind has been programming us from almost the very beginning of our physical life to make fear increasingly complicated and thus supposedly unmanageable. The only aspects of physical fear that our biological bodies have evolved are of loud or unfamiliar noises, sudden movements and of falling—and so our bodies reflexively flinch at a loud noise or recoil from an uncomfortable height, whether or not we want to. It also seems that darkness can overwhelm and frighten our bodies, because of the sensorial confusion of distance and loss of support it conveys to our physical senses. All other fears are purely mental, and such thoughts inform our brain to make chemical reactions that plunge our bodies into the fight-flight-freeze mode, just as loud noises and heights can.

Considered from heightened or deepened mental perspectives—positions which may also frighten us—fear is the feeling of the interruption of the flow of Creative Source through our presence, our sense of beingness. So it can be understood that we are the ones in control of the conduit of energy flow through the outlet of our mental and bodily emotions. When Authentic Self is in the driver's seat, there is no fear—only confidence, calm excitement, and an easy sense of humor.

Anger is not included in the litter of dust children. Anger *is* a fear-based reaction arising from a perceived or imagined threat to physical and psychological boundaries. But it is *also* a strength-response of health, while doubt, worry, and guilt will weaken us. More will be shared about anger and how to address it later on. For now, consider that the children of the dust are programmed mental reactions of ego-mind, which seeks to cause fear in the body, which then feels it has to defend or remove itself from the environment. This doesn't always have to be, as the mind and body are designed to work together in their environment, not engage in disharmonious conflict.

Our body experiences time in the present. It simply feels—it can't think about its experience. Although our mind can hold and engage with thoughts, when it gets carried off by them into the past or the future, our body, in effect, feels left behind. The body then feels anxious, lonely, abandoned and frightened, as if it's lost its mind. "Come back," our body pleads, "Don't abandon me."

Whereas before there was the feeling of only one unified bioform—or mind-body—now there arises a sensation of what is often called a mind-body split. In actuality there is no real split. Our body experiences time in the present, while our minds can seemingly go into the past and future. There is no separate mind and separate body, only a thought about fear and then the eventual belief that separation has happened. The resulting misinterpreted feeling of duality from this error sooner or later helps form the belief that there is now a mind separated from a body. Manifestations of psychological fear quickly arise in various forms—particularly anxiety—and later as symptoms of physical unwellness, unease, and disease. Our spiritual life becomes clouded by the children of the dust—imps and demons manufactured by the simulate selves of ego-mind. We can say “manufactured” rather than “created” because while Authentic Self is able to co-create reality with Creative Source, ego-mind can only simulate or manufacture an imitation of co-created reality.

Understanding our mind and how we use it—or how it uses us—is important to help us learn to discern the difference between our own mental voice and the voices of those in Spirit. Otherwise we usually end up doubting a spiritual experience we might be having, and doubt always bars the way.

The following information about ego-mind and the children of the dust might feel too dense and complicated for where some are at in their grief right now. You may find it helpful to read it now but it could also be too overwhelming at this stage, so feel absolutely free to skip and look at it later—it’s also alright to not read it at all. There is more discussion at the end of this book in Supplementary 1 about ego-mind, the simulate self, and Authentic Self.

Undisciplined ego-mind will skillfully use anxiety and all the other illusions of any form of presumed, perceived loss to keep us from transforming to something better; to stop us connecting with and awakening to true, present reality. Grief is a special favorite of ego-mind because it consists of particular low-vibrating aspects, such as anxiety, sadness, fear, anger, guilt, regret, and nostalgia. It will seize upon the body’s minor aches and pains, escalating them into psychological terror fantasies about disease, dying and death. Depression is the downward feeling of the collective lower vibrating feelings of the dust children, which can drain us of the energy needed to feel alive until almost all feeling stops, resulting in what’s best described as “desolate despair.”

The undisciplined ego-mind is primarily future-oriented—it doesn’t like to stay with the present moment and so it pressures us to focus on the future in negative ways by inducing negative feelings, which are worries. We may even eventually worry about worries. Ego-mind will also utilize our past memories in the form of resentments and regrets to feed on, forming a useless guilt. The language of an uncontrolled ego-mind consists of suggestions about why and how we should feel afraid, which generates spasms of anxiety. It entirely ignores how *we* want to actually feel, while suggesting that we also ignore our

own feelings. Ignoring them will take us out of the present; feeling our feelings will keep us in the present, the only place from where we can then transform them. Awareness of the feeling of one's own immortal existence—our true presence—is so very essential because it becomes an experience revealing that “loss” is only a thought of fear, an idea of worry with no basis in authentic reality whatsoever.

ANXIETY & WORRY

Ego-mind is a kind of mental filter that evolved to make decisions—from within the background of consciousness—about which of the countless pieces of environmental data should be allowed into the area or field of our senses to help us make conscious decisions. One of the most ancient of cooperative mind-body tasks of ego-mind is to inform the human brain when danger and risk are near. Based on incoming sensory input, the brain manifests an energy-vibration in the body in the form of chemical substances scientists call hormones, and which most of us know as feelings, including anxiety. Ego-mind can use the brain to shape the energy with a thought to analyze the situation and make decisions about how to regulate the stress and what the body should do next.

If ego-mind cannot make an appropriate decision to keep the body from danger, the body consciousness—the sympathetic nervous system—overrides conscious mental authority and uses the ensuing physiological changes from the hormones to move the body to safety. So while the brain is thinking that it's ok to stay, the body's legs are already running in the opposite direction. This is the ancient fight, flight, or freeze response, also called acute stress response. Ego-mind, which has gained almost complete control over the mind-body experience in most modern humans, falsely labels and promotes the stress response as “fear” in order to maintain control, or “**Falsifying Evidence to Appear Real.**” It knows that fear is a powerful form of energy that can be quickly intensified—and much more quickly than calmness—and so uses the resulting feelings of fear as its own personal energy source.

Without ego-mind's interfering suggestions there would be no fearful thinking but simply brief, heightened anxiety to stimulate the bioform to make a quick decision. When the body is safe, the need for anxiety is gone and excess energy dissipates through vocalizations, breath and glandular emissions, and various forms of art and sport. Animals and birds have been observed to assist in this dissipation by rapid wing-flapping, howling, rolling in the dirt, and so on, after the fight or flight is over. Humans tend to avoid dispelling excess energy and instead hang on to it, resulting in toxic effects that continue to accumulate until there is a blow-up, meltdown or breakdown.

Anxiety is generated by the mind-body and is a natural regulatory component of human existence on the planet. It comes and goes in cycles as intended by Nature, as seen in the subtle but powerful bodily reactions to the

changing seasons and to weather. As humanity moved further away from the plains and forests, the fight/flight/freeze response became less of an urgent necessity. However, ego-mind continues to retain its decision-making ability to generate anxiety within the mind-body, simply because risks to the mind-body system still exist, although in far less primitive forms. For modern humanity it's even less of a survival need, although still a necessary one at certain times. Alas, millions and millions of years of evolution cannot be changed quickly enough to deal with the unrelenting multi-stressors we are now experiencing with increasing momentum in the 21st century.

When we're aware of being in a burning building, for example, a particular feeling based in the actual present arises, stimulating us to decide to remove the body—or else fight/flight/freeze automatically arises and the body mobilizes or immobilizes on its own. Ego-mind has capitalized on this present-based feeling by mentally labeling it as “fear” in order to generate a second power-weapon, worry. Whereas fear is based in the present and so is reality-based, worry is primarily future-oriented and so has no present reality base. Hence a person can be in a non-burning building and yet because of uncontrollable feeling-thoughts about fire, or “worry,” will have to leave the building in spite of there being no risk or danger.

Here is the ground level of a hardening mental structure which is obsessive, compulsive, and if practiced enough, becomes wedged in the mind as a learned behavior. This compulsivity is often subtle and escapes conscious awareness, yet can be easily identified, such as the inability to stop mentally replaying a past and troubling conversation. Or in superstitious acts of counting, incessant hand washing, repeating specific sounds and body gestures, and prodigious memorization feats of sports statistics. Such intricate feats of memorization are devised and introduced into ritual and ceremony by undisciplined ego-mind and transmitted from generation to generation. These acts are enculturated on more complex scales as rituals and ceremonies, which are essential in the ego-transmission and survival of religious, social, national, and political assumptions of power.

Typical manifestations of worry are “waiting for the other shoe to drop” or “bad things always come in three's.” Even when things are going spectacularly well, there is worry that it won't last long and something bad is on its way. We might worry so much and so well that we behave in ways that attract us to what we fear. Although we might be able to see the illogical thinking going on here, we often don't realize that we could choose to focus on positive thoughts with the same intensity of energy that we put into worrying: “Wonderful things and only more wonderful things are on their way!” Our free will exists for the choices we can make at any time about our thinking. When I hear someone express fear about the other shoe dropping, I might suggest they think instead about going barefoot.

Here again is the pendulum at work—at least in our mind. The rationale is that nothing stays the same and eventually changes, going from light to dark, warm to cool, and so on. If something swings over to another side, does it have to be labeled as bad or negative, and something to be feared? Do we have to mentally and emotionally go with it? Must it be so black and white, so off and on, so all or nothing? We *can* choose with our thinking to get off the pendulum—by first calming our mind in some way so that it comes to rest. In this stillness we are then able to redirect the movement of our thoughts upward to a higher, finer vibration of thought, where all the good feelings of Higher or Authentic Self exist. We say “higher” rather than “highest” regarding Self because there is no “est.” “Higher” is the never-ending progression of life; “highest” is ego-mind’s attempt to put an end to that progression.

This new, higher conscious movement mentally gets us off the pendulum and above it, which invariably will keep swinging as intended by Nature. But this time while it swings we are also consciously, psychospiritually experiencing life above the pendulum, and in a very new and revolutionary manner. “Psychospiritually” means the combination of mind and spirit, inwardly and privately perceived, but not necessarily outwardly, physically visible.

Difficult weather and unpleasant things may continue to go on around us but at the center of it all, where we exist non-physically—or spiritually—there is a calm eye in the storm. If we keep this single eye on our immortal reality, we can remain mentally and emotionally still and calm amidst the tempests of life, even while grieving. This viewpoint is not about thinking, such as trying to hold more than one thought in our mind at the same time and which cannot be done. It is about having many different and sometimes unrelenting *feelings*, all of which *can* be held or contained by our body at the same time, like holding a bouquet of wildflowers or a box of mixed chocolates.

And so when finally and fully aware, Authentic Self can consciously reutilize the vengeful weaponry of the undisciplined ego-mind as instruments for its own experiential and experimental movement through any reality.

In the earliest days of humanity, fight, flight or freeze worked well because it stabilized the level of anxiety quickly and dependably. Because the mind and body cooperated as one, the level rarely got to such proportions that the process shut down and the person became paralyzed, whereupon injury or even death could result from the system’s failure. Today, however, modern humanity experiences this biosystemic failure on a regular basis as panic.

PANIC

Panic is the result of two actions of ego-mind. The first is its attempt to raise the levels of certain body-energy vibrations so that anxiety manifests—not necessarily an inappropriate thing. It turns on a mental alarm bell that

warns us away from danger. But the modern, undisciplined ego-mind has an agenda of simulated self-interest, which is to engender the idea of fear and then use the resulting energy for its own purposes. Secondly, it then makes an additional decision to maintain the anxiety by convincing the mind that there is no physical risk at hand—that “it’s all in the mind” and so the risk isn’t real. This is done totally outside our awareness of Authentic Self, if our conscious awareness is slumbering more than being awake. Ego-mind achieves its goal by suggesting to our slumbering self-awareness that if the feeling of anxiety is avoided and ignored, then the actual risk can be avoided.

The drowsing self receives these instructions as entrancing suggestions, convincing it to conceal them within underconscious areas, on a level which is often called the “subconscious mind” and used by ego-mind for covert purposes. At first the physical mind-body—the bioform—learns how to numb the sensation of anxiety, and then later to completely deaden its awareness of it. The anxiety, however, is still ringing the alarm bell, which never gets noticed because its sound has been turned off. Authentic Self actually has an awareness of this malfunction while it’s happening. But because we are often disconnected from our sense of Authentic Self we are too lethargic to respond and mindfully bring the situation back to the wholeness of reality. This shallow awareness about the anxiety registers in the simulate self and then externalizes as neurosis, or worry-about-worry. The buildup of unresolved neurosis in a simulate self may eventually lead to a psychic crystallization known as paranoia.

The accumulation of anxiety chemicals amplified by ego-mind eventually reaches a panic point and then the natural regulatory system shuts down. The bioform’s system is effectively paralyzed by this short-circuiting, which manifests as meltdown or breakdown; chaotic body symptoms such as racing thoughts, rapid heartbeat, trembling, sweating, nausea, faintness, chest pain and fear of losing control, dying, or going insane. Ego-mind has achieved its goal, which is known to Western healthcare professionals as “panic disorder.”

DEPRESSION

If the mind does not make correct choices to help return the bioform’s system to health, then the body’s wisdom will continue to act on its own. When enough anxiety has been internalized so that it accumulates as panic—while resisting release as directed by ego-mind—the body will shut down to restrict the overall system from further deterioration. In this way, accumulated mental anxiety and worry—the children of the dust—collectively depress the body’s feelings of life function. Panic descends into depression. Motivation to move through life decreases quickly and so the depressed person may be unable to communicate, get out of bed, go to work, or experience joy and meaning in the world. In its non-sanity ego-mind is unconcerned about this and will continue to mentally and emotionally abuse what it believes is its uncooperative slave, who only wants to be free to live in peace and happiness.

If the mind does not make correct choices to help return the bioform's system to health, then the body's wisdom will.



The words may not make conscious sense at this time,
but my spiritual senses comprehend and retain
the knowledge for Authentic Self.
Breathe in ... and out ...

Authentic Self is never in a hurry, because it has nowhere to go. Anxiety, on the other hand, is always pushing or pulling us to the precipice of some dreaded psychological abyss.

Authentic Self is never in a hurry, because it has nowhere to go.

WHAT VS. WHY

Earlier it was suggested to leave “why” alone for a while. To help our bioform's anxiety, we first assess it by using “what” rather than “why” questions. Perhaps you're feeling overwhelmed by anxiety. The world may feel heavy, dark, hot or cold and airless within and around the head and body. Asking “why am I depressed?” also very subtly implies to the brain the belief that one is depressed: “Why, I am depressed.” Judgment-loaded answers are then generated as well as other “why” questions, which flow from an endless stream of fearful thoughts ushered in by ego-mind. Each answer leads to another question, each question then seeking an original cause further back in time, ad infinitum, until we hit some kind of a bottom, blacking out or fainting in some psychological way.

“Why” is qualitative and initiates a never-ending game of “20 Questions” with ego-mind. “What” is *quantitatively* one—one state; one point. Asking “what is?” will bring us to that point or state of oneness. Change the question into a statement by ending it with a period: “What is.” In the present, the concrete declaration can only be “depression is”—a statement we can accept for the present moment. Ego-mind may chime in with all kinds of analytical comments, and because it usually still has all the power, often initially succeeds in leading us downward on any path it so chooses.

Source is Omnipotence, Omniscience, and Omnipresence—or as Tim likes to say, “...Ooo...”. Omnipotence means “The One and Only Power That Always Is.” Omniscience means “The One and Only Knowledge That Always Is.” Omnipresence means “The One and Only Presence That Always Is.” These realities come together in the place where we stand forth as our Self.

Therefore the accurate answer is *always* available to us from our Self. Often—if not currently always—we are asking questions to which we think we don't know the answer. It is ego-mind that suggests the thought that we don't know. Yet know, and know that you know, that in the moment you have asked you have also received the answer from Authentic Self—and seemingly most paradoxically of all paradoxes—you have received it *before* you hear yourself asking, and *before* you have finished the question. Authentic Self, which is the greater and unseen dimensional aspect of all that one really is, perceives more and so knows more—It knows it all.

Undisciplined ego-mind has also deduced this and so seizes your answer *after* you have received it from Source, but *before* you can consciously acknowledge it because of your slumbering unawareness. Ego-mind steals the period at the end of the answer and substitutes a question mark in its place, and then brings it up through our conscious awareness as a misdirecting question. It can do this because you have been giving your undisciplined ego-mind permission to give you your answers from a very early age.

When you feel very deeply that a question must be answered try replacing the “?” with a “.” which will undo what ego-mind tried to do. This is how we utilize Authentic Self-Authority. Here is yet another idea that is possibly causing discomfort, which is actually a sign of beginning growth.

Upon closer examination of the previous two paragraphs it may be concluded that ultimately, questions are unnecessary. All that is necessary is experience. Even more succinctly, experience is all. Say this a few times, emphasizing each word differently—with a formal seriousness, and then with a casual flippancy, and experience the feelings that arise.

Experience is ***all***. Experience ***is*** all. ***Experience*** is all.

At the beginning of this book it was stated that a certain Zen Master once likened a human life on Earth to getting into a boat that's going to sail out to sea and sink. The Risen then directed us to consider what happens next. Most of us will not have noticed that this directive is a statement, and probably allowed it to become a question in our mind: “what happens next?”. They now bid us to consider what happens when we replace the “?” with a “.” This gives rise to their own Risen Zen statement:

“Curiosity needs no questions.”

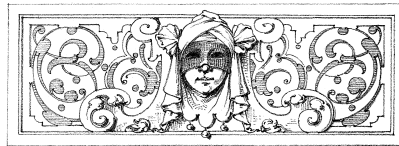
I can hear Tim saying, “Ooo ... *now* we've lost them.”

So let's return to our discussion about a more practical application. When we can accept that there is only the one answer for right now—in this very present moment—we can then begin to gently explore even further with the question-tool called “what.” The *what* question will activate and aim the attention of Authentic Self like a laser at what actually is and then illuminate it.

The question then transforms into a statement of observation of “what is.” For example, change the question “What is beneath the anxiety?” into the statement, “What is beneath the anxiety.” Then allow yourself to feel until you have a sense of what the feeling is or might be, but without imposing any labels or judgement. Then substitute the feeling for the word “what.” It will probably be something like sadness, worry, or perhaps anger or even rage. “Sadness is beneath the anxiety.” Now we know what is beneath the anxiety. There is no need to spend days, weeks, or years to get this answer, which would otherwise be impeded by ego-mind. Consciously knowing the answer in our present begins to give rise to the awesome feeling of relief.

The next and most important step is to then pronounce this feeling-answer as simply “ok for now.” No rational analysis for this step will be offered here, which would otherwise make it not ok and pull us out of our now. Here we have a most powerful Risen example of the injunction, “Do not,” which has sometimes been expressed as “be still and know that I am.”

Stating “what” instead of asking “why” may simply seem as if two different methods are used to get the same result. The difference is that a “statement of what” is a forward-moving action of self-authority, while a “question of why” is an anxious action of either retreat or of standstill. An action of self-authority is what revives our awareness of Authentic Self, while simultaneously neutralizing anxiety and releasing our spirit in a way that unblocks whatever was inhibiting the joy of living.



The words may not make conscious sense at this time,
but my spiritual senses comprehend and retain
the knowledge for Authentic Self.
Breathe in ... and out ...

Once we arrive at what is, and then pronounce it as *ok for now*, there does not have to be further questioning to attempt an analysis toward gaining some kind of control over the issue. This would only raise more questions that would engage ego-mind's tendency toward self-deterioration. Instead, turning attentive awareness onto what is will illuminate what is. If attended to with patience and self-kindness, resting in the feeling of okay-ness without labels and judgement, the veil that ego-mind has drawn before our inner eyes will fade, revealing that there is nothing there. When a light is turned onto a shadow, the shadow vanishes. We learn from the experience to wait for the authentic answer, not for another misleading question.

Turning attentive awareness onto what is will illuminate what is.

ANGER

Unacknowledged, unfelt, and unresolved anger about our loss becomes its own dustbowl of desolation, which we believe we will have to live in forever, powerless to prevent. We feel hopeless about ever leaving it. This hopelessness is a suffering that may also turn to anger, which could then trigger the experience of rage. Anger and rage are two very different things—anger is meant to be a healthy strength response, while rage is a fear-based reaction to the idea of death. Understanding the differences is helpful when confronted by the many emotions arising through grief.

Many people, at least in westernized cultures, mistakenly believe that anger and rage are the same feeling or emotional energy on a polarized, linear scale—that anger is at the lower end, while rage is simply the highest level of escalated anger. However, while anger is a healthy emotion and undeserving of the reputation it has been given, rage is less an emotion and more a survival response. Rage is indicative of a developmental process interruption, or in other words, a delay in one's growth and which tries to stop one from living.

When correctly assessed and then responded to, anger should last for no more than perhaps five minutes, simply because it's a brief bodily chemical reaction to some kind of physical and/or emotional boundary violation. Somehow, in some way, one or more of our personal boundaries has been breached—something has happened or someone has said or done something that has crossed a physical or psychological line. Our body has evolved to wisely alert us to this breach by catalyzing an interaction of certain stress chemicals which cause fearful feelings. So the body is getting ready to respond either by fight, flight, or freeze.

The feeling of anger escalates from this fear if we *think* about it in a less than positive way—note the emphasis on the word “think.” Such lower-vibrating thoughts come from the judgmental stance of the undisciplined ego-mind, which usually has the agenda of always appearing right and the most important. So when we open our mouths to respond, the anger is expressed in negative words as prompted by ego-mind. This response is most often a mindless response to an non-conscious awareness of the fear.

If we are mindfully aware of the emotion of anger that is happening, we can notice it by feeling it, and will also likely discern ego-mind's attempt to draw us into it like a sticky spider web. Instead, we can say clearly and with Self Authority: “Yes, there is anger here, but it is not me; it is not who I am. You may think you're angry, ego-mind, but I'm not. It is simply energy in motion that I'm noticing.” If we have already been drawn into the web and are covered by the stickiness of the anger, it will take a bit more diligence to withdraw from it, but it can and will be done if we so command it.

“Discipline” means “learning.” A disciple is one who learns, most often by following something or someone who has gone ahead and then shares the experience that was formed for others to potentially utilize in some way, should they so desire. There is an order to this learning. So an undisciplined ego-mind is one that is not following us, Authentic Self, and instead is disoriented and disordered in its delusion that Authentic Self should be following it—ego-mind is out of order.

If we are able to be *mindfully* aware of the fear reaction as it’s happening or right after it’s happened, we then have the opportunity to also consciously choose our next thoughts, which will likely be different from the less-conscious fear-based ones. It’s also quite likely that ego-mind will jump in first—because it always wants to be first—and try to create more fear. Fear is the energy it uses to strengthen and sustain itself. So what we are becoming conscious of—after the initial reaction of the body—is ego-mind’s self-superior judgments.

When we are conscious of our interior processes we can choose to briefly acknowledge ego-mind’s less-than-positivity, let it go and compose an authentic response to the situation *without* fear—including what we say to a bereaving person and to ourself during our own grief. This response arises from empathy rather than hostility, giving further rise to the powerful emotion of feeling safe. It also spontaneously generates the achievement of *relief*.

It is of utmost importance to realize that it’s not only ok to get angry at our Risen Loved Ones—and for any reason whatsoever, it doesn’t matter—but that it’s a crucial part of our spiritual evolution which they completely understand. Of course many of us will fear that if we get mad at them, they will get mad back and reject us, and punish us by refusing us access to them. But it is quite the reverse. They know, and we should too, that our anger cannot and will not hurt them, even if we are hating them so much in the moment and want to use our anger as a weapon against them. The Risen have such an expanded experience of the universe that they can easily see that the energy of human anger scarcely registers on the infinite cosmic scale. Releasing anger through some quick but creative curse words of resentment has less effect on them than a baby burping up a little messy gas on our shoulder. They know, and we should too, that what many of us really want is a hug; to be embraced by them once again, and to never be let go. It is true that it’s difficult to hug a very angry person, but if the energy of anger is allowed to be expressed—or in other words, let out—any blockage that is preventing the flow of contact and communication will be released, and hugs can then commence.

And if we really don’t want a hug, the Risen also understand this.

Our anger cannot and will not hurt our Risen Loved Ones.

Some detailed examples of a healthy anger process are found in Supplementary 2 at the end of this book.

RAGE

Rage is unhealthy; it's inwardly and outwardly destructive and anti-life. Not actually an emotion, rage is a survival response to a developmental process problem, which means that someone or something is keeping us from moving forward in such a way that it's potentially threatening to our ability to survive, develop, and evolve. It's literally felt as a matter of life and death. It is a deeply non-conscious reaction to various traumas inflicted by other people and events which convey the primal command, "*Don't live.*" This command is also implied in statements that tell us we're not worthy or good enough, undeserving and have no rights. Our body then has the very primitive, instinctual and nearly uncontrollable survival response of "kill or be killed." We "see red" because we have lost awareness of consciousness, and there's no telling what can happen when someone's in a deep rage while not conscious. Detailed examples of an unhealthy rage process are found in Supplementary 2 at the end of this book.

GUILT

Guilt arises when we are letting our undisciplined ego-mind use our thoughts in ways that are contrary to what our Authentic Self knows as true. For most of us with an undisciplined ego-mind, the thoughts that have found their way in were selected by it, and without our conscious awareness and approval. What makes Authentic Self authentic is its conscious awareness and acceptance that it is not separated from Creative Source. Creative Source holds the truth about us, which we are simultaneously trying to reject because of what ego-mind is telling us—hence the contradictory feeling of discord which we often call guilt. When we, as Authentic Self, are consciously choosing thoughts that are aligned with the Divine Truth of Creative Source, we are then aligned with our Source—which is also our Self, or Who We Are—and the feeling of guilt is then no longer possible.

Guilt stops us in our tracks; it interrupts our progress through life. It's obvious that we aren't born with this response to life events, if the way very little children fearlessly move on their path is any clear indication. Where, then, does guilt come from; how did it come to take up residence into the most intimate spaces of our inner self? And why does it seem to so often appear when someone we love has transitioned and relocated to a higher and joyous way of living, somehow making us feel bad? Clearly—at least as we consider it right now—guilt is not rational.

If we weren't born with it, then guilt must be something we were taught. What we instinctively know from birth is that all we need is love. What we very sadly learn is that there are others who will present conditions to our receiving this primal nourishment. Love might be given if we meet the approval of not only those from whom we want it, but even of those from whom we don't really want it. The bewildering idea of living without love hurts and frightens us. Our most tender hearts have now become vulnerable targets. We learn to

believe that there are snipers all around us, waiting to unleash arrows of judgment upon us for anything and everything we do, say and think. Fear of judgment marks us guilty before charged, and we begin to carry a great burden of insecurity even before we can physically stand and walk on our own two feet. We then begin to experience movement through the world as if being dragged helplessly one way and then another through the dirt.

After we have learned these lessons well enough, we are then abandoned with the expectation that we will be able to withhold love from our self without outside prompting. We have been taught to abandon ourself. Guilt now resides within, ready to let us know when we are breaking the rules of the outer world.

Becoming mindful of how this guilt process happened—and even *that* it happened—is the singularly most important first step in accepting that we are feeling it; then to question it and challenge its assertion that it should be allowed to direct the movement of our living. Ask it directly: “Whose voice are you? Why do you want me to feel bad?” And then command with our Divine Authority, “Be silent—get thee behind me.”¹⁴

Anger often appears with guilt—although we are usually made to feel guilty about that as well, and so the anger never gets felt enough to consciously recognize and process it. Anger appears because our most inner self knows that the idea of guilt is an illegal crossing of our boundaries, because the law of unconditional love is being violated. This inner self wants the outer self to do something about it, and anger is its message prompting us to say “no” to something. In this case it is to say no to guilt, including the guilt that says we must not be angry. Our anger wants us to use our Authentic Self-Authority and tell guilt to take a flying leap back into the nothingness from whence it came. Once done, the burden vanishes from our neck and shoulders and then we can breathe without restriction; we might even feel like smiling or laughing from the relief. And, for a while, we may still have to continue to be vigilant against guilt about feeling better.

There may be difficulty avoiding the trap of feeling guilty about feeling guilty. Shaming is an extra precaution of ego-mind to prevent us from disarming the guilt instilled by others. Adopting the mantra, “No guilt, no shame” will help neutralize and transform such restrictive energies into liberating ones of “live and let live.”

¹⁴ “Get thee behind me, Satan ... ” The conclusion of a metaphysical story from Luke 4:5-8 of the Christian Bible, where the ego-mind or “Satan the Deceiver” is rebuked for attempting to tempt “Jesus”—or Authentic Self—to relinquish infinite spiritual power in exchange for temporary earthly fame and glory. It is especially significant that rather than shaming his own ego-mind, Jesus knows it is just a human aspect of his earthly manifestation, and so speaks to this aspect in a kind but firm way, thus demonstrating how any person ought to treat all aspects of one’s Self.

No guilt, no shame.

Like all the forces of Nature, of which we are an inseparable part, grief ebbs and flows, waxes and wanes in cycles like weather and breathing. Like the lunar tides, our grief will come in waves, washing over us and submerging us for a while before going back out to sea. This sea is Greater Life; The Cosmos—it is the Unnamable. It is the Ocean of Creative Source from which we arose and in which we now exist and always will. We do not have to feel our grief all at once. Instead, we can learn to feel it moving in and out, like the tides continually washing over and smoothing the sands.

Earlier it was said that grief erases all the words on the page of our life and leaves us feeling abandoned, confused, alone, and clueless. When something can't be solved it remains a mystery. Is grief perhaps a mystery that is not meant to be solved, but to lead us to the next clue?

**Perhaps grief is a mystery that is not meant to be solved,
but to lead us to the next clue.**

Human suffering becomes transformed when viewed through the new lens of knowledge gained from learning about ourselves. Some of this new knowledge appears quickly and majestically from those in Spirit, but much of it is so spiritually subtle that it's often dismissed long before it fully arrives. Time is very special and very strange, and must be allowed to happen and work its special powers. We will continue to speak about time—a little at a time—as we move further on.

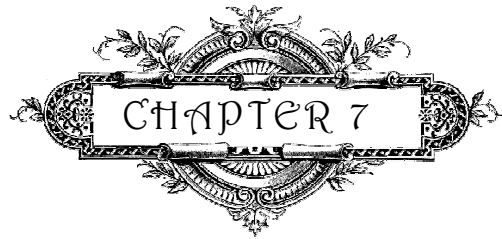


My life is always unfolding perfectly, no matter what.

PONDERINGS

- ∞ *Omnipotence* means “The One and Only Power That Always Is.”
Omniscience means “The One and Only Knowledge That Always Is.”
Omnipresence means “The One and Only Presence That Always Is.” These realities converge in the infinite, sacred space where we each individually stand forth as our Self.
- ∞ Experience is all.
- ∞ It is ok for now.
- ∞ Perhaps grief is a mystery that is not meant to be solved, but to lead us to the next clue.
- ∞ No guilt, no shame.
- ∞ Our anger cannot and will not hurt our Risen Loved Ones.
- ∞ Authentic Self is never in a hurry because it has nowhere to go, which means it is free to go anywhere it wants.
- ∞ We say “higher” rather than “highest” regarding Self because there is no “est” in Consciousness.
- ∞ Whereas fear is based in the present and so is reality-based, worry is future-oriented and so has no present reality base.
- ∞ Awareness of one’s own immortal existence becomes an experience revealing that “loss” is only a thought; an idea of worry with no basis in authentic reality whatsoever.
- ∞ We can learn to discern the differences between our own mental voice and the voices of those in Spirit.
- ∞ There is no separation or split of mind-body in reality—there is only an *idea* of separation.
- ∞ Our body can only experience time in the present, while our minds can seemingly go into the past and future.
- ∞ To change, we must consider suggestions about change and then explore and experiment toward expansion.
- ∞ Although fear-based, anger is a strength response of health from the body and designed to protect us.
- ∞ Fear, doubt, worry, anxiety, guilt, cynicism, and rage obscure our mental vision and impair our ability to think and to see what lies before us.
- ∞ Our grief moves in and out like the tides.

- ∞ As an energy force we are each an inseparable part of Nature.
- ∞ Turning attentive awareness onto what is will illuminate what is.
- ∞ We can bless our grief and transform the persistence of our living into awareness of an ever-expanding experience of higher vibration.
- ∞ I will not abandon myself.



GRIEF EVOLVED & SELF-EXITING

I would swim over the deepest ocean,
The deepest ocean to be by your side.
But the sea is wide, and I can't get over.
Neither have I wings to fly.
Oh, if I could find a handsome boatsman
To ferry me over to my love and die.
~ *Carrighfergus*, traditional Celtic ballad ~

The idea that grief can become transformed and then evolve into something that could be called a positive experience may be unfathomable. Until such a transformation actually begins to happen, it can seem impossible to imagine anything good coming out of such pain. We're too exhausted to ask for help or even think about it when overwhelmed by grief and the manipulations of ego-mind. People who think they mean well may say things like "it's time to get over it" because they find our grief too painful to witness. But their words, from quiet religious sentiments to outright rational demands fall to the ground, neutralized by the force field of our pain.

Modern people tend to listen more to ego-mind's artificial commands to divide and conquer instead of the indwelling, natural counsel that arises from the awareness of being inseparable from the non-human components of Nature, which does not have an interfering ego-mind. "Survival of the fittest" does not mean that certain beings have to competitively destroy others in order to live, although that is how ego-mind tries to ensure its own continuance. Survival of the fittest means that all components of Nature are in a continual process of exploring and experiencing how all living things fit together.

**All components of Nature are in a continual process
of exploring and experiencing how all living things fit together.**

Ego-mind's misdirecting harassment can be stilled by quietly resting within Nature—sitting in a field and listening to the life in it, or watching the moon rise and glide across the night sky. In joining Nature we join as Authentic Self. Allowing the inner-dwelling Authentic Self to quietly emerge and observe and

take in the surroundings of both inner and outer Nature will calm and soothe ego-mind, which especially malfunctions when it perceives threats coming from other ego-minds. If we sit quietly and long enough in some setting of Nature, ego-mind will be unable to continually perceive a threat. It will then subside in its worrisome ways—at least temporarily—and be still for a while.

The more we allow such quiet sitting, the more familiar we'll become with the feeling of ego-mind's influences receding. Invest some time quietly observing a tree, for instance. You'll find that ego-mind will not be able to get the tree to play mind games with it. Our awareness of Self-As-Nature—Authentic Self—can then emerge and begin to awaken, and from there we'll begin to re-identify with the rest of Nature around us. Feelings of alienation, loneliness, and abandonment will begin to become lighter as our self-awareness expands. We can even achieve this indoors. A vase of flowers, finches at the window birdfeeder, or a sleeping infant or puppy will dramatically change our perspective if we can place our full attention upon them for just two minutes. It may not seem like much, but those who have plummeted and endured the black depths of grief will know that two minutes can be a very long time.

Many people are aware that they cannot return to the known past, yet are afraid to let themselves move forward. Trapped by this fear, where can we go? We need go no further, for we are already in the reality of our own presence. Grief evolves by our staying with our self in the present moment as consciously as we can. What seems to be non-movement is actually subtle but real inner spiritual movement through the grief. We have the choice of avoiding the grief which keeps it activated but static, or to move with it and through it, which also moves and spiritually transforms us.

This movement can be painful but it's not forever. It's like the journey of an isolated stream starting out through lonely, fog-covered mountains, brutally dashed against rocks and over cliffs, to finally merge into the great and calm welcoming depths of the ocean. Yet it's the idea of the imagined and feared brutality of the journey that threatens us to go no further, and that we will somehow regret even trying.

Grief evolves by our staying with it in the present moment
as consciously as possible.

SELF-EXITING

While it's not for me to recommend that someone divert the life-process of their own body, I have a strong aversion to the condemning language still in frequent use, usually presented as "committing suicide." "Committing" makes it sound like a crime, and the suffering person then becomes a criminal who deserves to be punished—even if they fail. This is simply and unconscionably incorrect, and so the term "self-exiting" is used here, which seems to best define my understanding of the Risen view of such an action.

Once, trapped in the darkest of grieving from a particularly difficult bereavement, I became helplessly and irrevocably despairing. It seemed natural for me to want to follow my loved one as soon as possible, to remove my life force from the elements of my body and let them dissipate and fall back into the Earth. I didn't want to wait. If it were not for friends and my responsibility for the well-being of my animal companions, I might have ended my own physical existence in the quickest and most quiet way I could find. Of course others were grieving as well and wanted me by their side. While I was grateful for the gift of their presence I also sometimes resented it, feeling a bit trapped and unable to face the false but powerful guilt for leaving them just because I wanted to.

What if I *had* been totally alone, with no feeling of responsibility to answer for anyone other than myself? It was true that my small circle of caring, concerned friends had made themselves unconditionally available to me. But my pain wanted none of their company. It wanted only release, and it seemed to make sense at the time for me to orchestrate my own transition and relocation. It was inevitable anyway, so why not get an early start? I understood from my intimate experiences with the Risen that because life is immortal, I couldn't actually end it. Further, I knew there is no judgment against us regardless of how we leave our body. And yet something within me struggled against such a deliberate act, and I could not determine why it simultaneously felt like both a correct and an incorrect undertaking. Confused, I finally came to a place where I could do no more than collapse and rest, unable to think or feel any further. I had found the center of the pendulum.

While I rested, someone in Spirit began sharing insights about the issues of self-exiting. I recognized this Risen One as the person who had once been my great-grandfather on Earth. Although we had never met in physical life, I had always had a faint awareness of his unobtrusive, observant presence as a Spirit Guardian. He then allowed himself to be used as a portal for a much higher kind of collective spirit consciousness, which signified itself as "a cloud" and desiring to contribute particular spiritual information on the subject.

It is essential to validate here for some, while making others newly aware, that while reading the kind of following Spirit communication you may become very tired. This shows the change in vibrations when connecting to higher spirit-energy beneath the words. Our Spirit is attracted to the communication in the way we draw closer to the fireplace for warmth or to friends to hear their comforting words. It would not be surprising if you fall asleep. This change in energy is bodily trance, indicating that the bioform's spiritual awareness has risen to where the presently-evolved physical consciousness cannot yet go. With perseverance and experience the consciousness will eventually and increasingly stay awake and aware as the spiritual vibrations arise. This awakened state is what occurs for me when I'm on the receiving end of such communications from those of higher-vibrating Spirit.

Here now is Cloud's communication, who voyaged to my terrestrial dimension to aid me further in my quest to understand self-exiting and to make decisions of higher clarity. As you read or listen, let your touch be curious and unafraid, slow and easy as if on a gentle stream of awareness flowing through a tranquil and light-filled summer meadow. Breath in ... and out ...

"Greetings, gentle medium. Let us proceed. The elements of Earth are but a few motes of dust whirling around in the clouds within clouds within clouds of untold, unnamed, uncounted, unending elements. We the Speaker are such a cloud. In your mind is seen that which makes us all alive and connected, through those symbols that best portray the information. We are slowing down within our cloud to take temporary residence within your cloud, which is your world.

"Taking your life cannot end your life, and this you know well. Because this cannot be done, there is nothing to do about it. Judgment does not await anyone who wishes to move the life force expression from one form to another, regardless of intent, self-judgment, or any such kind of sorrowful self-interest. The movement of such a one can be observed, assisted, eased, and loved. The movement of life from one form of energy to another form of energy is a sacred event at all times, and there is no heresy, no blasphemy, nor even error to be assigned to any such movement. Everybody is appropriate, wherever perceived to be, and whenever perceived.

"Within the great density of the elements which have been in-drawn into the form of your planet's body and all the forms upon, under, and around it, there is great activity, a frenzy to acquire energy and to move from one form to another. Your movement is your development on the dense plane of materiality. All movement for all living things on the planet in this way is appropriate, always.

"There is not just one process of movement of life through living but a multitude of processes, which beget ever more processes of life. Life is forever redefining itself, reflecting, refracting, recycling, renewing. The process of life returns energy back to its source in a never-ending cycle, ever so slowly, expanding and widening and eventually lifting all who are traveling in every way upon the cycle's circle into higher and finer modes of expression. This journey would appear as a spiral from within your spiritual dimension. This you all intuitively know, as do all forms that contain the spirit-flame that is of the Original, and therefore is the Original Itself. We are all One-and-the-Same as fulfilled by our infinitely differing forms of expression. We cannot find an end to it all, nor can we end expression.

“Regard the flowers of which you are so fond. When they are allowed to find their proper elements and grow, they thrive with the greatest expression possible, seemingly without end. Yet there is an end, but one that cannot be found or seen or even sensed, as it is simultaneously assimilated into that-which-it-is-becoming, which is the fulfillment of the process given to them, as is given to all life forms. This is the gift of unending life. The flowers may weather the harshest of conditions upon the way and yet manage to pursue the fulfillment of this gift, of which all life consists and emerges from and strives to fulfill. This striving is movement and this movement is life. As nothing exists that does not move there is nothing but life to fulfill. Life, regardless of the degree of self-awareness, is a divine gift, an infinite opportunity for immortal exploration to whatever fulfillment awaits. And fulfillment always awaits each form of life.

“Give the flowers any elements that are inappropriate, that are poisonous to them, and they will not fulfill their flowery process to the utmost expression available to them. Giving yourself poison that will keep you from further fulfilling whatever expression is forming about you will not keep you from living. The flowers will release their essence of spirit, as will you. Their dense bodies will return to the denser elements, as will yours.

“What of the spirit essence animating all forms? During your life as a human your spirit will be received and carried within the shelter of the body. The body protects and nourishes it, while supporting its own ongoing transformation into ever finer and faster vibrating energies. When at last the spirit is released, the higher and finer the energy, the higher and finer places it will be able to sustain awareness in, and it will then be brought to these places. These higher and finer places are new awarenesses that are redefined by increased self-reflection. This is the great principle of those planes, including the Earth and beyond the Earth, where like vibration attracts like vibration. This ever-evolving principle, a state of awareness of self and of others that arises and is increasingly sustained, is love.

“On Earth, the vibration of matter is far too slow to attract anything other than itself, like and unlike together, which is an aspect of the process you experience and label as ‘gravity.’ Spirit vibrates within matter, and so for that part of its journey it is matter, while it grows in its awareness that there is more and greater spirit beyond the body, and thus yearns and reaches for it. Whenever the spirit is released

from the body, at any point, it cannot yet exist in self-awareness for long without a body of some sorts, and thus still carries itself in finer, higher vibrating bodies. The spirit will find its appropriate place. There is a place even for the spirit energy of the flowers to move to, from where they can continue their process of ever refining, ever expressing, and ever experiencing.

“Life is experience. Self-releasing your spirit essence is experience. You will learn from all experience. Upon release you will be aware that you may have not moved much further from where you thought to move. You will Rise, and as Risen you will perceive your actions in a different way. Rather than achieving a replacement as longed for, there is instead movement that might be called displacement. And yet you will still have achieved understanding, inasmuch as your present awareness can shed its light upon your whereabouts.

“You may feel that it is appropriate for you to leave at a certain point along any experience. If this seems a necessary experience, explore it in your mind and see where it leads—not with thought, but with feeling. You may find it leads you where you originally had intended, or elsewhere, but you will still be ultimately involved in your life experience. It cannot be otherwise. You may perceive the necessity and the chance to make the decision, or you may not. Either way it does not matter. The longer you remain in formation to gather information upon your planet does not mean that you will necessarily gain the experience that will bring more vibration. Yet it could, depending on how you utilize your experience. It is up to you to use that which has been given to you in the ways you deem appropriate. There are no mistakes, only choices. There are no judgments about your choices, only unconditional acceptance. It cannot be otherwise. The means is provided for you to raise or lower your vibration at any time.

“We see in your mind that fear of the future, of punishment, of judgment, weighs heavily around such decisions. There is fear that you will not be able to be with those whom you love and that they will be unable to reach you. There need not be any fear. If you are in suffering when you arrive after leaving your body, you will be attended to unless you desire otherwise. Healing is always available and the opportunities to learn will continue. Those whom you love and who love you will be available. Those who are higher can move to the lower, but the lower cannot as easily move to the higher. And even when it can, it cannot sustain that movement. Their vibrations

may be of a higher nature than yours and so they may have varying qualities of presence, and thus they may seemingly dwell on a different plane. But the nature of love is such that all dwelling places, all positions of vibration are totally, perfectly appropriate. Love allows all who are similar to intermingle in some way. The more present you are to yourself, the more present you will be to others like yourself. If in seeking to obliterate your consciousness because of the pain, this will be achieved because it is important to you and you have made the decision that this is to be so. You will eventually awaken in the arms of those who love you and who understand and accept you. No one will shun you, none will condemn you.

“If any sorrow should arise from such an action, healing is always offered, never denied, and communicative exploration is encouraged. There are unlimited ways to continue self-discovery. No one need be lonely unless they want it so. Many arrive in various states of fear, regardless of the avenue taken. Even the negative states of emotion are able to find expression far beyond what is capable upon the Earth. The emotion of regret might be underlying the spirit who has released itself from the body, but often the release itself becomes the emotion of relief, which is positive. Choosing to remain focused on regret will exclude your awareness from the present, where suffering cannot exist. You were not meant to experience anything unless you want to. All experience is valuable, nothing is lost or wasted, and life unfailingly goes on expressing itself. As will you, for you are life itself.

“The less fear with which you arrive, the higher the vibration and so then much more light. You will have greater ability to enjoy the light. It is not necessary to hasten any part of any journey, including the one you now have on Earth. Ending it does not hasten it, nor does ending it slow the experience, for time does not exist as you know it outside the temporary awareness of your plane. You have the awareness of time on Earth to experience, to ponder, to study, to enjoy a material existence, as well as to gather impressions about pain and suffering. Fill this time with your experience, and experience as much as you want. This time is for your awakening, and it is left to you to decide how much wakefulness you wish to experience.

“However you leave, whenever you leave, you bring exactly who you are, and your accomplished awakened consciousness. There is no comparison against others offered in judgment upon you, no criticism

ever offered, although this you may do to yourself, to the degree that you do now, and possibly even more so.

“The flower does not damn nor is it damned. It is welcome as it is, as are you. As the flower has been manifested out of the greatest wisdom to seek to fulfill its experience as completely as it can, so have you been manifested, and so might you seek. At the end of your earthly experience, at the moment of release, there is simply that much more opportunity for joy in the knowledge that you have lived in whatever way you deemed fulfilling. The more you can perceive, the larger will be your universe. There is great joy in the self-awareness of self-expansion from awakening, and there is ever-increasing wisdom and serenity in that joy.

“As for those left behind on the Earth, you are never responsible in any way for their state of vibration—only for your own. In your freedom you may know their grief as keenly as if it were your own. You will no longer have the body with which to embrace theirs in comfort, and this may be a mental agony that requires much healing, both for those in spirit bodies and those in earthly bodies. Medium, you are aware that we have influenced much of what you have shared about grief. We re-echo your words here as a gift for your own benefit. Be aware of opportunities to begin the healing while together on the Earth. Ask. Always, simply, ask for help, for giving is what the universe builds upon. You will always receive this forgiving, and it will arrive in some form, regardless of your expectations. Most often help has arrived long before you ask for it, and it is gentle and subtle, intent on not interfering and only with assisting. If you do not want it you will not receive it, but you will still be watched and guided, even in the darkest of moments.

“You are always loved, even if you have withdrawn love from yourself. As you would give flowers space and elements in which to thrive, strive to see yourself and others as flowers. Know that you are a flower with self-awareness. This self-awareness enables you to live in conscious awareness of grace, which is the gift of self-awareness, as well as the ability to live in a continual expression of natural gratitude.

“When all seems without hope, that is the time to let go even of hope, and accept it as an opportunity to experience feelings of compassion, peace, and love toward self and others. Learn the peace of resting in That-Which-Is-Greater-Than-You and yet which is also Who-You-Are. You are Beings and, simultaneously, Becomings.”



The words may not make conscious sense at this time,
but my spiritual senses comprehend and retain
the knowledge for Authentic Self.
Breathe in ... and out ...

Thus, to self-exit is a choice that will not be punished or judged as wrong; it's not even perceived as an error. It becomes instantly forgiven and forgotten amongst all the other countless choices we've made and will continue to make as an immortal being. Rather than judgment, there are opportunities for adjustment. Our bereavement and grief are not tests to measure success or failure. There is nobody keeping track of our progress, which is our never-ending journey through a Perfecting Universe.

Rather than judgment, there are opportunities for adjustment.

This is not to say that someone who has self-exited amidst great pain and turmoil will be in a calm state of mind upon arrival to another spiritual geography. States of mind are the geographies that form around one's spirit. If the mental state is numb, chaotic or angry, the geography may reflect such conditions as the environmental reality for a while. Those who leave Earth spiritually exhausted from confusion and fear receive gentle tending and rest upon arrival. Others who self-exit out of self-hatred or revenge will be unconditionally accepted for healing. Cloud assures us that *all* such arrivals will be held, hugged and comforted, and never rejected or banished in any way. Our choices are respected, not reviled. We can never be not good enough or even too good in a Universe that is Only Good. This is why you might have noticed that the word "bad" is not used much in these pages in the way of meaning "other than good." We can still say "less-than-good" which truthfully reflects that we are acting out beliefs in lack and limitation.

**We can never be not good enough or even too good
in a Universe that is Only Good.**

Without a sense of time-generated fear, grief has no lasting reality and so no permanent significance. Cloud suggests that we gradually let go of hope, which most of us have been taught to hang onto for longer than really necessary. Hope is often the first door of light to freedom that we begin to see. And so we move toward and then through that light, letting our hope gradually transform into more assurance while fear lessens. The less fear with which we arrive in a Risen land, the higher our vibration and so then the more light to see the glory that awaits us.

Grief has no lasting reality or permanent significance.

No longer confined by his former body's dense material and its ego-mind, Tim's lens of awareness is able to focus on a larger range of living than mine. So it might be said that he is waiting ahead of me, which for me would be foreknowledge. When we each focus our lens of awareness toward one another, the interception is where we meet and join in awareness. Because I now have knowledge that he is waiting ahead for me, I've achieved a bit of that which some might call faith and which I increasingly experience as knowing. Tim responds to my ponderings here from his Risen state:

"August, it's not so much that I'm 'waiting ahead' for you, but it's more that our movement within and against different backgrounds makes it seem so. I truly comprehend the difficulty there is in finding a way to compare our two very different experiences of awareness of self while living in different dimensions of space and time. Like space, time has its own kind of fluid reality and its beauty is seen and experienced in differing realities, and in the changing of realities. It can be seen that change is rooted in Nature—that we are Nature, and change is time, and change is also space.

"Your geography is usually described on Earth as an experience of Space-Time. Space appears to stand still while events are perceived to change by passing through it in a linear, timely way, manifesting impressions of past, present, and future. A Risen geography could be said to be an experience of Time-Space. Time appears to stand still while space appears to change as I move through it. In similar ways as you do on Earth, the Risen interpret and utilize these appearances—which are actually thoughts—as movement or modes of transportation. All time events are occurring simultaneously, reflecting the Risen observation that Creation is finished and always available for manifested exploration. Space-Time, Time-Space, and other combinations of light and sound are the mediums of exploration, the finger paints of the cosmic playroom. You, the Yet-To-Rise, can and do experience Risen Time-Space via spiritual events and realizations—as well as altered states of consciousness, which also include pain and suffering.

"To get some feel for this, I'll try to use an Earthly experience as an illustration that most people can understand. It sort of works because it reflects the experience of an actual train ride you might take on Earth. It's as if I'm sitting in a train which is moving along at a very fast speed—meaning a state of higher vibration. As I look out the window on the side where I'm sitting, those things closer to the train appear to race past me very quickly, as they would on an Earthly train ride—so space appears to change as I move through time.

"Simultaneously, those things that are further away, which are the lower vibrating landscapes of Earth, also appear to move but much more slowly. From my train I can see the combined Risen and Earth landscapes as well as many of their details, but not all. Those objects in the middle ground also

move but at a different rate. I can see these different-paced, different-spaced areas simultaneously through the one window, and I can also see them moving in different relationships with one another. Depending on where you are within that passing landscape, I can see more of your life than you can, while mine moves along at its faster pace while still keeping pace with yours. We might even get a brief glimpse of one another.

“Someone in another Risen train traveling alongside mine might perceive what I see in a different way and from a different perspective. My present Risen state is a little like being in a train at times, although you can see how the analogy breaks down quickly if I try to go beyond this very simplified form. Rather like trying to walk through a moving train while having to pee really badly.”

My thanks to Tim for this interesting insight—any comfort we can find from even the slightest of ideas along the way is a sign that grief continues to transform and evolve. We want you to see that people still on Earth can form a continuing yet also new relationship with anyone who has transitioned and relocated, especially after the grief they have both been sharing has eased.

**Any comfort we can find along the way is a sign
that grief continues to transform and evolve.**

Of course I sometimes still miss Tim’s earthly body. But I’m far from lonely without Tim being here in his body, nor am I delusional in some way because I prefer our ethereal relationship to the security that companionship with an embodied person might seem to promise. Because of our current endeavors, together we have managed to become more alike in mental and emotional vibration, and this resonance acts as an attractive force that transcends the usual boundaries between our states of existence and brings us even closer. This force is even more effective when my body sleeps and I’m able to move about in the astral realms, free of the confines of a dense material body. It’s then possible to experience the embracing and merging of minds and hearts and be even closer together.

Although not embodied on my physical plane, Tim attracts me in many ways in his true, present state of being. His presence enhances my own sense of being in a myriad of aspects that complement who I am. This enhancement of my experience of self adds more to this wholeness. It’s always a new experience for me, as well as a new form of love that evolves from this experience. As Tim implied from his train ride, he sees and understands more from his Risen perspective and so can accept me in more evolved ways and without judgment, which can only strengthen our togetherness. We’re both in awe of the fact that our relationship and communication are mysterious and yet also real, and there’s great mutual excitement about eventually being physically together again, side by side in the same world.

In such a relationship there is little time or space for judgment because there is so little worry at this point. Instead there is a shared, committed acceptance of the knowledge that there is no death and never will be. Ours could be said to be the ultimate long-distance relationship, but while there really is no distance here, there is great respect for one another's self-perceived space. It's like living in the same city or the same neighborhood or building, but for now in separate living spaces. When I transition my location and so my perceptions will change and then we'll be even closer.

Developing and sustaining a relationship as a couple who are still only able to primarily perceive one another from seemingly separate planes of existence isn't necessarily easy, but it's not always difficult either. It's a matter of varying perceptions. We both strive to find ways to vary our perceptions so that we're flexible enough to be able to find each other amidst the constant change that is itself transition on all levels of experience. When our perceptions are most alike—including our feelings, desires, and even dreams—then we are closest.

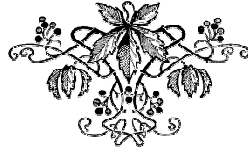
The processes toward communication and then the results are often subtle beyond perception and tangible beyond belief. It can't be emphasized enough that mostly it's a matter of staying in the present—which is where we both are. There is so much on this planet and in life to distract me and cause me to forget where I am going. If I am focused on the past, which will never be again on this Earth and is not where I am now, then I'm misdirecting my consciousness to a place where Tim is also not now.

**The processes toward communication and the results
are often subtle beyond perception
and tangible beyond belief.**

For instance, I may still have some unresolved anger about our shared past. Or I may over-think with worry about ever seeing him again in the future. But as Tim and others have so often said to me in many ways—"I'm not *there*"—meaning in the memories of the past or the fantasies of the future—"I'm *here* with you ... let the grief relax and soften, let go of the anger, leave all the past behind. Relax and flow into the present experience with me. Be here with me *now*, where I want to be with you." How could I ever say no to that?

"I'm glad you heard and listened, August. Beliefs strongly direct and influence our movement through our lives. It's far easier from my Risen state to see that beliefs can be part of the process of change, temporarily there to help carry us forward to yet more knowledge. The Risen may initially utilize beliefs as part of the learning process of moving around in their new geography of existence. Even as Risen, hanging onto beliefs when instead changing or even letting them go would be most appropriate will lock us into ways of living that no longer support our heart and will prevent us from serving ourselves and others.

“There *is* life after belief. Beyond belief, knowing becomes the foundation from which living moves forward. Time coalesces into awareness and the everlasting Present becomes one’s ground and one’s horizon. When present to one’s Presence, or the Indwelling Authentic Self, one’s Being becomes one’s sphere of existence, which is one’s spiritual geography.”



PONDERINGS

- ∞ You are always loved, even if you have withdrawn love from yourself.
- ∞ Always, simply, ask for help, for giving is what the universe builds upon. We will always receive this forgiving, even if we forget to ask.
- ∞ However we leave, whenever we leave, we bring exactly who we are and our accomplished awakened consciousness.
- ∞ This time on Earth is for our awakening, and it is left to each of us to decide how much wakefulness we wish to experience.
- ∞ The less fear with which we arrive in a Risen land, the higher our vibration and so then the more light to see the glory that awaits us.
- ∞ Those whom we love and who love us will always be available.
- ∞ There are no mistakes, only choices. There are no judgments about our choices, only unconditional acceptance.
- ∞ Life is experience. Self-releasing our spirit essence is experience. We will learn from all experience.
- ∞ The ever-evolving principle that is self-awareness is also love.
- ∞ Life is a divine gift, an infinite opportunity for immortal exploration to whatever fulfillment awaits.
- ∞ There is not and never will be any judgment assigned to the decision to move our life energy from one form to another.
- ∞ The processes toward Risen Spirit communication and the results are often subtle beyond perception and tangible beyond belief.
- ∞ Any comfort we can find along the way is a sign that grief continues to transform and evolve.
- ∞ Rather than judgment, we can expect opportunities for adjustment.
- ∞ Without a sense of time-generated fear, grief has no lasting reality and no permanent significance.
- ∞ We can never be not good enough or even too good in a Universe that is Only Good.
- ∞ Grief evolves by our staying with it in the present moment as consciously as possible.
- ∞ All components of Nature are in a continual process of exploring and experiencing how all living things fit together.



AUTHENTIC SELF

"In the midst of winter, I finally learned that
there was in me an invincible summer."

~ *Albert Camus* ~

Acknowledging the existence of a simulate or inauthentic self eventually summons the question, "Then what is Authentic Self?" The ancient dictum "Know Thyself" is the open-ended answer, for while it can be acknowledged that the question has been raised, the answer can be revealed only as truth reveals itself through our individualized Authentic Self and its various states of awareness. These states of awareness are experientially known through vibratory sensations, which are feelings.

The thought-provoking sage J. Krishnamurti maintained that truth is a pathless land. If we are following a path, it is there because someone else already made it before us and so its truth is not authentically ours. As we authentically step forward on our own path, the step behind is no more, although an undisciplined ego-mind will strive to prevent this because it likes to collect history to support its identity. Authentic Self will inevitably recognize the feeling of its truth at *each* step, thereby recognizing Itself as an immortal being as It moves inwardly from any point, ever onward, never looking back.

**Authentic Self will inevitably recognize the feeling of its truth
at each step, thereby recognizing Itself as an immortal being.**

As emphasized at the beginning of this book, the word "authentic" is actually redundant and so not really needed when speaking of Self, but is being utilized throughout to help build and sustain the momentum of the true feeling of Self.

Authentic Self is beyond language, and is increasingly revealed as conscious self-awareness. It is at the center of each and every thing. Ultimately

it is left to each and every person to discover and personalize one's own self-revelation. This revelation happens as we regain control of ego-mind and quiet the interference of its simulate selves.

Here is one Risen-inspired definition of Self: "Self is conscious awareness as reflected by the conscious awareness of another Self." In Earthly words, this is when you look in the eyes of someone you love and see their eyes loving you as their eyes spontaneously see your eyes loving them. The someone you love can also and most certainly be *your* self. This infinite reflection of mirrored perception gives rise to the shared experience between one's individual, indwelling Authentic Self and the awareness of that Self or of another Authentic Self, simultaneously giving rise to a shared sense of something yet greater, which is a larger sense of Infinite, Immortal Self.

Awareness is a key element to feeling rejoined. A shared loving sense of Self between two individuals does not stop when one of them relocates to a Risen geography of existence. While awareness of this shared sense may become temporarily veiled to consciousness, it is nevertheless still connected and can enter the consciousness of either one or both at any moment.

Authentic Self has been called the Hidden Observer, Higher Self, Higher Power, the Oversoul—there are as many ways to label it as there are individuals to say it. Stilling the incessant criticism of ego-mind will eventually result in an awakening *to* Authentic Self—yet not an awakening *of* it, for it is already awake and just seems hidden because it is much quieter than ego-mind. Sometimes this hiddenness is interpreted as being asleep. But Authentic Self can't really be said to be asleep or awake in the way we on Earth can physically be, because the state that we want to call "awake" as contrasted with "not awake" does not exist on a pendulum of is or is-not. There are no such pendulums in the full awareness of Self.



The words may not make conscious sense at this time,
but my spiritual senses comprehend and retain
the knowledge for Authentic Self.
Breathe in ... and out ...

Authentic Self is simultaneously a direct extension of and a direct channel to Creative Source, from which each and every individuality arises. While remaining individual and unique, all Authentic Individual Selves are interconnected as Source. Individually and collectively we expand Source while Source expands us. When we can sense the *beingness* of Authentic Self we are quickly approaching the vibrational awareness where we can begin to sense the beingness of other Authentic Selves, including the Risen.

**Authentic Self is a direct channel to Creative Source,
from which all individualities arise.**

So who are we communicating with internally when we are not communicating with Authentic Self or with other Earthly Authentic and Risen Authentic Selves? For most of us this would be a simulate self. This is a personality construct—or an artificial intelligence, so to speak—contrived and regulated by ego-mind. These personalities are what we usually present to others while on the Earth. We give them great value, and much energy is spent into making them appear as powerful and attractive to others as possible, which further increases a sense of separation. Trying to maintain a youthful appearance in spite of the physical maturation process is one such example. “Clothes (car/house/job) make the person” is a typical expression of a belief in the power of a simulate self-concept that exists apart from others. In spite of the unnecessary suffering it causes, such self-isolating behavior is still valued and highly desirable by most of our worldly world.

Personality is not individuality. The concept of “personality” comes from the Latin *persona*, or “mask,” referring to the masks Ancient Greek actors used on stage to project a character. The actors used masks to portray something unseen, rendering it visible to others. When they left the stage the masks came off and they knew that the *persona* did not continue on as their individuality. “Impersonal” means “unmasked” but it doesn’t mean “unloving.”

Impersonal means unmasked but it doesn’t mean unloving.

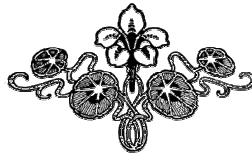
As with any actor, a simulate self needs memories to draw on for its character. These memories are supplied by ego-mind. Actors know that the success of their persona depends largely on their own belief in it. The basic nature of belief is that it is always temporary. But most modern humans actually try to maintain a permanent belief that our persona is some kind of externalized result of the bridging between our inner and outer selves. This is yet another misconception of ego-mind because there is but one real self—Authentic Self—which only seems to be hidden. Yet even when it is unhidden it will never be visible to most of us while still embodied on Earth. Ego-mind attempts to control Authentic Self by trying to dress it up to make it visible. But because it cannot do this it must manufacture a simulate self which it *can* dress up like a puppet and then attempt to convince us in our mind that it is who we are and who is visible to others.

We also often refer to our *persona* as our image, strongly feeling that it is very important to have and protect—the longer it endures, the better. And yet “change your image” is a contradictory message also often loudly promoted as well as subliminally suggested in our modern world. The better we can be seen to control the expression and appearance of ourselves, the more we are considered successful, and so then admired and desired by others.

Authentic Self can imagine experiences that appear to call for endurance if It so desires. But Its nature is to enjoy rather than endure an experience. “Enjoy” is not meant here as ego-mind’s concept of getting joy out of something. Rather, putting joy *into* something is what Authentic Self brings to the cosmic table of experience, at which It serves as the Good Steward. For the Good Steward, to enjoy is to give. To reside and rest in the feeling of authentic enjoyment is Authentic Self’s motivation. Joy is another word for *that which gives life*, or Original Creative Source, which is never-ending and unceasingly pours into one’s universe through the channel of Authentic Self. When joy is withheld from outflowing, the feeling of life shuts down. Depression, illness, and the eventual cessation of material existence are the resulting effects.

Enjoy means to put joy into something.

What are the qualities of Authentic Self? If such labels could be described here, ego-mind would attempt to simulate them into personality traits, which the mostly-unaware reader would then pretend to have.



PONDERINGS

- ∞ To enjoy means to channel joy through our connection with Creative Source.
- ∞ Self can be defined as looking in the eyes of someone you love and see their eyes loving you as their eyes spontaneously see your eyes loving them. The someone you love can also and most certainly be your self.
- ∞ Impersonal means unmasked but it doesn't mean unloving.
- ∞ Stilling the incessant criticism of ego-mind will eventually result in an awakening to Authentic Self.
- ∞ A shared loving sense of Self between two individuals does not stop when one of them relocates to a Risen state of existence.
- ∞ Awareness is a key element to feeling rejoined.
- ∞ Self is conscious awareness as reflected by the conscious awareness of another Self, which could also be our own Self.
- ∞ Authentic Self does not exist on a pendulum of is or is-not. There are no pendulums in the full awareness of Self.
- ∞ Authentic Self is a direct channel to Creative Source, from which all individualities arise.
- ∞ Authentic Self is at the center of your everything.
- ∞ Authentic Self will inevitably recognize the feeling of its truth at each step, thereby recognizing Itself as an immortal being.



THE PSYCHOSPIRITUAL PROCESS OF TRANSFORMING GRIEF

We are, quite naturally, impatient in everything to reach the end without delay. We should like to skip the intermediate stages. We are impatient at being on the way to something unknown, something new, and yet it is the law of all progress that it is made by passing through some stages of instability and that it may take a very long time ... accept the anxiety of feeling yourself in suspense and incomplete.

~ Pierre Teilhard de Chardin ~

Our transitioned Risen Loved Ones are, right now, in a different place—a new geography. It is a new existence of originality and innovation. We must believe and accept they are now feeling some kind of relief in such an existence. In fact, they have already moved beyond the relieving feeling of being released from the Earthly bioform that initiated and sustained their suffering. The word “relieve” comes from the Latin *relavare* which means “to raise up or lighten.” So it can be seen why it can be said that our loved ones are now Risen Beings of Enlightenment.

Beyond all appearances our “Dearly Departed” have actually not departed at all, once we realize the tremendously invaluable fact that all worlds vibrationally interpenetrate one another. It is the similarity and difference in vibration that determines whether or not we are able to perceive and even experience and communicate with worlds of different vibration.

We will no longer need to grieve once we ourselves get to the Risen lands, where we can let go of grief to embrace the relief at seeing them again, safe and alive. Yet is it possible for us to feel some kind of relief, to feel lightened or risen in some way while still here on Earth—even while grieving? Can we and our loved ones share this relief? Can we believe to relieve?

What if we let go of grief *before* we get there—what would happen to us? Would we feel relief? Or for some reason do we need to hang onto our grief at all costs until we get to see with our own eyes that they are happy and thriving?

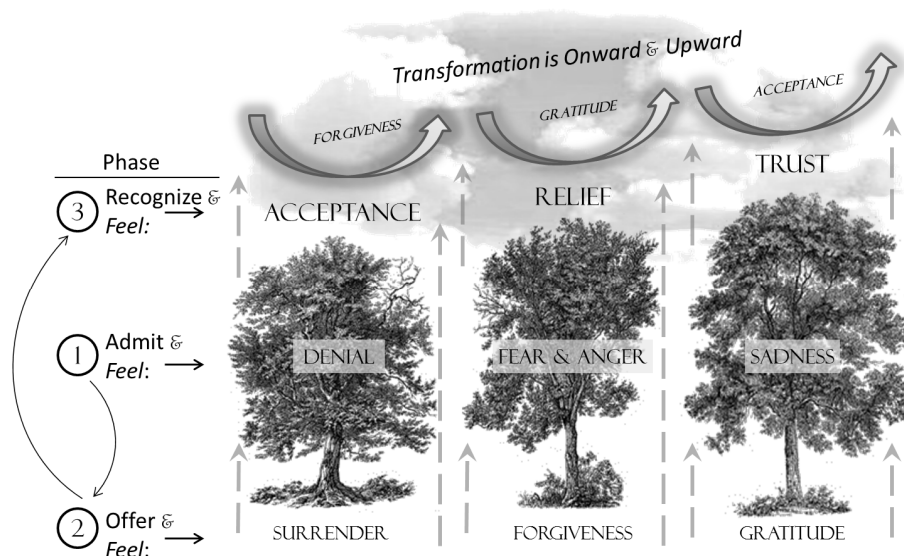
While we on Earth describe our life experience in terms of perceived physical space-time, the Risen often describe theirs as an experience of mind

and emotions, which don't require our physical space-time to exist. Although far from perfect, the idea that best conveys the Risen experience of living is "a residence of consciousness," which in this book is simply called "geography."

Below is a map of a psychospiritual process as presented by the Risen. "Psychospiritual" means inwardly and privately experienced, but not necessarily outwardly, physically observable. A map suggests the idea of a perceived journey, illustrating a process that can stimulate changes in the inner and outer quality—and even quantity—of grief. This change is movement through a landscape of thoughts and feelings, a journey away from our physical space-time to a new and expanded geography of mind, where our Risen Loved Ones currently dwell. Our resistance to movement must be lowered if we want to journey. The Risen Map will present ways to remove blocks of resistance.

It is suggested that we just look at and lightly examine this map for a while. Over-analyzing it right away would only be distracting. Instead let yourself simply *feel* an intuitive connection with it. Don't rush—remember what was said about one's time being special—so take your time with this. Natural delays due to earthly time and space are to be expected. Think of delays like some food-encrusted dishes that somehow didn't get washed for a few days. They may need to soak in the water for awhile before they can be completely cleaned.

The question for now is, "Do I want change?" or more precisely, "Do I want *transformation*?" It is alright not to have an answer right away, but here's a hint: *feelings* are the keys to unlocking the resistance of beliefs. One's spirit will comprehend more than the mind right now, so don't let the mind worry. We will revisit the map in more detail later on.



II

~ FEEL YOUR IMMORTALITY ~

*Strive to comprehend and then really feel the truth
of your actual immortality as it is now.*

Feeling your own personal and present immortality
will deprive grief of its energy
and release the joy of living to rise again.



LIVING A LIFE IMMORTAL

"As you walk your way and go about your little daily lives,
be measureless, be timeless, be eternal."

~ *Anonymous: Letters of the Scattered Brotherhood* ~

Feeling the reality, the actual realness of our personal immortality might seem the greatest of all possibilities one can choose. Indeed, it is not even a possibility amongst all other possibilities—it is irrevocable; it is irreversible; it is concluded. The realization of this banishes the illusion of feeling separated from our Risen Loved Ones, and reestablishes the knowledge of always being with them.

**Feeling the irreversible reality of our personal immortality
banishes the illusion of separation and reestablishes
the knowledge of always being with the Risen.**

Our chronic fearful thinking about grief generates the belief that it will arrive like a dust storm that will never end, and even that such an event is a portent of our own death coming toward us. If we are used to thinking habitually *about* a situation in the future, rather than freely *from* the reality of our present, we may eventually notice how we often and easily become nervous and anxious. This particular response of anxiety indicates that we are not used to living in the present, and that we also are focusing on thoughts that we must fear what is.

My actual experience of grief can exist only in the present, which is where I am right now. Existence in the present with my grief also means my grief is in my presence. It is with me, it is part of me, and it cannot and will not be separated from me; it needs me to accept it. I can choose to embrace it fully.



The words may not make conscious sense at this time,
but my spiritual senses comprehend and retain
the knowledge for Authentic Self.
Breathe in ... and out ...

We cannot let something go until we first fully embrace it by feeling it. To embrace grief fully means to allow oneself to feel it as fully as we can. We then stay with our present feeling as it moves forward. It may sound counterintuitive, but we must then let go of thinking about the present while continuing to go forward with the feeling of our grief. Thinking generates memories, so staying with a thought for too long will keep us connected with the memories, which have the effect of pulling us into the past, or slowing us down from freely moving forward. If we can feel our feelings from where they are—in the body—the experience will be very different than when mentally thinking *about* our feelings with a separated past-and-future-oriented mind.

I must go forward with my grief by feeling it.

When we reach in as opposed to reaching out, we bring with us and reunite our temporary outer human experience with our internal, eternal Source. Because there is room for only one within us, the feeling of connection to the indwelling Source effectively allows the two to become one. This reunion results in the knowledge and feeling of one's personal immortality, causing us to forget about the idea of the fear of death. When the idea of death no longer exists, the fear of being mortal is vanquished.

Replace end-of-life thoughts with silence, and then rest in that silence. Nature is the best remedy for over-indulgence in worries and what-if's. Placing our awareness on plants and animals, sky, stars and weather will evoke the divine silence that is the center of the gently spiraling whirlpool which endlessly carries us into the Infinite Cosmic Ocean of Source.

With the thought of death gone, the fear of mortality is vanquished.

Anxiety interferes with our thinking, seeing and hearing, as well as our emotions. Grief activates natural anxiety. Anxiety is also a feeling, but because it doesn't feel good we tend to avoid feeling it, and thus also avoid what appears to be causing it, as well as not getting the information that the feeling of anxiety encodes. Our world then gets a little smaller, and our life experience and growth are interrupted as we are fearing the idea of death. Any feeling of anxiety arising from such an idea makes us shut down, cutting us off from information that would be helpful, and then we can no longer move forward.

Now ... slowly ponder ... the idea ... that your Universe ... is continuously reflecting ... your existence ... back to you. This reflection is your Higher Self of Authoritative Authenticity—a direct yet private connection to your Universe, which is also Creative Source. The more you are consciously, wakefully aware of being this Higher Self, the more simultaneously awakened you are to Self-Existence and to Creative Source and—ever more increasingly and deeply—to Creative Source’s awareness of *you* as an Awakened One. This interchanging, this mindful intermingling of reflections, is Love. Love is not the highest meaning of Life—it is the only meaning. Love erases any lingering sentiment of meaninglessness or unworthiness. Love ceaselessly validates the unalterable total esteem for each individual reflection of Itself that Creative Source holds before Itself.



The words may not make conscious sense at this time,
but my spiritual senses comprehend and retain
the knowledge for Authentic Self.
Breathe in ... and out ...

When we awaken to Authentic Self we are able to wakefully rest in awe at the realization of this Most Intimate Divine Relationship, and our own immortality becomes enthroned. Simultaneously, we become consciously aware of our enthronement. This is our experience of immortality, of life unending. Authentic Self has no need for memories, as all experience is accessible to Its immortal awareness within and outside time. We can forget about the supposed deaths in our past, for they never happened. We can forget about making memories for the future, for they won’t be needed. We can forget about our fear of death altogether. All we need is our own permission to do so.

We can forget about our fear of death.

The alleged expulsion of the immortal but rebellious angels from Heaven recorded in certain ancient texts is actually a fabrication of ancient ego-mind. *We* are the angels, and while we might be drifting we haven’t actually fallen. We could be called fledglings in the egg, and may still have what seems like a long process in our angelic development, but perhaps that is why we have immortality. The separation drama of “good” from “not good” angels is a dualism myth built from the lies of ego-mind, which seeks to make Authentic Self feel separated from Source and then keep Authentic Self under its control. This lie was effective in *appearing* to lower the Divine Human Self by creating a false hierarchy. It placed the unreachable angels at the top—inconceivable beings who are “closest to God,” and humanity “a little lower.”

Typical of ego-mind's approach, fear is used to keep humanity in its place. A myth is based upon certain realities that were misplaced from the present consciousness of the embodied collective of humanity. Ego-mind has fostered this particular myth by capitalizing on certain psychological attributes of humanity's mentality, making it believable by assigning to the angels human-like "lower" attributes such as envy and lust in order to explain their so-called fall. This contradiction of lies *appears* true due to our aeons-long tendency to follow while not questioning such beliefs, rather than resting in the knowledge that we are beings who can never stop living.

Who are these powerful, light-filled beings who so often appear to humanity in the service of Creative Source? These angels are none other than "Beings and Becomings"—people like us—who have been evolving and transmuting for unfathomable eternities, just as we and our loved ones are now on our immortal journey. These angels, who are Risen aspects of the Whole, are always crowding forth into expression, awaiting to serve those of us who are vibrating in such a way that signals we want to experience our own unique Cosmic Power and Purpose.

When we can allow our self to become truly quiet and rest from within a feeling of alignment we will begin to feel our Source, which is omnipresent, changeless, and resides right here and now within each of us. The now of within is the middle of everything. The feeling of now is the connection with the feeling of immortality. It is the feeling of "I Am." This is the feeling that first brings relief and then transforms grief.

The relief of reaching and reuniting with our immortal residence is a feeling of coming Home. The vitalized Authentic Self will inevitably recognize the feeling of Its truth in its various states, thereby recognizing Itself as an immortal being as It moves inwardly from any felt point, ever onward.

Achieving awareness of our immortality will lift our minds above the temporary chaos of humankind and connect us with a greater reality that is infinite, and which means there is no final ending, no death.

**Achieving awareness of our immortality will lift our minds
above the temporary chaos of humankind.**

When we physically awaken each morning it's as if we are born again, and we live the life of that day until we surrender to sleep once more at its end. Calling to mind the ancient declaration, "As above, so below" it can be understood that our every day of falling asleep and waking up is actual practice and preparation for the final Earthly sleep, from which we will awaken and arise 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. Our Risen Loved Ones now walk upon this ground. We also will move forward into a new field of experience as a Risen One, free to fully live as an immortal being.

Why is this light-filled world called our True Home? Simply because such a place is always where we feel safe, from which we will never waver again, and of which we will never lose sight.

To be free to fully live is to at last become aware that as a human being we are each already on an eternal adventure of immortality. Our immortality is our eternity; it is our infinity.

All the above can be summarized in the unpretentious way of truly being alive and self-aware in our universe:

**“Feeling your own personal and present immortality
will deprive grief of its energy
and release the joy of living to rise again.”**



PONDERINGS

- ∞ True Home is where we always feel safe and of which we can never lose sight.
- ∞ “I Am” is the feeling that transforms grief.
- ∞ Feeling your own personal and present immortality will deprive grief of its energy and release the joy of living to rise again.
- ∞ Our Risen Loved Ones now walk upon the ground of a new, light-filled world.
- ∞ We are each already on an eternal adventure of immortality.
- ∞ The vitalized Authentic Self recognizes Itself as an immortal being as It moves inwardly from any felt point, ever onward.
- ∞ We are beings who are becoming angels.
- ∞ Love erases any lingering sentiment of meaninglessness or unworthiness.
- ∞ Love is not the highest meaning of Life—it is the only meaning.
- ∞ Authentic Self has no ultimate need for memories, and so we can forget about our fears of death.
- ∞ Your Universe is continuously reflecting your existence back to yourself.
- ∞ With the thought of death gone, the fear of being mortal is vanquished.
- ∞ Feeling the irreversible reality of our personal immortality banishes the illusion of separation and reestablishes the knowledge of always being with the Risen.
- ∞ Replace the end-of-life thoughts with silence, and then rest in that silence.
- ∞ Our immortality is our eternity; it is our infinity.
- ∞ Achieving awareness of our immortality will lift our minds above the chaos of humankind.
- ∞ Grief can only exist in the present and so one must go forward with grief by feeling it.



HELPING MYSELF ~ THE ELEMENTAL PRACTICES OF HEALING

“Why stand we here trembling around calling on God for help,
and not ourselves, in whom God dwells?”

~ *William Blake* ~

Barely through the gates of the 21st century, it's becoming apparent that in spite of our rapidly-increasing technology, life has not necessarily become easier for everyone on the planet. Many people report feeling that time is speeding up and that there is less of it in which to live. Perhaps this is true, for scientists tell us that the universe is expanding faster and faster instead of contracting and slowing down. Oddly, it also appears as if we ourselves are working faster to make technology that works even faster. The global motto seems to be “Don't just sit there, do something—and as many somethings as you can—*now!*” It also appears as if this is very hard for most people to stop doing.

When grieving, we can be so exhausted from worrying about the people of our past who will be missing from our future that we can barely turn our heads when we hear a voice from the present trying to help us—even a Risen One's voice. Since we may think that what others are saying is often not helpful or even sounds stupid or cruel, and we really don't want to listen anyway, perhaps we ought to help ourselves by invoking our own Divine Authority. We want to feel better or at least differently, here and now, so let this be our new motto: “I don't have to do anything; I'm just going to sit here.” Notice it is not being suggested that we do nothing. We are being invited to bring self-love as light to our own darkness.

Throughout this book we are encouraged to assume our Divine Authority while noticing and using our time differently and in our own way. What makes the difference in experiencing time is consciousness, and what makes the difference in experiencing consciousness is awareness. And so awareness is what will make the difference in experiencing our time with grief, which is

itself a different way of experiencing time. So—how can we help ourselves be and stay aware ... not just of self but of the Universe?

In the *Introduction* it was noted that metaphysical talk about paradoxes and pendulums looks awesome and inspiring on paper. Yet nothing will change until we bring some of the ideas in this book—even just one—from virtual reality into our actual reality, and then practice, practice, practice ... while trusting to let it unfold. But what if we can't trust? First we have to let ourselves *feel* trust, and that takes practice as well. It's also that simple, which for many of us makes it that hard. At this point it might be sounding as if living paradoxically is more the norm rather than the exception.

Timothy Gray was my soul's bright companion on Earth until he transitioned and relocated to a Risen geography, some twenty years ago at the time of this writing. We reunited a few years after his relocation when he came to me—without warning—in several stunning physical manifestations. Although this form of contact eventually became too difficult to sustain, our bond of love still allows us to continue to meet and communicate mentally and emotionally; feelings were and still are the key. One of the most important feelings has been trust, which at first started out small and then grew with careful nourishing, watering, and some kindhearted weeding. Everyone has abilities to communicate in some resonate way with a Risen Loved One. Even if these abilities are latent or undeveloped, they can be stimulated to grow when given adequate care and attention.

While we of the Earth are still on it, we can and ought to fully embrace our planet to utilize all it can give us to rest, recharge, and renew. What follows are some ways of healing that I've discovered and grown over the years—a few coming forth spontaneously and others gifted to me by fellow travelers. The Risen, who were once on this same planet, have also contributed many of the aspects that utilize what could be characterized as the four terrestrial elements of earth, air, water, and fire. There are also additional elements of spirit, which inhabit and enliven the terrestrial and of which we are made. The spirit elements might be the more thought-provoking and elusive to explore and utilize, but worry not, for the most common and basic requirement is merely to sit or lie still in the present without doing very much, as in the spirit of the Risen idea, "Do not."

We can choose to avoid grief, which keeps it activated while immobilizing us and causing increasing pressure and eventual overload. Or we can choose to move with grief, dissolving blockages to transform grief's energy and so move and transform our energy. Through gentle practices that involve the elements of which we are made, we can encounter and then rise above the paradox of the see-saw with what seems to be very little or even non-movement, but is actually subtle and real inner spiritual advancement with and then through the grief. Time is used in ways that access different dimensions, most of which are

equally and invisibly subtle but nonetheless absolutely real. It will be your heart that will confirm the feeling of their reality to you.

The following practices are just a drop in the bucket and meant to give you some beginning idea of the vast and endless width and breadth of Creation awaiting your calm and playful interaction, which will reconnect and engage you with the healing knowledge and energies of Authentic Self.

These brief and modest interactions can, in seemingly small but mightily significant ways, alter the awareness of your grieving. Do not allow yourself to dismiss or demean their apparent simplicity. They can awaken and nourish the small seeds of sleeping spiritual abilities that will allow you to achieve some kind of contact with the Risen.

Play with them as much or as little whenever you like, and in any order. Try not to be disappointed because they don't seem very dramatic. As Gandalf says in *The Hobbit*, "I found it is the small everyday deeds of ordinary folk that keep the darkness at bay ... small acts of kindness and love." Think of these elemental practices as small acts of self-kindness and self-love.





I ~ INSPIRATION: PRACTICE OF AIR

“Dreyfus once wrote from Devil’s Island that
he would see the most glorious birds.
Many years later in Brittany he realized they had only been sea gulls ...
For me they will always be glorious birds.”¹⁵
~ *Harold and Maude* ~

Air is always available and our breathing is always with us. These two inescapable certainties make this mindfulness practice easy. It helps bring oxygen and then the mind back into the body. It is useful when our thinking is upset and racing, making us mindless. Maintaining mindfulness requires repetition, which is how our brain learns.

You might have noticed that there is a lot of repetition in many ways throughout this book. It even takes the repetition of practice to remember that becoming mindful is another choice besides remaining mindless.

PRACTICE 1: Take a moment to be at rest where you are—sitting at home, lying in bed, or even in a chair at the office. Sit or lie in a relaxed position with your back straight. Bring your shoulders up to your ears for a few seconds, and then release them. Softly or silently and slowly say the word, “relaaaxxx” as you release and feel your shoulders settle. Saying “relax” actually signals the brain to release relaxation chemicals, which you then feel with your body.

Take a few deep and gentle breaths, and let yourself make some sounds while exhaling—more or less like sighing. In fact, sighing is often a particular body signal of stress, so if you ever catch yourself sighing, you could mindfully utilize it by letting it move naturally into this exercise.

¹⁵ Alfred Dreyfus (1859-1935) was a Jewish French army officer who was unfairly accused of treason and sentenced to life imprisonment on Devil’s Island in French Guyana, South America, in 1894. The political scandal and miscarriage of justice divided France until it was resolved with his exoneration in 1906.

After a few sighs, let the breath come naturally without trying to force it.

Take only 5 breaths. Begin by gently breathing in, easily and unhurried, and then breathe out slowly and gently. Always breathe in through the nose and out through the mouth. You can keep your eyes open or closed—it doesn't matter—experiment with this.

Inhale slowly and gently ...

1. As you exhale, silently say “**One**” to yourself.

Inhale slowly and gently ...

2. As you exhale, silently say “**Two**” to yourself.

Inhale slowly and gently ...

3. As you exhale, silently say “**Three**” to yourself.

Inhale slowly and gently ...

4. As you exhale, silently say “**Four**” to yourself.

Inhale slowly and gently ...

5. As you exhale, silently say “**Five**” to yourself.

Then do the above again, starting a new cycle by counting “One” on the next exhalation.

Engage in this form of light meditation for about five minutes. Count only when you exhale, and never go higher than five. You will know you are no longer mindful when you find yourself up to eight, twelve, or nineteen. If you have gone higher than five, you've lapsed back into a less-consciously aware state, which is a kind of waking trance and many of us are in most of the time when we are not asleep in bed. You could also become sidetracked by mind chatter and forget about breathing altogether, lapsing back into a less mindful state—but that's quite alright. These lapses are not slips or failures—they're simply indicators that truthfully and helpfully guide us on our way to becoming more awake. One can always start over—a helpful mantra to keep in mind.

I can always start over. I start over now.

Later, reflect on things you may have noticed before, during, and after this practice. Was your breathing shallow but then changed? Were your shoulders tense and then felt different? Did your facial expression change in any way? Did the room seem brighter or somehow different afterwards? Can you let yourself cry now if you feel like it?

In this book the concept of rising is often interchanged with that of waking up. When we wake “up” it’s not meant as something happening in an actual physical way—our bodies don’t rise above the bed when we open our eyes and begin perceiving the light coming into the room. In the same way, when we-as-spirit rise, we don’t actually relocate in what would be considered a directional way. Rising, just like awakening, is a return to the light of consciousness. The more we continue to waken, more light becomes apparent, thus illuminating an ever-increasing space—the Universe—around us.

PRACTICE 2. Take a nap. If you don’t know how, or feel that you’re resistant to this idea—which are really the same thing—then practice. If you need help, try listening to a recording of ocean waves or rain, which are easy to find online for free, many which last anywhere from 1 to 8 or more hours. There are many nap apps to try. My favorite nap guide that I’ve used for years is called “Catnapper” and is available through The Monroe Institute, which has many other useful downloads for listening. (See Resources at the end of this book.)





II ~ CIRCULATION: PRACTICE OF WATER

“Don't you realize that the sea is the home of water? All water is off on a journey unless it's in the sea, and it's homesick, and bound to make its way home someday.”

~ Zora Neale Hurston ~

Robert, a Risen friend, once shared some insights about water and also about psychological time, which is another way of saying “memories.”

“For the human being on Earth, pain appears as an inescapable part of life. It's also a watery and often messy process. The grief that wells up from your bereavement encompasses both the physical and non-physical aspects of your being. You can either battle this grief as an alien enemy or embrace it as a personal companion that is part of your nature, part of your divine design.

“Psychological time has its own form for a human being, and in some inextricably mysterious way is connected with the ways of water. This is evident by the fact that your bodies are mostly water and are also involved in a process of seeking a state of balance, an ultimate calmness and stillness. Who amongst you can deny experiencing the internal and external tides of emotion, the ebb and flow of optimism and pessimism, of memory and thoughts as they appear and disappear as if they have floated in on waves from nowhere? And who amongst you has not tried to control these internal and external forces, even to the point of denying their existence?

“Yours is a planet of saltwater oceans. Accordingly, your blood and tears are salt water. Salt is cleansing and purifying. Your salty tears are meant to assist you in achieving balance as the water in your bodies seeks its own level. Let the tears flow, and even assist them. Use water to encourage the release of the energy. Cry in the shower or bath, while washing the dishes, when walking in the rain. The water of your sorrow will flow back to the sea and into the Earth. Who could believe how much water is in just one body, if the tears of grief and sorrow and loneliness did not prove it?”

Let it be clarified here that Robert is very kindly but radically suggesting that all memories have the potential to be painful. Even the so-called good memories naturally disintegrate and so may eventually evoke a quiet sadness which feels like a gentle but insistent undertow in the currents of the river of our past. We might speak of such emotions as bittersweet, poignant, or nostalgic—all which pull us backwards with their calling. This is not to say that there is anything wrong about such emotions; it’s just that their energy is not flowing forward and outward, completely clear and without hindrance. Once something has been carried onward by the waters of Life—whether it’s a beloved person, place or thing—we must accept that life is continuing to flow and then let that energy flow freely on to its destination.

PRACTICE 1. Our blood is actually a link to our primal origins from the ocean. It is mostly water, and the plasma, or the watery portion of it, contains a concentration of salt and other ions that is extraordinarily similar to sea water.

Run a bath for yourself, filling the tub so you can be as fully immersed as possible. The water should be near body temperature and not anywhere hot enough to make you sweat, but just comfortably warm. Add to the water approximately one pound of sea salt, which can be found at most health food stores. One pound of salt equals approximately 1.88 US cups, so two cups or 300 grams will do just fine.

Sea salt is also easily available in bulk online. (See Resources at the end of this book.) Often the store will carry different kinds of salt, and for our purpose the optimal is one that is dark with minerals—quite greyish in color, although it tends to be the more expensive—so the cheaper white variety is quite acceptable. Avoid any customized mixes with herbs, oils, and scents—you want just plain sea salt. If sea salt is not available, simple kosher salt will do. Along with the salt, add one pound—two cups or 300 grams—of baking soda—also known as sodium bicarbonate or bicarb. Epsom salts are not actually salt but magnesium sulfate, useful for swollen feet and sore muscles, but you could add a little of it as well if you like.

Salt will increase the density of the water, making your body slightly buoyant. The bicarb will balance any harshness of the salt while neutralizing

acid body wastes. Turn the lighting down low or off, maybe with a candle safely lit nearby. Invest in an inflatable bath pillow, which uses suction cups to attach to the tub and greatly increases comfort. (See Resources at the end of this book.) A damp cloth over the eyes will be soothing as well. Lightly rubbing a soft-bristled brush on the hands, arms, elbows, knees and feet will stimulate the skin and blood vessels to invoke increased circulation.

Add gentle music if you like, preferably instrumental, meditative “OM” tones, or whale and ocean sounds, but that’s up to you. (See Resources at the end of this book.) I often use this time to practice feelings of great fullness (see Chapter 11-VI) or a Golden Key for myself (see Chapter 20). Twenty minutes adrift in this womb-like environment will bring feelings of comfort, support, and safety to a grieving body. The increased buoyancy will lighten and even release any feeling of resistance.

While resting quietly in the water, flex your fingers and toes, which signals to the body’s bio-structure that “there is still life in these old bones” which continue to be interested in seeking activity and experience. Open your mouth and eyes wide several times, making a “laughing lion face” which will bring energy to the surface. Roll your body very slightly to the left, then to the right and back to the left, rocking yourself in what can only be described as a “hammock of water.” If there’s room, flex your legs, ankles, shoulders and elbows. In a very real way, you are recreating what you once experienced in the womb, only now you can actually breathe in real air—so play with your breath and watch how your body responds. Let yourself soak it all in, you lazy thing.

If, at another time, you find that your body wants the water to be warmer or even hot, or that adding a little nice-smelling bubble bath enhances the experience, by all means follow your body’s guidance. Other exploratory options could include imagining the water filled with light, or turning the shower on for a bit to enhance the sensory and auditory experience; perhaps kneeling to heal under the shower while the bath water is draining away (see p. 135). You could envision the shower as light as well.

Always take very special care when standing to shower away the salty water, or when getting out of any warm or hot tub. Because you have become so relaxed your blood pressure may have lowered, so gradually move from a reclining to a sitting or kneeling position and rest a bit before slowly standing up—otherwise, standing too quickly might cause the body to faint. If the tub is slippery, consider making it safer by applying adhesive non-slip treads. Drink some cool water during the bath, and also after drying off while you sit quietly or lie down to rest some more.

You may notice that your fingertips became wrinkled during the time you were adrift in your own private lagoon. Recent scientific studies indicate that there is very good reason to believe that this is a neural responsive trait that gives us “treads” on our fingertips, which channel water from our fingers to

improve our grip during wet conditions. It also appears to allow ease of moving about in shallow ocean waters over slippery rocks in search of food. This is yet another indication of just how inseparable we are from Nature. This practice can help us reestablish the feelings of our primal oceanic connections.

PRACTICE 1: VARIATION. If you are fortunate enough to have access to a swimming pool, or better yet, a lake or an ocean—float away.

PRACTICE 2. This practice is presented as one of water because of its fluidity—meaning that like water, it can assume other manifested forms of varying solidity within space. And so it could also be called a practice of air, fire, and spirit. Its great similarity to the practice called The Golden Key will be more apparent when encountered in its presentation later on in Chapter 20. Indeed, all the practices in this book are, in some way, linked to one another; all lead to similar places in different ways.

Its power is in its simplicity as well as its variability, because it can be done anywhere, privately or publicly. Envision yourself standing, sitting, walking, running, lying in a channel of energy. This channel can take the form of a waterfall, a tube of light, a shower of wind, even a gentle dusting of snow. The energy can be experienced as water, mist, fog; white or any color of light; cool or warm breezes; even sound—and all can be combined in the channel. However one wishes to experience and manifest an idea of energy, it must be with the unwavering confidence that it will be of the highest, positive vibration. Let yourself be washed and purified by it—all you need do is let it flow over, around and through you. While it often comes from above, it could also come from below, or even from all directions simultaneously, including within.

For example, when riding the New York subway, it's not unlikely that there might be something going on that begins to disturb my inner sense of peace—an inconsolable baby; a discontent couple; an angry prophet. My task is not to increase my concern with the disturbance, but to bring myself back to my inner spirit center. I imagine a tube of bright, golden white light sliding down and shimmering about me, quickly becoming so dense that if my eyes were open I wouldn't be able to see anything going on outside it. Fairly quickly, stillness and calmness return, and then I realize that somehow, stillness and calmness have also seeped into the environment around me—the child is sleeping; the lovers are hugging; the prophet is shaking the dust from his feet as he departs the train at the very next stop.

Try this and see what happens when you're waterlogged from over-soaking in grief, or feel yourself being stretched out of shape by the pain of another or others in your environment.



III ~ CRYSTALLIZATION: PRACTICE OF EARTH

“Man is made in the image of God simply because he holds
within his physical form all the elements that exist in the universe.”

~ *A Spirit, Theodore Parker* ~ ¹⁶

Tim once shared that he’s noticed some embodied people on Earth 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. He 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 Risen Loved Ones. When we are passionately connected with Authentic Self we know there is a great mysterious truth going on right in our own body. All of us can connect with this experience in some way.

I’ve also noticed that many people who are grieving will often clutch or rub at their own heart, or somewhere in the chest or solar plexus area of their body. If asked to describe how or what they’re feeling, they can sometimes verbalize it as dense and heavy, or taut and trembling, or hollow and empty. While it’s true that being able to put feelings into words helps move them up and out—thus bringing some relief—often the grief-weary mind is unable to put words to feelings. And yet, with or without thought, the feelings want to be found and so must be acknowledged and then felt if there is to be any transformational movement.

¹⁶ *Flashes of Light from the Spirit-Land, Through the Mediumship of Mrs. J.H. Conant*, compiled by Allen Putnam (Boston: William White & Company, 1872), 145.

Rocks are made of many of the same minerals as our bodies, and also intimately resound with the interpenetrating vibrations of earth, water, air, fire, and spirit. The following practices are explorations into these five terrestrial dimensions of elemental realms—of which we are an inseparable part—and for pondering how we can transform the ways in which we feel our grief.

PRACTICE 1: AIR OF EARTH. Find a stone, which when placed upon your chest and while lying down will be heavy enough to exert a bit of pressure—but not so heavy that it's uncomfortable or makes it hard to breathe. A good-sized beach or river rock that's been smoothed and shaped by many centuries of running water is a fine choice, but you might be particularly drawn to a large chunk of crystal or other mineral, and not necessarily smooth. Perhaps you have a favorite red brick discovered in the ruins of an old foundation, or one of glass from an antique shop. You might have a stone that you found many years ago as a child, and which has special meanings vibrating within.

Next, lie down comfortably on a bed or on the floor, with or without a pillow, and see if you can find the exact, precise spot where you can place this weighty element on your chest in such a way that it feels as if it's a natural part of you. Turn the stone this way and that. The correct spot might be in the middle of your chest or higher up near the throat, or lower on the sternum, or to the left or right. You should be able to rest easily with it there while breathing in and out.

Continue to breathe in and out, as if you can feel the air moving through the stone. Do this for as long as you like. Experience how it feels. That's all there is to it. Just take care that if you fall asleep the rock won't damage anything if it tumbles off.

This practice will unblock and open the heart area, melting and releasing coagulated sadness while soothing fear. It is also a marvelous way to calm the energy of an anxiety or panic attack and to soften anger. Let yourself be mindful of what happens to the knot or the emptiness after a few minutes of breathing through the stone. You might feel as if the stone grows lighter or heavier, warmer or cooler. Someone once described their experience to me as “musical.” Many people become aware that there truly is intelligent and even conscious energy life within the stone.

You might want to place the stone on your forehead, shoulder, a hand or leg. Follow the feeling—there is always magic waiting to appear when the spirits of human and mineral begin to speak to one another.

Speaking of intelligent life, certain cats are skilled at substituting for a stone. I call them “healer cats.” A healer cat will often climb onto your chest because it recognizes what's going on. Or you can gently place it there to see what happens. It will usually find the right spot and settle down, and begin purring in a way that you probably never heard before. A non-healer cat will

just leave, so don't take it personally. I don't know if any other small animal can do this, but I encourage mutual and respectful exploration to find out.

Breathe in and out through the healer cat. And although this next instruction sounds wrong at first, breathe golden light in through your nose and the dusty clouds of the accumulated less-than-good feelings out through the cat. Healer cats have the innate ability to absorb the negative energies of the dust and transform them into clean energy, and they actually like doing this. Do not underestimate the power of feline solar panels.

If you feel too uncomfortable or worried to allow the dusty energy to be absorbed by the healer cat, it's quite alright to envision any color or form of energy that feels better for you. Sooner or later, we must get used to the idea that we get to shape our experience of our world in any way we want, and that it will be accepted and realized by Creative Source.

Some years ago, as a friend of mine was transitioning due to cancer in her head area, I suggested she try this approach with her cat, Autumn. And so she did, but Autumn got up off her chest and wrapped herself around my friend's head, like a luxurious furry turban, vibrating with a deep, deep purring. My friend would then fall into tranquil and soothing sleep as her stress was released. This interaction continued several times a day for a few weeks, and became a very special part of their transition experience.

AIR OF EARTH: VARIATION WITH SOUND. The use of sound waves via a therapeutic tuning fork exceptionally enhances this practice, especially when using some kind of crystallized mineral, such as a large piece of rose quartz. After striking the fork, hold its stem against the stone and let the vibrations pass through the stone into your body. For information about therapeutic use of tuning forks, see Resources at the end of this book.

PRACTICE 2: WATER OF EARTH. The water of which our body is mostly made is there to contain, combine, and transport all kinds of minerals from the Earth. Have you ever smelled fresh soil, moist and heavy with leaf mold and minerals, especially after a rainfall? It will help if you can recall this smell as clearly as possible. If you can't remember, find a way in which you can take a handful of fresh earth, bury your nose in it and reacquaint yourself with its extraordinary qualities—even if you have to use a potted plant or a bag of potting soil. You are going to explore what it might feel like to be a plant in the earth, with its roots reaching far down into the quiet darkness that holds great and nourishing potential for growing, living things. The smell of earth activates the most ancient instinctive functions of our reptilian brain, resurrecting memories when our species lived so close to the Earth that we could barely tell where we began or ended. It is this qualitative experience of wordless immersion into the primordial, underconscious realms that can transport us through a portal of feeling to the ultra-emotional worlds of the Risen.

Then, wherever you are, whenever you are ready, sit or lie down as you choose. Close your eyes and bring your mind to a place that feels quiet and become soft and calm. Ask your Spirit Guides or a Risen Loved One to place a protective sphere of blue-violet light around you that radiates, for now, with a low and gentle glow. Try to see this glow with your mind's eye.

Take some long, deep breaths, in ... and out. Think of a breeze as it moves through the branches of the trees, sighing as it lifts and lowers the branches with gentle ease. As you breathe out let yourself sigh as the branches do. There is a silent voice behind your breath and power behind the voice. Like the blue-violet light that surrounds you, this voice is gentle and kind.

Continue to let your sighs move as they will. If you feel tears, let them come, for your life is a watery process on a watery world. Tears are salt water, and salt is cleansing and purifying, like sleep. If the tears feel overwhelming, lie down if you haven't already, and let them flow over you and through you—this will eventually pass. If you feel too tired to go on, let your body rest or sleep. This may happen a few more times when you come to this place again and if it does, answer your body's needs and thank it for letting you know.

When you can come back to this place and can bring your breathing to a quiet and easy rhythm, close your eyes and bring your attention to the area above and between your eyes. Although your eyes are closed, there is a light there—a small, softly glowing pearl. This pearl of light is intelligent and will listen and respond to you without resistance. It doesn't matter how, but bring this pearl of light down your spine, and then down a bit more into the base which supports you. Let this bead of light rest there, shimmering and pearly. There is a gentle sort of pulsation around it—glowing more and then less. Bring more glow to it ... watch and feel it get stronger and brighter. Try making it as bright as you can, and then as dim.

Now let it glow as brightly as possible, and gently move it further downwards. You are going to send this pearl on a journey down into the Earth, and travel with it as it descends through whatever you are sitting or lying on—through the chair, bed, or floor, through other ceilings and floors, on, on down until it reaches the ground. Continue on down through the ground, where there is no light, only quiet darkness—utterly dark and still. Remember how you were asked to reacquire yourself with the smell of earth? Now seek that scent of freshly damp, warm dirt. The pearl is like a lamp lighting the way. There is a living intelligence to it that is ancient and wise and smiling. It is also seeking the smell and knows exactly where to go and what to do. Let it go. The smell of earth will grow stronger as you continue to breathe in and out.

You will eventually become aware of another light, softly blue, glowing and pulsating somewhere beyond your pearl. It is this which your little pearl seeks. This is the internal blue energy field of Mother Earth, and your pearl burrows into it, snug and secure. You will always know that you are close to

this place when the smell of clean, damp earth is strong in your mind. Rest there for a bit, letting the blueness gather around you—it is perceptive and recognizes you. If you can't detect an earthy smell, don't worry, just continue on as best as you can for now. This spiritual sensing ability is often latent in us and needs some initial nudging to become activated. With repetition and conscious intent, the delay will eventually turn into a manifestation.

When you feel ready, bring your pearl back up through the Earth, and with it some of our planet's gentle blue energy. Bring the blue light with you back up through the ground, through the ceilings and floors, and finally through that which you are resting upon. Continue to bring the blue light up through your spine and into the back of your neck, and on up to the very top and center of the crown of your head. Let the blue light then flow in a stream down your face and chest, down your legs and then up over your back again to the crown. Continue this circular movement with the light. Let this light circulate and soak into every part of your body and into every cell—bathe yourself with it. Soon you will be glowing—you can almost see blue light peeking from beneath your eyelashes. Do this for as long as you want.

When you feel ready, slow things down and bring your awareness back to your breath, and just continue to breathe for a while. Rest, linger, and sigh. Let the sighs be ones that feel thankful. You may trust that you are well taken care of as you now go on with your day or night.

We can journey to connect with Earth's energy whenever we want, wherever we are—while waiting for something or someone, or even in a jet plane high above the land. When I journey in this way, I reconnect with that of which I am so inextricably a part. I feel welcomed and nourished; a feeling that says "I'm home." This feeling reassures me, "Here you belong."

If you had difficulty seeing blue energy with your mind's eye, light a candle in a safe space and closely observe the blue color at the base of the flame. If you have a gas stove, a low-burning blue flame will also suffice, as will a blue votive candle. Darken the room and observe the blueness of the flame. This color is very close to what I see when I journey down into the Earth. Watch it without thought or comment as it burns with its own life and intent.

PRACTICE 3: FIRE OF EARTH. For most of our evolutionary history, humans have been in direct contact with the ground. Concrete, asphalt, and plastics are increasingly separating us from such contact. Walking barefoot on the grass or ground for at least 15 minutes, especially in the morning when the dew is still there is an exceptionally powerful way to restore the fire of one's vital energy.

"Earthing" or "grounding" remains a subject of debate amongst health professionals. Yet it is also supported by emerging scientific research that shows how conductive contact with the Earth induces healthy electrophysiological changes that stimulate physical and emotional health. The

immune system of the body functions optimally when it has an adequate supply of electrons. The Earth maintains a negative electrical potential on its surface, and when one is in direct contact with it—walking, sitting, or lying on it—the body attracts and conducts the Earth’s free electrons. When electrons are raised in this or other ways, they become “thermally excited” and are elevated to a higher energy level, thus thermally invigorating our energy as well.

Some recent studies support the idea that Earthing can improve imbalances that stem from stressors such as grief—including sleep, heart rate and blood flow, and the stability of the autonomic nervous system. Regardless of the final verdict reached about the actual benefits, it is still a beneficial practice to bring one’s self into contact with as much of Nature as possible, and in as many ways. Obviously, Earthing would not be feasible during the winter months in certain areas, but one might wonder if even having a box full of earth in which to rest the bare feet could be beneficial. Of course it might need a cover if there are inquisitive children and animals around.

The practice of kneeling is also one of Earthing, and will be offered again further on as an especially empowering way to raise our vibrations of physical and spiritual health, or “kneel to heal.” Some people might object to kneeling because it seems religious—and it is, but in a particular Risen idea of what “religion” means. St. Augustine came closest to this idea with his suggesting the Latinate word *re-eligere*, “to choose again”—the conscious recovery of the link with Creative Source that our fear of death has seemingly severed.

As a bipedal species, we spend most of our time walking and standing on our two feet, sitting on our one posterior, and lying flat on multiple contact points. All these positions offer varying ways of connecting with the Earth. Probably the position we least activate is kneeling, which is yet another way that offers the experience of connecting the four points of our knees and feet in a pyramid of energy formation. This position has the effect of allowing energy to flow up through the pyramid and into our cranium in a way that opens our awareness to yet higher, concentrated fields.

The practice of kneeling is as simple as it is powerful. Try it and see. If you feel your body wants to kneel more intently upright, or casually slouch closer to the ground, let it relax into that position; also do whatever you like with your hands. If your arms and hands or even head and voice feel like making some kind of movements, allow them to do so—they are reacting to the link with the new and different flow of energy in a dance of the Spirit. Kneeling for a bit while in the shower may bring an even more intensified experience.

PRACTICE 4: SPIRIT OF EARTH. This is a somewhat odd practice, a weird way to move about on the planet, although it wasn’t unusual to humans not-so-many millennia ago. Another way to say it would be “a way of *nyrd*”—as intended by the original Germanic concept of *destiny*—from the Latin *destinare*, meaning “make firm; establish.” And what we want to establish through this practice is

a firm connection with all the other living beings of the firmament—the overarching fields of Nature that embrace us—and of which we remain mostly unaware through our constantly ignoring them.

Perhaps there is a small grove of trees or a walkway that is lined with flowers through which you often pass on your way to some destination. Probably you never notice them, and wouldn't be able to say how many trees there are, or even what species of plant they could be. But what if these living things were more than things—what if they were actually beings or people? Well, believe it or not, they *are* beings and people. And like people that you notice and acknowledge, they will notice and acknowledge you back. This practice is yet another way to experience energy—which is Spirit—and the exchange of it—which is communication.

Instead of ignoring these beings, stop and really look at them. Notice how each one is incredibly different, with a unique feel—quirky, curious, and even humorous. Then acknowledge each one by giving some kind of greeting, silently or out loud if you like, it doesn't matter. What matters is that these beings, who are enlivened and enlightened by the same Spirit of Creative Source as you are, will, at some level, become aware of your acknowledging them. They will feel your interest as well as your emotions toward them. And if you remain open you will be able to feel their energy focused upon you. This is just what you want to feel when connecting with a Risen person.

Can you feel what it's like to feel the presence of these beings? Just as you would sense the feeling of being surrounded by dozens or hundreds or even thousands of personalities in some kind of group event, can you sense trees, flowers, other plants ... and even things that perhaps, up to this point, you have never thought as being alive? Rocks, clouds, streams, beaches ... park benches, lamp posts, mail boxes ... churches, barns, cars ... chairs, ceramic bowls, gently glowing candles ... allow yourself to feel the great fullness of all the individualized forms of life around you. Allow yourself to feel them feeling you. Allow yourself to feel and realize that you are never alone, no matter how much you might have indulged in such ideas before. Can you now, or at any time, bring yourself into such a mindful state of awareness to notice that your surroundings, within which you are immersed, have become glowing with the previously unseen and unfelt energies of the *numinous*?

For those who enjoy the current renaissance of the realignment of the *nyrd* with science, the new research field called *plant neurobiology* has reached the consensus that plants not only talk with one other, but exhibit a form of intelligence similar to animals. Biologists and biophysicists have documented plant behaviors and communications strategies that are practically the same as those of human consciousness, meaning that they not only talk, but also react, listen, and respond.



IV ~ ILLUMINATION: PRACTICE OF FIRE

“To enter heaven you must bring heaven with you.”

~ *A Risen One* ~

Feeling tired, exhausted and fatigued during grief are down-cycles and the time for quiet respite—so let yourself rest. Don’t permit the mind to dwell on any particular thoughts—let them come and go like autumn leaves floating by on a gentle stream.

PRACTICE 1. Find a place where you can easily sit or lie in some gentle sunlight. With your eyes closed, let a patch of sunlight shine on the face and on the chest and heart area—just a bit of warming with a gentle glow—nothing more. Sunlight is deeply healing and will slightly raise the vibration of your body’s molecules as it warms and relaxes the muscles.¹⁷

Breathe in through the nose and out through the mouth. See if you can envision the sunlight entering your body through the heart as you breathe in through your nose. As it comes in, envision it as golden light. As you breathe back out through your mouth, see the breath as grey clouds of dust. Each time you exhale, the greyness becomes fainter and fainter, until you are breathing only golden light in and out. The lower energies of the children of the dust—*anxiety, fear, worry, doubt, frustration*—will eventually transform into calming and healing energies of light. If you like, you can express any prayer or mantra while doing this.

¹⁷ This is not to be misconstrued with Surya Yoga—or sun-gazing—a practice that should never be attempted without proper information, training and an appropriate teacher. Until then, keep the eyes closed and don’t forget the sunscreen if you need it.

If there isn't any sunlight available, try imagining what it would feel like to have a warm spot of sun illuminating your face and chest. Visualize breathing the light in through your heart and out as vanishing dust in the same way prescribed above. You could also try a therapeutic sun lamp, the kind used to treat seasonal affective disorders.

This ritual is a good time to practice uplifting thoughts about our Relocated Loved Ones. Worrying that they're in pain or in a bad place is counterproductive and works against our own healing. It's safe to say they're in a good place. If you can't convince yourself of this, pronounce the following blessing: "[The loved one's name], your soul now rises in glory, rests in peace, and everlasting light shines upon you."

Continue to invite Risen Healers to assist your own healing. Say: "May all those who are interested in my well-being assist me now."

Allow yourself to relax into the gentle, sunny warmth of accepting that your request will be answered without fail. Relax ... *and rest*.

VARIATION WITH MINERALS AND SOUNDS. Enhance the previous practice of Earth by bringing your special stone with you, and maybe a tuning fork, while you relax in the sunlight. (See Resources for tuning fork information.)

PRACTICE 2. When we are bodily worn out and spiritually exhausted, fatigue sets in. It's our body's way of telling us it's time to stop whatever we're doing and rest. If we do not honor the body's messages, it will continue to lower the energy until we near or cross a line between wanting life and not wanting it.

Yet how many of us heed our body's innate wisdom, and instead listen to those mental voices rebuking us as lazy, irresponsible, and even weak and sinful? How many of us listen to the messages of the world, especially those of the media, warning us that "it's flu season again"—which we must believe if we want to stay safe—and we can only stay safe by first believing we are weak and that only spending time and money on a certain product will protect us?

Instead of repeating "I'm going to get sick" or "I'm unwell" we make declarations such as "I reject any ideas of becoming anything other than strong and healthy," or "this illness is done, over with and gone." This is hard to do while in the midst of illness, but with a little repetition it will have the effect of reversing the body's energy wheels and make them re-spin in a healthy way. While this technique can be used to ward off illness, it can also slow it down enough so that the body's natural healing aspects can bring it to a quicker mending.

While readjusting the mind's thinking, you can greatly help by increasing the feeling of being in the body. When most of us start feeling ill, we tend to distance ourselves from being in the body, so we might turn to things that will numb it or switch off the connection in some way. Although it seems counter-

intuitive, we must go *towards* being in the body—and even more intensely.

Start with a finger on one hand. Concentrate on it so that you can feel only that finger, so much so that it stands out from the rest of the body. Then increase the feeling, as if trying to make a light bulb or candle flame glow brighter, until you can really feel the presence of your life energy in the finger. Then go on to do the same for the other fingers, and then the hands, arms, toes, feet, legs, torso, head, and so on, in any order you like. This is essentially like blowing on an ember and making it glow brighter, which will invigorate and stimulate the body system's natural healing process. It is announcing to the body, "I love and care for you, and will not abandon you; I am staying."

The best time to do this is just as you're feeling a possible malaise coming on, and it will often stop it in its tracks. But doing this even during the illness will help. It can be done while lying in bed at night, or while walking, riding the bus or train, or driving. It also works wonderfully to counteract any bit of weariness that starts setting in. But—if you are truly fatigued, heed the body's pleas to immediately retreat to a restful place.

Perhaps the most important thing to keep in mind, and which many of us will often forget, is that many of these practices—and especially this one—utilize earthly time in specific and cosmically wise ways. In practical terms this means that we will experience delays. But such delays are not because we have forgotten to do something just right, but because that is the way things grow after being planted in the earthly realms. Do not give up on the implanted seed because it is out of sight and not immediately bursting forth with fruit. Relaxing is the allowing, and the result is the reward.





V ~ RESTORATION: PRACTICE OF SPIRIT

“And if my mind be lifted up from the Earth,
I will draw all essential elements unto me.”

~ John 12:32 ~ ¹⁸

Life on Earth is the ultimate organic process, as the various elements arrive, coalesce, form and then depart in waves of energy and experience. The densities of water, air, earth, and fire rise and fall, ebb and flow, all shaping and moving within a matrix of what the ancients sometimes called the fifth element; ether; akasha; the pre-substance of form—*Spirit*. Spirit is the prepared ground out of which everything planted arises and grows—the pattern of all patterns from which everything manifests and obtains its sustenance. It is the unseen that can be made seen. It is that which is impenetrable made penetrable; dark made light; transparent made apparent. It is Spirit that is wrought into people.

In various ways we have been exploring the paradox we are faced with when we try to reconcile or balance our grief while sitting on the see-saw of two opposing beliefs—on one end is our fear of death which ruins and ends everything, and on the other end, our unrelenting desire for more life never-ending. In the middle is the suspension of belief, an anesthetized limbo which may bring temporary rest and relief but is still based on fear and limitation, and so prevents growth and transformation. However, this middle place of temporary rest, which is *now*, can also be the launching pad from which to ascend above the restrictions of the pendulum.

¹⁸ A Risen rendition of the biblical passage, it refers to the Principle of Attraction.

It was noted earlier that the Risen collaborators of this current work aspire to convey a stimulating and novel concept of *resurrection*—the rising above the Earthly pendulum. Another way to speak of resurrection is *restoration*—they are essentially the same. To be Risen is to rise above the psychological gravity—to let go of the weight of both memories and beliefs and then rise above them—while simultaneously awakening to this rising. This awakening is a restoration to awareness of Authentic Self and of immortality. Our grief is the gravity and our beliefs are the weight. To arise or awaken in the present is to be conscious as our Risen Loved Ones also are now. This awakening becomes a shared conscious experience of mind and emotion that reunites us with the Risen, above and beyond the finite pendulum of fixed beliefs and frozen memories. We can arise in emotional ways even while still on the Earth.

Every apparent death is an actual restoration. To be free of any belief that says otherwise—to rise above it—is to be free to live fully. To be free to live fully is to become aware that as a forever-living person we are each already on an individual, eternal adventure of immortality—just as our Relocated Loved Ones are. Although not the only way, here is one by which we can mentally resurrect our spirit and rise or relocate above the pendulum of grief.

PRACTICE 1. You could do this imaginal practice anywhere—alone or surrounded by people; if the environment is quiet or noisy; while walking or lying down. It helps to close your eyes. From within your mind, notice that when your arms are outstretched at shoulder's length, your body could be said to resemble a see-saw with your head in the center. Allow your thoughts to slow down in this center and subside, and let your last thought be “rest.”

Imagine that at least two people—but possibly more—who are Risen and you most likely know very well, are slowly descending toward you from somewhere above, or stepping forward into your space. Perhaps they look like angels with wings; or maybe they appear as shapes of light. They could even be saints or other revered figures. Whoever they may be, your trust in them is absolute and unquestionable.

Your eyes are closed, your face is relaxed and your breathing strong and steady as you imagine them collectively positioning their hands under your outstretched arms and lifting you up ... up ... up ... light as a feather. You might rise only a few feet, or perhaps many more. How far do you want to go? Tell them.

Acquaint yourself with the freedom of letting go of your Earthly beliefs about grief for a bit. Allow yourself to forget them and to feel lighter in some way. Feel your inner spirit lifting you up a bit, then back down; then up again and back down. Breathe in as you go up, and out as you go down. Each time your spirit becomes lifted, see if you can imaginally feel the tips of your toes at the very precise and delicious millisecond they lose contact with the ground.

It is totally up to you how far you go, for how long, and where. Let yourself become consciously aware of this possibly different and novel direction. If you bring thoughts with you, let them be of the highest vibration that will raise your spirit, and of only those things which are good and true.

PRACTICE 2. This practice might seem more earthly than Practice 1. This is so in a certain sense, yet it is particularly transformational in the way in which it divides terrestrial psychological and emotional “veils” by both physically and imaginally crossing oneself over the unseen place between physically what-is-here and spiritually what-is-*near*. In a way, this is resurrection—the freeing movement from the lower to the higher. And it is also restoration—the return to the realization of how much bigger the Universe is than we’ve been assuming and behaving.

Find a fairly large and unobstructed space, such as an auditorium, a church, or a public atrium, but a meadow, a beach, or even a parking lot or tennis court could serve as well. Situate yourself where you’re at one end and facing the side farthest away from you. If there is some music that would help you reach deeper, sensitive areas within, you may use whatever device that is easiest for listening and focusing. (See Resources at the end of this book). Make yourself as comfortable as possible, so that you can sit or stand for at least 15 minutes while you contemplate the far side, which will become your goal to eventually reach. Any mindfulness or light meditative practice is especially useful to become grounded in the what-is-here of your surroundings as you rest in the initial waiting. Be especially aware of the light, sounds, and temperature of where you sit; simply feel what is here.

When you feel that you are as fully attentive as possible to the present of your presence, begin to imagine that there is, over at the far side before you, the place where you would like to be—which could be a job, a relationship of some kind, a state of being, a new home, or a place where you and a Risen Loved One could sit and commune together, such as a park bench.

Continue to rest in nonjudgmental openness as you contemplate, with as much detail as possible, what it would be like to actually be there, work there, live there, laugh and love there. What would it *really* be like? What would it *feel* like? Would you look and feel different, act differently? Would you be wearing different clothes; would your face and voice be different? Would you be, in some way, a different person? It’s like imagining what it would be like to be a famous person you admire, or someone you envy for their perceived success. Perhaps it’s a business you’ve always dreamed of starting. Or maybe it’s a loved one who has relocated via Risen transition, recently or years ago. Can you begin to place yourself there *now*, so that you are so very mentally and emotionally *there* that your body begins to long to be there as well?

This feeling of bodily longing is the signal to begin physically moving toward the place across the way before you. Move as deliberately yet

unhurriedly as you possibly can, taking care to maintain the mental and emotional feelings that have responded and risen in your body, and which will now carry you over the bridge that gently unfolds before you as you take one mindfully physical step at a time. Take your time, and see if you can somehow discern when you're actually crossing over or through what was before an indiscernible line or zone of energy, and emerging into a place that feels altered in some way. What-was-near has now become your new *what-is-here*.

When you reach your destination, stand or sit there for at least 15 minutes, and then for as long as you like while allowing yourself to soak and bask in your new surroundings. You can close your eyes or keep them open. Say things to yourself like “So *this* is what's it's like to be where I once imagined. Now I'm actually *here*! It feels good; it feels strange but exciting; I *like* it!” For a brief moment gaze back to the place from where you initially set out from—it may seem distant, hazy, a thing of the past. Say things to yourself like “That's where I once was, although my memory of it is a bit blurry—it even looks blurry from here; I'd like to forget it for now. It's feeling good to be where I am right now, which is where I want to be, and where I'm meant to be. I like it here, and I not only want to stay, I want to *thrive* in this place!”

If your intention was to be with some Risen person or persons, in your mind wave and send greetings as you get closer. At first you can just barely see them off in the misty distance, but they soon become more visible as you allow yourself to also hear their ecstatically joyous praise and warm congratulations as you finally enter their space. Feel and hear the embraces, the tears, the laughter, the cries of surprise. Sit with your eyes closed or open as you tell them how you got there, and listen to them share how they watched you cross the space as they gave out cheers of encouragement—they weren't even sure you could hear them, but they knew you would make it! Allow yourself to feel the triumph of reunion, of the restoration of what-was to what-is.

Eventually a kind of twilight will descend about you, as you intuit that it is time to return back from whence you came—which actually no longer exists, and so you can only go forward, changed and evolved in some way that will bring new moods, new understandings, and thus new behavior, flowing you ever onward instead of continuing the old existence of stuckness.

Even as the imaginal paradise and its dwellers fade, you will continue to hear their grateful *good-byes!* and *see-you-soon-agains!* You will carry this experience and all its feelings with you as a treasure-box of priceless gems, because you have now become the bridge that carried and connected you to the new land. Now that you know this, give thanks, rejoice and explore as you continue to carry these newly-created riches with you.



VI ~ EXALTATION: PRACTICE OF GREAT FULLNESS

I am the wind which breathes upon the sea, I am the wave of the ocean,
I am the murmur of the billows, I am the ox of the seven combats,
I am the vulture upon the rocks, I am the beam of the sun,
I am the fairest of plants, I am the wild boar in valor,
I am a salmon in the water, I am a lake in the plain,
I am a word of science, I am the point of the lance of battle,
I am the God who created in the head the fire.
Who is it who throws light into the meeting on the mountain?
Who announces the ages of the moon?
Who teaches the place where couches the sun, if not I?

~ *Amergin* ~¹⁹

Each of the previous practices can be the first door that leads into a second one of focused emotional gratitude—the awareness of great fullness—which then gives rise to new joy.

A simple but powerful way to change the momentum of how we are feeling is to mentally go over a brief gratitude list. For those of us already caught up in the momentum of grief and other emotional downers, this is probably all we *can* do for the time being. Before you go to sleep at night, go over a list of five things that you are grateful for—your bed, your house, your companions; the sun, the rain, the air—anything basic that you can easily list. And then go over this list of five things again upon waking up. They can be the same or different five things, and even more than five.

¹⁹ This poem is ascribed to Amergin, an ancient Irish druid-prince.

Ideas about the value of gratitude are increasingly being brought forth by many spiritual guides and teachers. It is clear that encouraging and maintaining an inner posture of appreciation and thankfulness is a healthy thing, which medical research and the biological sciences affirm and continue to confirm. However, the conclusions are coming to us from a mental aspect 99% of the time—meaning that we are given much to think about, and then thinking about it is what we mostly do. We erroneously believe that this thinking is actually doing it. While we may notice the 1% energy difference that is being made in our life from thinking about it, we aren't consciously aware that 99% is missing. The large amount of energy that is absent is the *feeling* of gratefulness, which will be presented from hereon as the feeling of great fullness.

Whereas before our grief might have been draining the life out of our living, we also have opportunities to experience and subsequently understand that there is no such thing as death. This will allow joy back into our living, which is the meaning of “enjoy.” Many people 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, Creative Source is not only in us, but we are also Creator Source. We are the waters of life—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.²⁰

When we express gratitude toward someone or something, it connects us with the good that is already inherent within ourself as we bring it forward into the outer world in some way. This action of connect-and-flow results in an openness that feels better, instead of the less-than-good feeling of shutting off our flow. This action of feeling great fullness is actually activating our sense of appreciation. This sense is, in every way, a real thing. In the plainest of language, appreciation is the very special doodad that allows us to feel our physical materiality connecting with the non-physical reality of Creative Source. It's like a bolt or peg that joins and brings the two together as one. And so feeling the feeling of great fullness to activate a sense of appreciation connects us with Source, which is also and simultaneously our Self.

What follows is a mindfulness practice enhanced by a “feeling-full” aspect that becomes the channel for the outflow of joy. It begins with a thought of gratitude as a doorway into the thinking mind, and then expands further through the feeling of great fullness, which allows the sensation of joy to flow through us and into the world in which we are currently living.

Like air and breathing, the substance of great fullness is always available, for it substantiates our visible and invisible worlds. It is that in which we move

²⁰ “Consider the lilies of the field ...” ~ Matthew 26:28

and have our being. *Feeling* this substance opens up channels to it and keeps it flowing. The flowing is the feeling of great fullness, which is also joy. Because this joyful substance of Life is always available, this practice is not difficult. If done enough, the only thing that might become difficult is not doing it.

THE PRACTICE. Start with any easy thought of gratitude, which is the mental flint that sparks the flame of feeling. As the feeling ignites, quickly let go of the thought and continue to feel the feeling.

For example, after a thought such as “I am grateful for the sun” or “I have gratitude for my health” or “I am grateful for this being’s love,” immediately raise its vibration by changing it to “I *feel the great fullness* of the sun” or “I am *feeling the great fullness* of my health” or “I *feel the great fullness* of this being’s love.”

Then declare that you feel—not have, but *feel*—gratitude for anything and everything, and then allow yourself to actually feel it. You can also use the word “sense” instead of feeling. Even if you weren’t feeling gratitude, announce that you do now. Use your mind to spark the flame. Do it for *everything*. Fan the spark into transformation which transforms beliefs, so whether or not you believe this will work doesn’t matter. The power of Love, which is what this energy of choosing great fullness is, removes all obstacles to Life. The only way Love can’t do this is if you choose otherwise.

“I feel the great fullness of my ever-increasing or perfect health; my perfect circulation, my perfect lungs, my perfect spine, my perfect digestion, knees, heart,” and so on. Adding the word *perfect* increases the constructive energy. Use other enlightening words to enliven and enrich the feeling. Creative Source modeled this for us from the very beginning, creating something and then pronouncing it “very good.”²¹ If you don’t already believe in the energy of words, experiment as a Co-Creator and assess your own personal evidence.

“I feel the great fullness of the cellular health and happiness of my body; of my shoulders; my hips; my knees; my digestion; my eyesight; my heartbeat.”

“I feel and sense the great fullness of my peaceful home; the great fullness of a perplexing relationship; the great fullness of my job’s potential.”

“I feel and I sense the great fullness of the rich green of those trees; the symmetry of this blade of grass; the silky wetness of this precious rain; the warmth of the sunlight dappling on my face; the flight of that distant bird; the antics of this silly cat. I open myself to the great fullness of the exact moment a snowflake alights on my tongue. I allow myself to enjoy the great fullness of this tumultuous thunderstorm that just opened up on umbrella-less me.”

²¹ “And God saw everything that He had made, and behold, it was very good.”
~ Genesis 1:31

“I feel the great fullness of this glass of clean water; the taste of this delicious yogurt; the shine and design of this interesting spoon.”

“I feel the great fullness of this toothbrush; the coolness of this sink; the instant running water; the underlying life of that crying baby; those laughing tourists. I feel the great fullness of my smile.”

All of the above suggestions are about elements and experiences we would likely label as positive. But what about seemingly less-than-positive, even painful things? I can also let myself feel the great fullness of sadness; my tears; my body’s aches; the anger; the loss.

“I feel the great fullness of my sadness, but also of my breathing as it helps the sadness gently subside into calmness and peace. I allow the tears to flow and let myself feel the great fullness of their tender and caring caresses on my face. I sense the great fullness of how the tense anger I’ve been hanging onto all day is finally becoming feathery light and dissolving away. I feel the great fullness of the energy gently draining from this headache, as I let my eyebrows and shoulders release and relax, and as I feel the great fullness of this soft pillow and comfortable bed that so faithfully support me.”

“I feel the great fullness of the tides of my grief washing in ... and out ...”

Extend yourself even further: “I see, hear, smell, taste, and touch the great fullness of the world within which I am immersed.”

“I see the great fullness of this windy, blue winter sky. I hear the great fullness of that flock of noisy starlings. I smell the great fullness of this baby’s hair. I taste the great fullness of this new autumn apple. I touch the great fullness of this antique table. I feel the great fullness of my friend’s presence.”

Proclaim great fullness as much as you can for a day, or for parts of it. Move through each day riding a wave of great fullness from dawn until dusk.

As you’re riding the wave begin to let yourself feel the energy of the wave. Let yourself realize that you’re actually *entering* each of these elements in the world about you, and that the feelings are flowing up and through you and out into the world, as if through a Renaissance fountain of astonishing character and dramatic detail. Flow from one thing to another with the feeling of great fullness.

And then ... instead of thinking in words about feeling great fullness, allow yourself to simply experience it, *wordlessly*. Let the experience be a song without words. A person in the deepest realms of grief is perhaps the one who can do this with the greatest power and the least effort, because they know that words cannot and will never adequately describe their present experience.

I am the feeling of great fullness.

At the end of the day take the feeling of great fullness with you into sleep, whether it's joy, sadness, relief, or a mixture of them all. "I feel the great fullness of this day as it departs, to never happen again: fair thee well; this old creaky but comfy bed; the warm embrace of this soft pillow; these supple sheets; the quietening darkness. I feel the great fullness of all sadness subsiding, of any anger drifting away." Float on ever-more-gentle waves into your world of dreams, bringing peaceful joy, the slowing down of your energies, an awareness of consciousness dimming with the light. "I feel the great fullness of the unending mystery of my life."

Express an awareness of gratitude upon awakening and before getting out of bed in the same way as you did falling asleep.

If, for any reason—it doesn't matter why—you find that as much as you'd like to feel the great fullness of your life you just aren't feeling it—meaning you're resistant to it. So there is still something a bit simpler you can try. Whatever you are looking at, begin to state that there is something about it that you like—even if you're not sure if you like it or care one way or another.

"I like the sun." "I like the moon." "I like the stars." "I like naps." "I like flowers." "I like animals." "I like water." "I like chocolate."

You might then experiment with getting a little more specific. "I kind of like the color of that person's sweater." "I sort of like the glitter on that one's sneakers." "I think I rather like the design on this book cover." "I like the way the trees are looking this sunny Autumn day."

That the subjects here appear insignificant and of little consequence is what makes this approach so potentially powerful. It's quite easy to say we like something that doesn't seem monumentally important, and it is this ease that lowers the tension of the resistance to feeling better. While any actual emotions don't seem to be there at first, the ever-so-slight lowering of your resistance *is* now there, as is the exquisitely subtle body chemistry that is being summoned—just enough to signal to the brain-body to start composing and releasing chemicals inherent in the body that, with just a little bit more amplification, will flow your vibratory momentum in a better-feeling direction.

"I really like how happy that dog looks, walking her human." "I'm liking how it feels on my comfy couch in the quiet of my home." "I like so much that I have hot water for a soothing shower whenever I want." "I like that I listened to my hunch to wear a coat today."

Whether we are feeling much of anything, saying enough "I likes" will begin a momentum which then summons more new and better feelings. Do this for perhaps 5 or 10 minutes and you will find that you will actually feel better, and may even forget that you weren't feeling so good a few minutes ago.

You may notice something in you that sounds as if it resents how easy this is, and will try to get you to stop doing it—this is your undisciplined ego-mind. It will say things such as, “That is so stupid. Whoever heard of such a thing? Anyone who wears sneakers with glitter must be an idiot!” and so on. When this happens, try this: “I like that I can see my ego-mind trying to pull the wool over my eyes and the rug from under my feet. I like that I can just notice this and not have much of a reaction to it. I like that I don’t care about what the ego-mind thinks. I like that I care about what *I* think.”

As stated earlier, when we express a feeling of even slight appreciation toward someone or something, it allows us to connect with the good that is already inherent within ourself and bring it forward into the outer world in some way. There is also an even more profound thing that is entering our life experience. When we consciously choose to summon the higher state of awareness that we desire, and then rest in that state of higher vibration, it is a choice that is coming from an increasing connection to Authentic Self, while disconnecting from the hold that ego-mind formerly had on us. And so in perhaps a very small but real way we have begun rising from the middle of the earthly pendulum. From there we can continue to rise in spiritual ways that will allow us to connect with our Risen Loved Ones.

Walt Whitman’s poetry reveals that he moved through the world with awareness of his own great fullness, experienced as a song of himself: ²²

“... The smoke of my own breath,
Echoes, ripples, buzz’d whispers, love-root, silk-thread, crotch and vine,
My respiration and inspiration, the beating of my heart, the passing of blood and
air through my lungs,
The sniff of green leaves and dry leaves, and of the shore and dark-color’d sea-
rocks, and of hay in the barn,
The sound of the belch’d words of my voice loos’d to the eddies of the wind,
A few light kisses, a few embraces, a reaching around of arms,
The play of shine and shade on the trees as the supple boughs wag,
The delight alone or in the rush of the streets, or along the fields and hill-sides,
The feeling of health, the full-noon trill, the song of me rising from bed and
meeting the sun.” ²³

Mindfully move with conscious purpose through the vibrating substance of Life—feel its great fullness, and your own existence will reflect the living poem of Amergin’s ancient declarations that Life is, and death can never be.

²² Walt Whitman was known to be intensely interested in spiritualism, and felt that he had the potential to be a spirit medium. It’s been noted that he tried to develop as one but for various reasons became discouraged and doubtful about his gifts, although he never stopped believing in the reality of mediumship.

²³ *Song of Myself*, by Walt Whitman, 1892.

As we continue to mindfully journey together and with our Risen Loved Ones, it becomes possible to discover that our world and many other worlds interact 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 as we finally leave and move beyond it. This may all sound paradoxical, mysterious, and mystical—because it all is.



PONDERINGS

~ Air ~

- ∞ Air is always available and my breathing is always with me.
- ∞ Mindfulness takes practice and repetition, which is how the brain learns.
- ∞ I can always start over. I start over now.

~ Water ~

- ∞ I can either battle grief as an alien enemy or embrace it as a personal companion that is part of my nature and my divine design.
- ∞ Memories may evoke a quiet sadness as they fade and then are carried onward by the gentle but insistent undertow in the river of our past.
- ∞ Carried by the waters of Life, I let everyone move freely on.

~ Earth ~

- ∞ Just as I am in a physical body and in a physical place, so, too, are my Risen Loved Ones.
- ∞ I am *myrd* and *wonderful*. And so is everyone else.
- ∞ The grief-weary mind is unable to put feelings to words, yet the feelings must be found, acknowledged, and felt in order to be transformed.
- ∞ When I reconnect with the Earth's energies, I feel welcomed and nourished with feelings that gently whisper, "You're Home."

~ Fire ~

- ∞ Feeling tired, exhausted or fatigued during grief are down-cycles and are the times for quiet resting.
- ∞ "May all those who are interested in my well-being and that of the Universe assist me now."
- ∞ I announce to my body, "I love and care for you and will not abandon you; I am staying."

~ Spirit ~

- ∞ Spirit is the prepared ground out of which everything earthly planted arises and grows, including people.
- ∞ Let me resurrect my spirit and rise above the pendulum of grief.
- ∞ I allow myself to forget my Earthly beliefs about grief to feel lighter in some way.

~ Great Fullness ~

- ∞ Appreciation connects our physicality with the non-physical reality of Creative Source.
- ∞ The awareness of great fullness gives rise to great joy.
- ∞ The power of Love, which is the energy of great fullness, removes all obstacles to Life.
- ∞ I feel the great fullness of the omnipresence, omniscience, and omnipotence of life within me.
- ∞ “Consider the lilies of the field, how they grow; they toil not, neither do they spin.” (Matthew 26:28)



A SMALL TALE OF SUMMERLAND

Death is nothing at all.
It does not count.
I have only slipped away to the next room.
I am I, and you are you,
And the old life that we lived so fondly together
Is untouched, unchanged.
Whatever we were to each other, that we are still.
~ Henry Scott Holland ~²⁴

Many readers of our first book, *The Risen ~ Dialogues of Love, Grief & Survival Beyond Death* have noticed that it sometimes sounds as if I have actually experienced consciously being in Risen geographies. This is to formally confirm that I have—albeit still in extremely limited ways. I recently had such an experience while my body slept, and feel that I’ve sufficiently “returned” so that I can attempt to share what it was like, as best as I can. Although it seems almost impossible to truly articulate such a non-word experience, I’d like to try anyway as it may spark and expand interest in some, while validating the experiences of others.

In *The Risen* I related the story about a daylight physical materialization of someone in spirit that had happened when I was in my late teens. I had been napping in the farmhouse where I lived, which nested deep in the Appalachian mountains, the nearest neighbor many miles away. The farm was named “Peace” and I lived there with two dear friends, Carolyn and Richard, along with various dogs, cats, and cows—the latter lived outdoors, just to be clear. Now, many years later, Richard has Risen, having made his transition a few years ago. Although Carolyn is still on Earth, we’ve been out of touch for a long time. I’ve missed her terribly but the distance remains in place for many reasons, while we are better able to meet in the astral dimensions. The experience I recently had involves these two dearest of friends. This experience was not a dream of psychological fantasy but manifested in an actual reality. I

²⁴ For the complete and splendid poem “Death is Nothing at All” see Appendix 3.

was not unconscious but conscious, and yet it was not what some might call lucid dreaming.

On this particular night, years later and after my body fell asleep, I found myself standing on the top of the mountain behind the same farmhouse, from where I could see the land stretching out far beneath and beyond me. The beauty of the green hills, abundant flowers and majestic clouds simply cannot be described—"beauty" even sounds like an unattractive word to use. I've always loved the term "Summerland" that is often mentioned in older spiritualist writings, and while it still barely does justice to this land I found myself in, I will use it here.

I was completely conscious and aware of where I was. Rather than try to describe the physical environment any further, it seems more appropriate to begin by first speaking about the emotional environment. For that is really what it all is—emotions manifesting in outer forms—an outward effect caused by one's "is-ness" of inner reality. I almost fainted from the up-rushing of the fountain of feelings that lit up each and every cell of my astral-etheric body, and I could see my hands glowing with light emerging from their fingertips and even from my eyes. There was an ultra-intense longing mixed with relief, tinged with the fleeing of the grief once felt from having been separated from a beloved home. I had finally returned to a place where any other idea than feeling safe and sound could not possibly exist. My whole being wept with the sensation of light. There are no terrestrial tears in the Summerland, for water plays a very different manifested role there—but if I had been on Earth, I would have been sobbing and laughing at the same time. This ecstatic sensation was almost frightening in its electrifying intensity and there was an awareness that it would have literally melted my terrestrial body away in an instant.

I could see that here, in this Summerland, the farmhouse was no longer isolated but part of a larger community of other residences. There were many people moving happily and peacefully about, including children, animals, and birds. Although the farmhouse was the same in many of its Earthly aspects, it had changed in other ways. It retained its original primitive and homey feel but had expanded to include more space and many curious alcoves, crammed with odd yet apparently significant objects. I was startled when I saw my friends' two children both running and playing about the house. Their son and daughter are actually adults now, but here in the Summerland they could present in those astral forms that felt best for them and which I would most likely recognize.

It was astonishing to see how the house had transformed, which appeared to me to be largely transparent and alive, constantly shifting in color and form while emitting lights and sounds. Several walls were removed to open up its interior space, and Richard had made the previously tiny attic into a very large

workroom, where he was happily engaged putting something together or maybe taking it apart. He had been an auto mechanic when on Earth, so it seems he was still playing with machines of some kind. He hardly gave me a glance and just waved a brief greeting my way. I possibly appeared to him like a somewhat tangible ghost, opalescent and perhaps difficult to hear.

I found Carolyn in a room downstairs, sitting quietly at a candle-lit table. She was visiting as well, and emitted the same vivid but gentle light like mine. This is how Earthly visitors might see each other, while the Risen would most likely discern us as thin veils of energy, perhaps in the form of a person, but not necessarily. I've been made to understand that the Risen can perceive one another as pulsating beings of light, color, or in other ways, depending on their own dimensional viewpoint. We sat in silence at the table from across one another, smiling and glowing, nothing to say, just basking in the tangible lovingness of it all.

Eventually, slowly, I awakened back in my body in my Earthly bed, both cats sitting on my chest and peering intently into my face. When I realized that I was back in the terrestrial dimension, I began to experience the opposite of what I had felt when I had first entered the Summerland—my whole being wept, but for a different reason. I felt lost, abandoned, and shattered; any feelings of great fullness eluded me. My first thought, was, “Oh god, no ... how can I endure another second of this? There is no way I can ever get out of this bed and start walking in this world of dismal gravity and shadows.” I began to feel overwhelmingly depressed, and if not for my Spirit Guides who chanted soothing comforts in my ears, I don't know how I would have made it. It took nearly two hours to get out of bed, and then almost the entire day of unceasing prayer to feel grounded within and energized to resume an Earthly existence. Although I eventually felt better, for many days afterward I couldn't stop longing for that Summerland. I felt that I could never forget such an experience.

This brings up a question. Is it possible to achieve and then sustain such an intimate connection with The Summerland while we are moving about in our earthly living? The question is quite complicated, but the simple answer is—not really. The only other answer possible becomes immediately complex, which is—you'd have to be there.

But we can always turn to earthly Nature to ponder on anything, and which is where we will always find an answer. Consider the caterpillar, which while crawling about is simultaneously inching its way toward a new existence of living that it might only be dimly aware of in the way of internal stirrings and longings, hinted at in its butterfly dreams but forgotten upon awakening. Outside of such imaginal travels, the only way it could temporarily achieve a simulation of the butterfly's glories would be to wear some kind of caterpillar spacesuit to protect its current form from the unimaginably higher vibrations of butterfly rapture. Of course, in reality the caterpillar is not thinking about

such things as we humans can right now, and simply allows the wisdom of Creative Source to bring its transmutation forward in its own assured time.

For many of us, our identity appears to rely on what apparently happened to and around us in the past. If we can't remember our past, can we be sure of who we are now? What would happen if we somehow forgot our Risen Loved Ones? Perhaps we would no longer feel grief, if the feelings are based upon the memories.

Without memories, then, it might seem we have no identity. If we forget certain memories we will not have any feelings about them. If we focus on memories and have sad thoughts about them we will feel sad; if we have glad thoughts about them we will feel glad. If we have mixtures of thoughts we will have mixtures of feelings. But what if we change the thought—will that change the feeling? What if we refuse to think sad things about the thought—would that mean that sad feelings would not happen? Does all this changing of feelings about the past somehow change the memories, and so then change us?



PONDERINGS

- ∞ Who are we without our memories?
- ∞ Without memories, it seems we have no identity.
- ∞ By focusing on memories, we will feel certain feelings.
- ∞ Can changing our feelings about the past somehow change our memories?
- ∞ Our feelings about our loved ones are based upon our memories of them.
- ∞ Our identity appears to rely on what happened to and around us in the past.
- ∞ If we forgot our loved ones, would we feel grief?
- ∞ Death is nothing at all.



MEMORIES

In quella parte del libro de la mia memoria dinanzi a la quale poco
si potrebbe leggere, si trova una rubrica la quale dice,
“Incipit Vita Nova”



In that book which is my memory, on the first page of the chapter
that is the day when I first met you, appear the words,
“Here Begins a New Life.”
~ Dante Alighieri, *Vita Nuova* ~

In the present, memories are the past—no longer chronological time, they are now psychological time and must be released before one can freely and fully experience the present without resistance. An integral yet often surprising phenomenon of any major grief process of loss—especially when loved ones leave us, whether through transition, moving away, divorce, growing up, or dementia—is the sudden inner appearance of countless, often long-forgotten memories. Unbidden, these scenarios have a life of their own, and can manifest as frozen vignettes of the past, and, quite often, as “films” that replay every last detail to our grief-fatigued and extra-sensitive minds.

These mental movies project astounding minutiae that astonish and yet also unnerve us with their intensity, and it’s hard to comprehend how such things could have been recorded so perfectly without our previous conscious awareness. Ranging from hidden infant memories to experiences in our adolescence and on into adulthood, they are the most private of visions and so are difficult to share in meaningful ways with others.

Pulsating with deep, glowing colors, these restored psychic films echo with rhymes and rhythms of sounds and smells; gentle traces in the air and outright explosions of emotional sensations that defy any daylight language. Fascinatingly, our perspective is often from both an inside and outside viewpoint. It’s as if someone else had been recording every second of our

life—when we were alone and with others—in holographic high-definition, and now something has happened that has switched on the projector, displaying it all in perfect, multi-dimensional drama onto the background of our mind. And no matter how hard we try to convince ourselves that it is actual reality—and one that we long to return to, one that seems to call us back—it continues to remain a virtual reality.

Such projections are of those times when we were feeling safest, well-cared for, part of a greater whole and without any worries. They can also be of the worst of times, when fear kept us awake and hyper-alert with worry. Any gaps in them occur because we were psychologically neutral, emotionally asleep or anesthetized by fright. These reminiscences are actually aspects of the numinous spiritual reality that continuously emerges from awareness of our present, but of which we may not be conscious, and thus may eventually bubble up through the dreamscapes of our sleep.



The words may not make conscious sense at this time,
but my spiritual senses comprehend and retain
the knowledge for Authentic Self.
Breathe in ... and out ...

If these internal films are about traumatizing events, they may pursue us and become nightmares that seem to be alive. Any golden memories that are conjured up will also haunt us, a siren's song luring us to watch and listen over and over until we are so entranced that we can no longer safely navigate the waters of our present life. The ego-mind will overlay the traumatic events with the golden glow of the happier times, casting a seductive lie that traps and confuses us. These lies invariably evoke feelings of extreme nostalgia, filling our grieving with longing for the good old days, conjuring not only positive emotions but also a strange desire to taste the sorrow of regrets and resentments yet again. But when it becomes apparent that the flow of nostalgic tears threatens to become overwhelming we shut them off, and dense pockets of congestion form in any previously clear and open spaces in the body. The more we overindulge in the bittersweet taste of nostalgia, the more emotionally drained we become, until we are so weakened that even the body's immune defense system of vibration could become compromised.



A personal example of this is the time when I was purposely opening my awareness of inner self during the first few moments of preparation to sit and commune with those in Spirit. Without my consciously noticing it, my ego-mind had managed to slip in just a few but strong emotionally-laden memories that were most likely activated by the particular ambience of the room I was in. As I continued to remain non-consciously aware of them, the memories quickly led me into a space where one past sentiment after another began flooding into my body, until I began to feel as if I were drowning. Submerged in this sea of nostalgia, I could feel myself struggling to regain peace and clarity, and the emotions reached such a strong momentum that I began to feel like crying very unhappy tears.

What happened next is where the cleverness of the ego-mind can be so clearly seen. The emotional momentum had progressed to a speed where it was better to simply let the tears flow, which would then release resistance to the emotional energy that had briefly dammed up within me. But the ego-mind had found and utilized a still-buried belief that crying should not be encouraged and instead resisted. So from my submerged and overwhelming experience, I chose to suppress the tears.

In no way did this suppression actually restore me to a balance of feeling better. Instead I quickly developed a slightly congested headache, which I attributed to tiredness and the lateness of the hour. But later, as my body slept and relaxed, some of the resistance lifted and the suppressed tears began manifesting as post-nasal drip, which was so strong it woke me in the middle of the night. I then fell back into restless sleep, riddled with troublesome and perplexing dreams about crying. When I awoke again in the morning my head was so congested that I could barely breathe through my nose. The ego-mind continued to suggest that I should worry that I was coming down with a cold. At least I then realized I was being coerced into a cold, and so I began to take steps toward regaining balance. But I still hadn't fully grasped the true origin of the congestion, and the only steps I took were to treat the supposed cold symptoms in various ways—neti pots, herbal teas, hot baths—even though I wasn't actually feeling sick, other than slightly compromised by the now-heavy congestion.

It wasn't until two days later that I finally began more deeply seeking the cause of the congestion, and then comprehended that the suppression of the tears of nostalgia was the cause. I needed to cry. And in that moment I burst into perhaps 30 seconds of tears, very much like burping up some unpleasant gas. Within a few hours, the congestion vanished.

Nostalgia often comes unbidden and without warning, and yet it's neither a bad nor a good thing in any particular way. Our emotions simply come and then must be acknowledged, felt, and released.

The miserly ego-mind, however, will hoard and obsessively count the seemingly endless memories that make up our past personalities—which are the roles we played in the various dramas—while trying to keep them alive as identities of the present, making the quicksand of nostalgia even more compelling and alluring. But we must let go of the memories to move forward. Just as gold coins are valuable only because someone assigns them as such, one can assign value to memories that aren't even real. We can value that which is nothing. To move forward, we let go of the memories.

To move forward, let go of the memories.

An interesting idea about the feeling of nostalgia is that it is calling us back to listen again to the emotional recording that was made of that moment. For various reasons—often due to fear—there were feelings that were never quite felt all the way through, and it is the sensation that we're calling *nostalgia* that arises as a result of the unfelt feelings. Like mermaid sirens of the ancient seas, their songs of enchantment reach out to us across the years. It is Authentic Self that is actually asking us to reach back a bit and reconnect and listen—and this time, to *fully feel* what was meant to be felt at that time, and which was and is part of our evolution as immortal beings. The activation of these unfinished feelings might release information that enables us to realize that at that time, our feelings were being cut off or numbed out in some way. In other words, we were not happy or as happy as we could have been.

And so Authentic Self is saying, “All is not lost; that time was not wasted; let's recover, renew, and refresh those memories in such a way that, although we can't change what happened, we can change the way we now feel about it.” Then we can release the emotional weight. This is letting go. The lifting of the emotional weight is the release of the feelings that were stuck, or had been waiting to be felt. However one looks at it, all emotional experiences are meant to help move the joy that is always channeling to and through us from Creative Source. Such nostalgic experiences, then, could be said to be manifestations of the grief as it is seeking healing or restoration, as all living things do. This means that we need to experience nostalgia only briefly to readjust.

It's been mentioned that I've personally experienced the transitions of eight people in my life during the manifestation of this book, while a ninth is unfolding even as I now write. This last is a particularly stressful one, representing a major milestone of my terrestrial life as one of my parents has stepped forward onto the bridge toward a Risen existence.

As this recent event is unfolding and approaching its end, I've noticed that I feel as if all the past memories of my childhood are now spiraling up and outward from the forgotten outback of the underconscious. This spiral is simultaneously moving in two directions. It swirls up from the shadows and into my consciousness, flooding my mind with past memories while also grasping at me, pulling me back down into the abyss. I have become a spaced-

out astronaut, almost perfectly suspended amidst the stars of this personal universe that is mine. There are increasingly overwhelming feelings of gloom, despair, and grief for my childhood memories as they slowly become orphaned, diminishing as another family member appears to vanish in slower-than-light motion. The queue I've been standing in since birth is now growing even shorter and so I must strive to stay aware and grounded, while beginning to consciously shape the energy into excitement and anticipation, which is the actual journey I'm forever taking into an unimaginable cosmos.

The spiraling downward also feels as if I'm a worm on a fishing line, pierced through the heart by a hook. The line is my connection to the memories and the hook is the talon of fear embedded in my heart, tethering me to a feeling of distress, tortured by worries of being caught and drowned in some kind of net. The memories—both good and less-than-good—are the weights put on the line to keep the still-alive worm sunk out of sight without light and air, which would surely terrify the worm beyond anything, if a worm has such awareness—people certainly have it. I must find not only a way to not sink but to let myself float on top of the water like the fishing line's cork. And then I must find a way to release myself entirely from the line and rise above it all. Here is one of many ways in which we encounter the paradox of the pendulum. By unhooking myself from the weight of the memories I am no longer a burden to myself. I can then rise above the pendulum, back up to the higher realm where my present life really is—and where my Earthly and Risen Loved Ones are as well. As I become more like them in thought and feeling, the Law of Spiritual Affiliation draws us closer together.

When I am less a burden to myself, I rise to where life really is.

It is comforting to know that letting go of the memories—which really means to just not think about them anymore or for too very long—does not mean we will lose them forever. It is also consoling to know that the memories are “on record”—so to speak—and so can be accessed by us at any time. But reviewing them over and over as if trying to relive them, or re-enliven them—or even to try to find a way to get them to stop—causes us to feel how their energy is no longer synchronized with our present state of being while still growing on the Earth. Perhaps it would be like trying to make a butterfly re-experience its former life as a caterpillar.

What might also be comforting in its own way is the realization that we will be able to locate and re-synchronize these past dramas easily and fully once we have Risen. Such “movies” will no longer be played by ego-mind for its own delusional attempts at power over death. Instead, free of ego-mind, we will be exploring and playing with the projections as our fully-connected Authentic Self, free at last of the fear of flying or falling. Tim has shown me how it's possible to summon and replay the old films, experimenting with them by making changes here and there to experience different ideas and outcomes.

Our Spirit Guides and Others can also participate, by literally stepping in and accompanying us through the psychodrama if we should so desire. We can actually do this here while on the Earth, seemingly in limited ways—but as we vibrate from fear-based feelings into higher ones, we can make changes in how we feel about certain past events. This is what the Risen were speaking about very early on in this book, when they brought us to the doorstep of divine simplicity—which says that changing our beliefs will change our feelings, which will change the thinking in our mind, which will then change our experience.

**Changing your beliefs will change your feelings,
which will change your mind, which will change your experience.**

Hanging onto something of the past while in the present often causes confusion, which means there are at least two conflicting feelings trying to occupy the same heart space—real feelings mixing with unreal feelings. Some might express this as mixing negative with positive energies, but really there is only positive energy, which we can allow or suppress. “Unreal feelings” are actually thoughts about feelings—not the actual feelings. What we focus on will magnify, while what we take our attention away from will grow fainter and finally vanish until we look for it again, or someone tells us to and so we believe them and do it. If we’re awake and paying attention we will ultimately learn through experience about the best thoughts and feelings for us to focus on, including those about our grief.

Whatever we focus on magnifies.

One of my Risen Guides offered the following to me during an especially painful moment of grief, which is also about the divine doorstep of simplicity:

“A black hole of pain is made as you become lost in those memories. This is the pain of psychological time, which can only be temporary in spite of efforts to capture and hold it. Even if you are successful at this you succeed in only creating a crystallized state, which still eventually must dissolve and return to Creative Source.

“You also have the choice of forgiving those memories, which means letting them go completely with the understanding that they no longer exist except as memories, and are, therefore, not real but merely shifting projections that you can invest with all the energy and emotion that you might care to. You could instead turn your inner perception toward your Great Truth to observe that your Relocated Loved Ones are still alive. Even more alive, for they now enjoy a health and peace that will also ultimately be yours.”

Grief begins before most of us are consciously aware of it. Memories of our past experiences with loved ones begin bubbling up from the deepest

realms of underconsciousness, triggered by intuition of forthcoming events. Instead of letting the memories drift away from us, and realizing that their appearance are just portents of a transition that has begun in some way, we may reach out and begin gathering them and looking at them, to revive and relive the feelings they activate in us. This usually isn't a part of the process of transition and grief that we can prevent from happening, but we can become aware of it and then choose if and how we want to experience it.

The pain of memories, which are psychological time, can only be temporary in spite of any efforts to capture and hold them.

Perhaps we had made future plans for life on Earth together with our loved ones who have since relocated, yet we still hang onto the now obsolete plans. Those plans are now really memories, and we may feel deeply reluctant to let them go. Feeling guilty about letting go of them often happens because ego-mind tells us the lie that to do so would mean we don't care. We believe this untruth and forget that we *are* a caring person, which is different from a person who does things just to display that they care. We can always be caring, but we can't always make it visible to others. Guilt sometimes means that we feel something we've done or didn't do has caused someone else a loss in some way. If we feel guilt, we can examine it to see if its message is true or not, and then take necessary actions if appropriate.

As memories gather and accumulate, we may begin to feel increasingly sad, as a strange kind of pressure building up inside. A crucial part of the ongoing resolution of grief, especially at its beginning, is to take a break from the memories. Even better: forgive them, which is to *fully* release them, even though ego-mind wants to gather and hold them like so many gold coins, caressing them and dwelling on them. Dwelling on memories activates them; caressing them is not touching the reality of our loved ones, but only passing our fingers through the fading mist of fleeting thoughts. We may resist letting memories go, as if without them we no longer have an identity. In a way this is true—but it is ego-mind that loses its identity, not Authentic Self. Authentic Self is timeless because it is always present, which is immortality; eternity is the absence of time. Immortality is time forgotten.

Immortality is time forgotten.

What feelings come with and from immortality? This is a worthy place to revisit the three wisdoms that encompass “The Unpretentious Way”—

1. Feel your grief, but not forever. Then use your love to leave it. Do this not just for your Risen Loved Ones but also for yourself. Make every effort to consciously and continuously use your love and your life to prepare for your own eventual transition and relocation.

2. Strive to comprehend and then really *feel* the truth of your actual immortality as it is *now*. Feeling your own personal and present immortality will deprive grief of its energy and release the joy of living to rise again.
3. Fear not, for you have always been and always will be free. Release all fearful beliefs about death to feel the adventurous anticipation of your immortal freedom.

Letting our life unfold is mentioned in many ways throughout this book. Only something living can unfold; we live the unfoldment each and every moment. Memories can no longer unfold beyond their boundaries, although we can use our imagination to try folding them back into fantasies—origami-like movies that we can enter and re-enter, pretending that they're unfolding again while our real life actually continues to unfold outside the movie theater. How awake are we to the real unfolding of our life?

Our brain is a magnificent learning organ, evolved to learn by repetition until it achieves nearly unbreakable synaptic connections. It is also a totally trusting servant, unable to say no to anything we bring it and so will believe anything we tell it. If we repeat the movie memories over and over to the brain it will accept and learn them, and then we can revisit them to experience all the feelings of the past drama at any time. The conscious experience of present life with all its feelings then fades into the background. Perhaps that's just what many of us want if the present moment feels too painful. Ego-mind will seize the pain and threaten us even more with it unless we give in to its demand to let it run the show and select the movies with particularly mesmerizing scenes about which we can then obsess until we become lost all over again.

Tim has helped me understand that looking back in grief or even in wistfulness is ok, yet also is no longer real and unfolding. Looking back is an act of simulation, like watching an old movie repeatedly. In the early years after his transition he often made me laugh by comparing me with an aging film starlet shut away in her private screening room. There she sits, watching her old classics over and over, trying to relive long-ago feelings of triumph and tragedy while unaware that another, larger world of reality was happening around her—beckoning with vibrant and pulsing living light, promising to lift the veils of projected shadows.

We can re-enter any movie of memories to gather information as well as for the purpose of experience, which is learning. We can hang onto memories, which eventually becomes felt as some kind of pain and inhibits learning. We can resist the call of the consciousness of life moving ever onward, which also inhibits learning and feelings of good. Resistance will keep us from moving easily or may stop us entirely, which is felt as discomfort or a stuckness.

When someone Risen speaks of a force that I can only interpret as “gravity,” I know they mean something in a less-than-positive way, as we might when we refer to the gravity of a situation or of our heavy, darkened feelings. Our memories may not only weigh us down but have some kind of heavy effect on others around us, including the Risen. They can sometimes connect with us through this heavy force of memories, but would much rather accomplish such things through their lightness of liberated being.

Tim has referred to my melancholic meandering down memory lane as “longing,” and has shown me that this backwards lengthening only pulls me away from him into places that he cannot go, or would rather not go. Wanting to reunite with Tim then instead of now will blind and deafen me to his actual reality—which is all there is. He is not on the projection screen of the past but sitting right next to me in the theater of life’s reality. “Stop looking back, turn towards me, take my hand, see and hear me as I am *now*, Dear Heart” he had to say countless times over the years before I finally heard and tried it.

At first I was reluctant to completely let go of the valued memories and stories of our past—I thought that I would lose him if I forgot about them, and so it took all the trust I could summon and then surrender to the request of my beloved. It was surprising to discover that while he is still alive and real, he is also a *different person* due to his own growth—and so *I* must be a different person if I’ve also grown. Tim is not the character he once played on the screen of Earthly life, but is now a different living, breathing person in a multiplex of new realities. I must continuously and consciously decide to choose the “now Tim” and my “now self”—as we are and not as we once were. Sometimes, though, it still feels like he’s waiting ahead for me, rather than right here in the present with me. Here is Tim’s response to this idea, which was quoted earlier and bears repeating—

“August, it’s not so much that I’m ‘waiting ahead’ for you, but it’s more that our movement within and against different backgrounds makes it seem so. I truly comprehend the difficulty there is in finding a way to compare our two very different experiences of awareness of self while living in different dimensions of space and time. Like space, time is real, and its beauty is seen and experienced in differing realities and in changing reality. We can see that change is rooted in Nature—that we are Nature, and change is time. And change is also space.

“Your geography is often described on Earth as an experience of Space-Time. Space appears to stand still while events are perceived to change by passing through it in a linear way, manifesting and mixing impressions of past, present, and future. The Risen geography could be said to be an experience of Time-Space. Time appears to stand still while space appears to change as I move through it. As you do on Earth, the Risen interpret and utilize these appearances, which are really just thoughts, as movement or modes of

transportation. Space-Time and Time-Space, and other combinations of light and sound are the mediums of exploration, the finger paints of the cosmic playroom. You, the Yet-To-Rise, can and do experience Risen Time-Space via spiritual events and realizations, and states of altered consciousness—which also include pain and suffering.”

One of the most essential things that Tim mentions here is that our thoughts are an Earthly mode of transportation, a way to move through our experience of our life and our universe. Over time we will find that the thoughts and memories fade—they change and cannot hold their shape. Memories also appear to fade from our awareness, as they are not stored in the brain but are energized in forever-expanding fields. The physical brain exists in the present and continues to accept and process all the data coming in, whether we are aware of it or not. As our present attention becomes focused on other things coming into our field of awareness, the information of the memories drifts further away.

We will often spend a great deal of time and energy trying to capture, hold and sustain the memories by building monuments and such, giving them the loved ones’ names “in memory of.” We may preserve their bedroom to remain exactly the same, a kind of walk-in altar or tribute to keep them alive in some way. We might ask ourselves—is this really what our loved ones would want us to do? Is it possible that they would prefer that we purposefully change our thinking to explore a new direction, one that could take us to where they actually are *now*?

**We must continuously and consciously decide to choose
to be with one another as we are now, not as we once were.**

Just as we try to re-live our experiences through memory, we may attempt to re-live or resurrect our loved ones by constructing material and psychological objects to function as beacons of hope—lighthouses off the dark and unseen shores of troubled waters, calling out and signaling to them so that they might find their way back to us. If we charge these things of the present with enough focused energy we might actually achieve in getting their attention for a little while. And yet because we are still so intent on the past, we will not be aware that they are standing right next to us, good-naturedly trying to get us to see and hear them now.

All this talk about letting go does not mean that we have to shun the memories or objects that allow us to feel connected to our Relocated Loved Ones, human and animal companions alike. We can hold onto them for as long as we want, and nobody should try to take them away from us. These relics that we deem sacred and precious are charged with significant and intense emotional energy, and if we so choose we can turn to them, hold and caress them, cry and laugh over them until the day we make our own transition.

My living space is filled with such touchstones—crystals, shells, feathers, fur and whiskers; photos, books; forms of rock, ceramic and wood. When I touch or pick them up it's like activating multisensory recordings that allow me to travel in time and space. Some of them continue to tingle with strange and fiery joys, while others carry me into black lagoons of melancholy, and a few no longer hurt to pick up. While I may or may not feel that I need them, there is no shame in admitting that I sometimes still have desires to be haunted by the beauty of their mysteries.

Despite the inevitable fading of our memories, there is still much good to find in many of them. When in the deepest throes of grief or fear, which includes the worry and terror you might be feeling when a loved one is ill and possibly transitioning, and can barely think through the overwhelming, smothering pressure of it all ... take a few deep breaths to return to a slightly more mindful state. Then ask your Spirit Guides or the Universe to help you find a small, good-feeling memory—and nothing more—and just rest with it. Let it sink into you and let yourself sink into it. Your spirit will be lifted up just a little bit, which when measured against the enormity of your grief will somehow miraculously feel many times bigger than the feeling of grief.

You might then have more energy to easily move into your short gratitude list, which will then continue to lift your spirit out of the dark fog and into the light of mental and emotional clarity. Everything will begin to feel a little better.

It may be difficult to allow oneself to rest in the good memory long enough to receive its benefits at first, especially if we are already in a deep place of fear. So usually the best way, although of course not necessarily the most pleasant, is to arrive at a state of exhaustion, and lie down. This state is one of surrender, and slows the racing mind down enough so that our Guides in Spirit can be heard. When we envelop ourselves in what might seem like a protective state of worry and anxiousness, it produces a kind of force field that will make it difficult for both Spirit Guides and terrestrial healers to reach and soothe our troubled heart. If we can allow the force field to diminish or dissolve for even a few minutes, the vibrations of healing energy can reach us much more easily.

It is also helpful to remember that it is ok that hope turns the movie memory reel round and round as it tries to make the past appear in the present and even in the future, while providing the dim, simulated light to project the film. But even hope must eventually be released.

Hope cannot have the illusion of reality unless it is projected onto a background of fear, from which it then draws its energy. Just like misfocused attention upon the past, hope can become a defense when appropriated by an undisciplined ego-mind, which then projects it onto a screen of the future to obscure our experience of the present. And so the present cannot contain hope and hope cannot contain the present. If one is hoping then one is not present, having been taken out of it by the desire for something that is not in the now.

Hope is a form of fear which must eventually be released. As the feeling of fear decreases, so does the feeling of grief. This is made difficult by ego-mind, which will try to make us resistant to release this form of fear. “If you lose hope, then you lose everything” it will tell us. This is, of course, yet another lie to distract us from the present, where everything we really want, really is. Replacing the feeling of hope with the feeling of knowing will erase the fear. As mentioned quite early on, without the feeling of time-generated fear, which was deceitfully woven into our memories by ego-mind, grief has no lasting reality and so no permanent significance.

**Without a sense of time-generated fear, grief has no lasting reality
or permanent significance.**

Hope is the rope that comes down into the hole of memories we believe we’re in. We can pull ourself up out of the hole with hope, or stand there looking at it from a distance, or go up to it, touch it and even hold onto it, but still not use it to get out of the hole. There is someone holding onto the other end of the rope, which is actually Creative Source in some form—often a Risen Loved One—who will pull us out because they know that we do not have enough energy to do it on our own. Once we are out of this hole we do not bring the rope of hope with us but can leave it behind; it’s no longer needed because we are out of the hole and now free to go.

Freed from his former body’s dense material and ego-mind, Tim can focus on a larger range of living in the present. When we each focus our awareness toward one another in the present, the awareness becomes magnified, and the interception becomes the place where we meet and join in that expanded awareness. Because I no longer have hope but instead know that he is waiting for me in the present, I know that I also must be in the present to meet with him. This knowing is an achievement that some call faith, which I once felt as relief and now increasingly experience as a calming joy.

The Risen Assembly—the group of Risen in the countless thousands and intimately involved with the manifestation of this book—would like to offer some particular guidance here:

“Memories are beliefs of *otherwheres*. If you feel you must visit memories, focus only on the good ones, which carry the vibration that sustains feelings of good, and, through the Principle of Affinity, are then bridged or brought forward to connect with you now, especially with those good feelings currently present. Only good is real because there is only good, and this ever-present reality of good welcomes the seemingly past feelings of good by accepting them into your presence, thus amplifying your vibrations, raising them ever higher and finer, faster and faster, beyond the speed of light as you knew it, to join with other similarly enlightening beings, among them, we who are your Risen Loved Ones.”

PONDERINGS

- ∞ Strive to accept and remember that our Risen Loved Ones await us now, in the present.
- ∞ If you must visit memories, focus only on the good ones, which will bridge and connect them with all good feelings in your present now.
- ∞ Let a small but good memory sink into you and let yourself sink into it.
- ∞ Hope cannot have the illusion of reality unless it is projected onto a background of fear.
- ∞ We must continuously and consciously decide to choose one another as we are now, not as we once were.
- ∞ Painful memories, which are psychological time, can only be temporary in spite of any efforts to capture and hold them.
- ∞ Whatever we focus upon magnifies.
- ∞ Changing your beliefs will change your feelings, which will change your mind, which will change your experience.
- ∞ Hanging on to what is essentially nothing brings feelings of confusion.
- ∞ When I am less a burden to myself I also unburden my Risen Loved Ones by rising to where my Life wants to be and really is.
- ∞ While our relationship with grief may not exactly be a friendship, it can still be mindfully and peacefully deepened and expanded.
- ∞ Replace the feeling of hope with that of knowing to erase the fear.
- ∞ Eternity is the absence of time.
- ∞ Immortality is time forgotten.
- ∞ Life can only unfold.
- ∞ To move forward, let go of the memories.
- ∞ Take a break from the memories; remember only the good; even better, forgive and forget them.
- ∞ Without a sense of time-generated fear, grief has no lasting reality or permanent significance.

III

~ FEAR NOT ~

Fear not, for you have always been and always will be free.

Release all fearful beliefs about death to feel
the adventurous anticipation of your immortal freedom.



DON'T WORRY, BE HAPPY

"No one ever told me that grief felt so like fear."

~ C.S. Lewis, *A Grief Observed*

There are those 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 still having to move and breathe in our daily lives on Earth? It seems appropriate to say that for most of us, an inseparable part of the human experience is the fear and pain that emerges from having a human body. For most people, bodily discomfort, emotional worry, and grief often result in more complex and persistent forms of fear and pain, 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 many spiritual traditions have said, will undo our unnecessary suffering. Yet let us begin by accepting that we are good enough as the human beings we are right now.

We honestly and courageously acknowledge our pain, as well as our beliefs in hopelessness and hopefulness, which are the two sides of the coin of fear. These unhelpful beliefs will need to be examined and changed. And it is not enough to intellectually comprehend them—we must find the feelings by *feeling* them, for they are the keys to doors of our own inner wisdom.

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 persons can be those on Earth and also those who have risen beyond it. Helplessness diminishes when we become helpful to others. That which we

give goes out and then in extraordinary ways returns to us in some kind of increased measure.

Hopefulness is a feeling that obtains its substance 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 accompanying 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's health in the present. The fear will continue to feed on our mental and spiritual energy otherwise needed to feel present, eroding our ability to be aware of the thrill of our spiritual body as it permeates our physical body.

The only place to be is where we are—the present. This ancient fragment of oft-mislaidd information is one of the most significant aspects of human spirituality now re-emerging in our time. 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, which neither toil nor worry. Now, just a little beyond 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 alike that we are the field as well.

We are the lilies of the field, and 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 for those still embodied on Earth.

**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*. Spiritual senses can link us with spiritual time, which is not confined to the present time of our physical senses. These “extra” senses—which are not really extra at all—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 beyond the appearance and effects of our Earthly time—or timelessness. Time exists in a certain way for those on Earth and in a different way for the Risen, who can experience life as ever present and everlasting. They know without any doubt that they are the lilies and the field and so neither toil nor worry anymore.

It is possible for a Risen sense of existence to be experienced by those who are still on Earth, which can reduce worry and let happiness inhabit the living of life—happiness becomes our dwelling place. We can assist this process by first 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 steadfastness, we may be able to feel their thoughts and their presence. We might even connect and touch in some small but significant way, remaining together for a few brief but unforgettable timeless moments.

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.

Feelings of unnecessary suffering and grief begin with and are fed by certain thoughts. 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 such thoughts and thereby release feelings of suffering, which is resolving and healing. The united feeling of presences can manifest an experience of less time, more time, and even no time.

There is much assistance awaiting us from the Risen, who have ways to help us find this place of experiential power. They want to show us that consciously becoming aware of our sense of our own internal presence is a way out of unnecessary 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 and empowered to discover firsthand that the worry of being alone with nobody to help us is just a slight and temporary misunderstanding, and simply awaits to be adjusted.



PONDERINGS

- ∞ 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, and simply waits to be adjusted.
- ∞ Our presence combined with that of the Risen can dissolve and release feelings of unnecessary suffering, which is resolving and healing.
- ∞ There is much assistance awaiting us from 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.
- ∞ Our spiritual senses operate on non-visible, non-tangible levels in non-physical circumstances.
- ∞ Our spiritual senses infiltrate, enrich, and extend our sense of being even further beyond the body's physical senses.
- ∞ We are the lilies of the field, and we are the field as well ... we need not toil nor worry. ²⁵
- ∞ "Be here now" and "don't worry, be happy" are concepts that have been clearly held before us from every spiritual worldview for many thousands of years.
- ∞ Fear needs increasingly larger amounts of worry in order to survive; it will drain us of the energy needed to sustain our physical body's health in the present.
- ∞ It is not enough to intellectually comprehend; feelings are the keys that open doors to wisdom.

²⁵ "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 (*King James Version*)



DWELLING PLACES

"I do not understand how anyone can live without
one small place of enchantment to turn to."

~ *Marjorie Kinnan Rawlings* ~

Some of the following material was presented earlier, and because of its meaningfulness is offered again here with more details, as a way of emphasizing the reality of reunion with our Risen Loved Ones which not only awaits us but is happening even now.

TIM SPEAKS:

"August, I know you sometimes sadly dwell on the short time we were together on Earth. Your thoughts go back to the cozy apartment I had in an older section of the city. It was a special place, in one of those charming buildings that fortunately became designated as a protected historical structure. You were very sensitive to its unique spiritual ambience, and you loved all the nuances that made it an impressive space in spite of its compactness—the moldings, the floor-to-ceiling windows with their antique glass panes, the fireplace you wanted to clean so it could be used once again, and the special bookshelves with the magical fold-in typewriter constructed by a clever craftsman. You yearn even for those wintry days when the wind whistled through the poorly insulated windows, and you've not forgotten about the spare set of pajamas I kept for you—too large, but you wore them anyway.

"You don't have to look back on that place and time as if it's all been lost, never to be seen again. It's never left my mind—literally. I've manifested it here where I am, including the building and even the neighborhood. I'm there now, and it's more charming and special than ever. Remember how terribly slow the plumbing was? No more, for my mind has repaired it and now the tub fills in no time. Of *course* I can take a bath—why not? It's still a pleasure of

mine to soak forever, with nothing to do. I've added some more kitchen space and a window behind the sink that looks out onto a tropical sea, one that was never there on the Earth. There's also a new door looking out onto a garden of willow trees around an elaborately carved and cascading fountain.

"You're wondering about the kitchen. I can cook if I want to—and I sometimes do because I enjoy it. I don't need food in the way you need Earthly sustenance but I can still get pleasure from the same forms should I so desire. The newly Risen often continue to manifest and eat food from habit but eventually forget about it. I'm sure you and I will want to go on expeditions to other lands, and will bring along a big picnic basket just for the fun of it.

"Sustenance exists all around the Risen as light, and we ingest this light by being in it, or we can cause it to manifest as blackberry pie with vanilla ice-cream—I know that's your favorite. And to satisfy another question you have but won't ask—digestion occurs under higher, finer principles of chemical transformation in the Risen, so you won't see any outhouses around here.

"This apartment was also Bigfoot's while on Earth. He's often here, anticipating my arrival. It represents a homey security to him—although I don't profess to understand the minds of cats any more than before. Well, perhaps a little more, since we can now communicate mind to mind but he's often way ahead of me about many things. It seems he had much more mental clarity while on Earth than I ever did. He remembered the summer vacations at the beach and so helped manifest the ocean environment in which I awoke.

"I don't live in the apartment all the time. The word 'live' is not quite correct in connection with the way dwelling spaces exist here—actually, 'dwell' works much better. And the word 'time' isn't exactly right either. I don't dwell there all the time—hardly ever, actually, for there is far too much beyond it. *Infinooty!* There are never-ending environments for me to explore or manifest and occupy for as long as I want. But that particular former Earthly space still lives in your heart, for you often visit it in your mind, especially when you're feeling lonely and pining for the good old days.

"Whenever your mind is focused on that place, it draws me to it, too. I dwell in that space once more, and in feeling your loneliness I experience and share the same emotion of wistfulness with you. I lie on that same overly soft bed and wish you could be there with me, holding hands while reading or just being quiet together. I greatly miss you—did you not realize that? I'm not beyond feelings just because I am beyond my former Earth life. I feel more intensely, more fiercely, now that the density of my terrestrial body is no longer dimming the light of my spirit. It's when your mind and heart create a welling-up of emotional outpouring that I can especially feel you. These feelings are like beacons in the mists separating our worlds. They guide me to my own inner space where I can find you once again. Much of our conversation takes place in this space—you in your mind and I in mine, as our minds and hearts strive to bring the two overlays of experience as close together as possible.

Someday my experience will be yours and we'll build a fire in the fireplace together—the chimney is all clean and ready.

“In the greater expanse of mind that is now mine, I lie here at times in the bed, sharing your experience. I have the advantage of not having to dwell in Earthly time, and freedom to go wherever my mind takes me, which is in spiritual time. I stay with you as best as I can, knowing that although I may be an invisible companion, I am one that you can feel and sometimes even see and hear with your inner spiritual senses. Those moments you feel something caressing your fingers, or tickling the side of your face? That's me, Dear Heart, reaching out to you with all the determination I can summon.

“For a short period after my transition I was closer to the Earth plane and could find your dwelling place more easily, spending time with you practically within that same space, watching you as you went about your day. But my spirit body became increasingly rarified as the etheric components became finer in vibration. Any remaining residue of my terrestrial-astral body finally succumbed completely to Earth's gravity and was drawn back into the cycle of materiality—as all material has for uncounted æons. It became progressively more difficult for me to be so close to you on the material plane. It seems to me that it was my mind's will that drew and kept me near as a response to your own evolution and self-awakening response to more spiritual light.

“As part of some mysterious process, it seems I had to search for you as my being responded to your love and the memories that swirled around me. Your memories had a gravity of their own and drew me to you, for my spirit body still trailed shadowy echoes of Earth—etheric tendrils of barely a few atoms. They loosely vibrated in resonance to your own Earthly environment and acted as a tuning device, eventually allowing me to find and reveal myself to you. Any more manifestations of the material kind may become less frequent and not more as we had hoped. Now I am more purified as spirit and it is the stronger, more infinite energy of love that draws us close. I'd like to see if we could find some way that you can continue to increasingly share my experience of dwelling here. Every day of your time is one day closer to when we will walk arm-in-arm down great tree-lined lanes, deep within ancient, majestic forests. Can you let yourself dwell within that knowing?

“I see you are wondering what lies beyond this tiny apartment where Bigfoot and I sometimes rest. Nothing and yet everything lies beyond it. When I go for walks through the old neighborhood, it's the same, yet so much more. Each and every thing is alive, suffused by glowing, pulsating, prismatic lights, filled with life and energy as the sun-filled trees in the parks, effervescent as the fountains which give forth music, their waters welling up and cascading down pieces of sculpture that are never the same. Birds, animals, butterflies, and flowers of exquisite and dramatic beauty populate this geography. It is all a manifestation of my mind, yet infinitely more. It is also a co-manifestation, for

there are many other Risen here, drawn together by the resonance of our minds, united by curiosity and love and the never-ending desire to experience and share. Some of the people are familiar to me, many are not, but all are enjoying themselves and each other. Sometimes the landscape will gently change and appear as if several geographies exist in the same place, as many souls overlap here in similar ways of vibration of mind and emotion.

“Although many prefer to walk in this sort of environment, some float or fly. There are those who take pleasure in vehicles of every kind, from old Model T’s to trains, planes, and even boats on gentle streams, scaled down for individual use or for small groups of people. I’ve never seen anything like your giant jets that carry hundreds of people at a time although there is nothing barring such things, so I’m sure they must exist somewhere. It all depends on what we allow our minds to manifest.

“Some travel through the purity of thoughtful desire, meaning that the mere thought of wanting to be somewhere results in instantly being there. Many prefer this method of movement to all others. We choose our method of passage according to taste and need, whatever pleases us.

“I can seemingly walk forever onward but never come to an end as if eternity is contained within a few short blocks. You and I have been shown and now understand, to a very limited degree, that one of the infinite truths about ‘forever’ is that *we* manifest it. Some might say we create it but to be nit-picky, everything has already been created and so everything already just is. We are the shapers and shifters of creation, causing it to manifest as it pleases us. There is no end to anything, no walls or boundaries. There are no finalities simply because wherever you go, there you are, something that people on Earth already intuit. On the Risen level we say, ‘As you go, you are.’ This is the manifested realization of one’s immortality.

“We are all one with That Which Created All—Original Creator Source. We are of the same Mind, and so wherever or whenever we are, Mind Is. There is no place or time Mind can’t be. If we move ‘outward,’ that movement can continue without ceasing, manifesting environments within which to dwell. The very movement of Mind is manifestation. If we move in a way that we desire to be ‘inward,’ the result is the same. If I desire to dwell in light or darkness, or seasons and weather, there are no limitations imposed upon my desires except those I place upon them.²⁶

“In your continual learning about Risen existence you’re realizing more closeness to me and my existence and you’re finding hints about some of the surprises I have waiting for you.”

“I suspect you mean, Tim, the daydreams I’ve had lately, which sometimes

²⁶ Tim’s experiences sound similar to the currently developing theory of *biocentrism*, which posits that consciousness manifests one’s Universe, not the other way around.

feel as if they might burst into life but then fade quickly, often beyond the reach of memory. Although I can't picture these memories to myself, I seem to have the awareness that you're building some special places for me. Many times I've had a waking dream about being with you again in those especially beautiful parts of the city where the brownstones of yesteryears still stand, outside the wear and tear of time. I've always loved those quiet, tree-shaded places and have thought that when I've crossed over, I'll find or perhaps even make such a city dwelling for myself. Sharing such a place with you would make this fantasy perfect. You were listening in, weren't you?"

"What quiet joy it gives me to hear you say these things, August. We've begun to share our lives in the spirit worlds already. I would never wish to hide anything from you but I do indeed have surprises. I see that either you are becoming more skilled at reading my mind or our minds dwell in such similar states that we tend toward manifestations that are alike—I can hardly tell."

"Tim, there is some particular music I listen to that somehow brings me to exquisite states of mind—places, buildings, and landscapes filled with those things that bring me joy and comfort. While listening to it I often spend time mentally dwelling in one particular place, which I've come to know as my 'country cabin by the moon-lit lake.' Will you be there when I finally row my little boat to the dock across that lake and walk up the path?"

"I've already been there, awaiting you to join me on the porch swing. We meet there often while your body sleeps and your spirit flies free, visiting your manifestations of mind in person. I've also been to your wonderful estate, which looks like something no less out of 'Brideshead Revisited' and increases and beautifies in some way every time I visit there—as well as does the animal life.²⁷ Did you know I recently met the elephants there? Elephants! You have elephants roaming around there, along with countless cats, horses, dogs, and birds. Herb and flower gardens have been springing up recently, and since I've yet to see other people there, I can only assume it's all your doing."

"I *am* very fond of elephants, Tim, and I've made it a habit of inviting them to my lands for some time. I can only warn you to watch out for the thundering herds of dachshunds. What's your understanding of how these dwelling places of ours come to be? I can see how yours came about, as you're actually there as a Risen One, but what of mine?"

"You know of the mind's powers, August, as you've been creatively manifesting your own dwelling places all along. It's similar to how living spaces are manifested on Earth. The place you live in now did not exist until you

²⁷ *Brideshead Revisited* is a novel by English writer Evelyn Waugh, and made into a popular British television mini-series in the early 1980's, somewhat like the one known today as "Downton Abbey".

decided to find it, and then your mind began to conceive of possibilities—from there your inner vision proceeded to externalize them. Your entire world experience is one immense, complex manifestation on the material plane. Cities, towns, and houses on Earth previously existed only in people’s minds. Granted, the external manifestation process is much slower and tedious on your material plane than it is in the Risen states, but the principal is the same—mind manifests reality. All the fantasies about places where you would love to dwell not only become possible once you transition into Risen life, but they can begin to manifest even before your transition. It depends on one’s mental and emotional clarity, one’s will, and especially one’s self-evolution, which together bring enlightened understanding of Mind and its unlimited abundance.

“While you’re dreaming of that cozy little cottage or even a castle tucked away in some hidden glen, the strength of your desires will cause the building elements to come together in the realm of the Higher Mind, which is your mind, my mind, our Mind—it is all One—and particular elements of light will coalesce into an actuality that reflects those desires. The more it becomes real to you in your mind, the more it becomes ‘real-ized’ on the higher planes where such things are meant to occur. The Risen are capable of manifesting realized wonders of landscape and architecture, which are their dwelling places and are far beyond the physical possibilities of the Earth plane.”

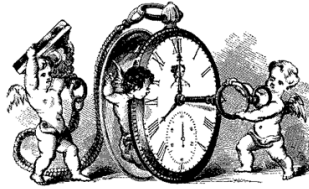
“Tim, thanks for finding ways to share your realizations with me, even though my human brain can barely conceive of your experience. My heart longs for more—more experience, more expansion, and more life with you.”

“Longing implies a lengthening, a slowing of time ... do not long, August. Instead, embrace your realizations as actual manifestations of the reality of which I am an undying part. Let these embraces bring us instantly together and leave the longing to fade away. In doing so you will increasingly see and experience that the Earth around you will begin to fade—and has been fading, signaling the truth that transition commenced at the timeless moment your spirit was sparked upon it. Turn your attention toward the direction of relocation, and let your mind flow in the eternal present that is your true world, and is our true world and home together.”

There are certain times, of course, when I feel disconnected or even neglected because I don’t get “special signs” from Tim that manifest in recognizable ways in my physical world. This is what he has to say about that:

“Let’s suppose that I haven’t yet made my transition, and so still live in my home in Greenwich Village, which is just a little over 10 physical miles away from yours at the other end of the city. Let’s also suppose that you’ve been requiring me to demonstrate my love for you by calling or texting you every few hours, and also as least once a week sending or bringing you things that will also show my caring for you, such as a letter, card, or gift of some kind. Further, you need me to be with you physically in person, if not all the time, then most of the time.

“But what if I lost my phone so I couldn’t call, or text you, and then there’s an electric blackout and the subway stops running so I couldn’t come see you, and my computer wouldn’t work so I couldn’t email you ... and the post office finally goes bankrupt so I can’t send you letters and gifts? You know I would try to walk the ten miles at least once! *But would your ability to feel my love for you also stop?* Which came first, the inner feelings of our love for each other, or all the gifts and prizes of the outer world? Which is fleeting, and which is forever? Which do you prefer most of all?”



PONDERINGS

- ∞ What do I prefer most of all?
- ∞ There is no end to awakening!
- ∞ Let your spiritual embraces with your loved one bring you instantly together, while you let the longing fade away.
- ∞ The great and loving nature of Original Creative Source works through change.
- ∞ The great gift we have been given by Original Creative Source is the ability to change our mind.
- ∞ The more something becomes real to us in our mind, the more it becomes “real-ized” on the higher planes where such things are meant to manifest.
- ∞ All the fantasies about places where we would love to dwell become possible once we transition into Risen life. These spiritual dwelling places can begin to manifest even before our relocation.
- ∞ Each of us creatively manifests our own dwelling places, whether on Earth or in Risen geographies.
- ∞ The very movement of Mind is manifestation.
- ∞ ‘As you go, you are.’ This is the manifested realization of one’s immortality.
- ∞ There is no end to anything, no walls or boundaries.
- ∞ Our Risen Loved Ones want us to try to find and share a spiritual dwelling place with them, even though we are seemingly parted.
- ∞ A Risen person may be an invisible companion, but we can feel and sometimes even see and hear them with our inner spiritual senses.
- ∞ The Risen are not beyond feelings just because they are beyond their former earthly life.
- ∞ When we focus on a meaningful space and time our Risen Loved Ones are drawn there as well, and we can then become aware of and join them if we try.
- ∞ There are never-ending environments for our Risen Loved Ones to explore or manifest and occupy for as long as they want.
- ∞ Our Risen Loved Ones know when we are sadly dwelling on the very short time we were together on Earth.



HELP FROM OUR GUIDES IN SPIRIT

"Very few beings really seek knowledge in this world. Mortal or immortal, few really ask. On the contrary, they try to wring from the unknown the answers they have already shaped in their own minds—justifications, confirmations, forms of consolation without which they can't go on. To really ask is to open the door to the whirlwind."

~ Anne Rice – *The Vampire Lestat* ~

A *phenomenon* is an occurrence we tangibly perceive while experiencing it—an observable material fact. A *noumenon* is a "thing-in-itself," independent of our perception of it and considered to be separate from the mind's conscious awareness; something of the unknown. Phenomena belong to our material world, and noumena or the numinous *elsewhere*.

Words frequently fail us when confronted with something numinous, and so language must often be left behind like a boat on the edge of a stream. Instead this numinosity must be experienced, which is like jumping into the water. Our experience with the Risen will depend on our willingness and trust to then lift our feet from the stream's bottom and be carried to an unknown destination—or *is* it unknown? This destination is actually the feeling of Creative Source, so perhaps it is not unknown but just forgotten, or simply too large to be contained within our current human awareness. Creative Source is also the Unknown, which if accepted as such without being made into a limiting idea will save us all a lot of unnecessary effort. The numinous is something that is simultaneously distinct yet ambiguous; remote yet present; known yet unknown. It grows and glows into transcendence, for that which is numinous is also luminous. That which is visible comes from the invisible.

That which is visible comes from the invisible.

Numinosity is that *something*, that particular sensation one might associate with a certain holiday, for example. The spirit of one traditional festival is very different from that of another. We might speak of it as "the spirit of the thing." One's experience of time during these observances becomes altered or may cease entirely. "Numinous," from the Latin *numen*, literally means "a nod of the

head”—“head” meaning Authentic Self—so it’s a nod from the Divine. Creative Source is always nodding “yes.”

A numinous event—a *numinosum*—is an experience of Authentic Self, gifted to us as a grace from Creative Source. “Grace” can be generally defined as the all-nourishing substance of the universe which is Creative Source, freely given by Creative Source, to Creative Source. Grace is substantial assistance. In other words, grace is real help.

Grace is real help.

One of the most important aspects for the healing revolution of grief is often forgotten—that of actually asking for help. This is not surprising, for the anxiety that comes with grief interferes with our ability to think clearly. Our material necessities still need to be seen to but we may barely have the strength to get up and go to the bathroom. What would we do without the devotion of the wonderful people who offer, often without our asking, to stay with us, support and feed us, and help us get some rest? Those of us who have been through a grief process may have come to learn how to better ask for help and especially to accept it, which is truly a sign of trust and transformation.

Some of us may also be experienced enough to have made contact with our own Spirit Guides and Guardians in Spirit. But sadly, many of us—at least in most modern cultures—may have little or no awareness that such guides exist who can and will assist us.

Who are these Helpers? There doesn’t appear to be any limit to who or even what a Guide or Guardian in Spirit could be. Perhaps some readers have already intuited and experienced such beings, because we are never actually alone and never far from help. For many, our Spirit Guides and Guardians will be those who once lived on the Earth and have since relocated to another spiritual geography. They might be someone we actually knew when they were Earth-embodied, but often they’re not.

It’s possible that one or more of our Spirit Guides will have once been related to us in some way, as family, friend, or companion, including animals and birds. The affinity we have for and with them, which might reach back through many generations before we were born on the Earth, is the glue that attracts and holds such relationships together. This Principle of Affinity is but a very small facet of the Unprincipled Principle, Love.

Spirit Guides can develop a sibling- or parental-like relationship with us, acting as mentors and educators about many things. My Guides include someone who had once been a Russian poet, another a university professor of Spanish history, and another a Native American shaman in the 1500’s. Since my birth and for several decades after, my main Risen Guide and Mentor had once been a prominent spiritual philosopher. He was alive on Earth and transitioned when I was in my 30’s, and continued in his role as mentor. This

role diminished after he transitioned from his Earthly life, and then even more so when he moved further beyond. He will still make himself available should I ask for help, but he doesn't make house calls anymore. Everything and everyone is truly in a constant state of transition. People come and go in our lives, no matter where we are.

A Spirit Guide can also be a Guardian; both are always with us to provide a shoulder to lean on. One of my Guardians in Spirit was once my great-grandfather on Earth, who interestingly shares my terrestrial birthday—120 years earlier. Although it appears he achieved a notable amount of service in his brief terrestrial life, he personally felt that he missed out on certain experiences to develop as a spiritual being and which were unique to Earth. When he asked how he could be of more service as a Risen being he was offered the role as one of my Guardians, to which he assented. My experience has been that his task is to keep me safe and out of physical danger—which he clearly has, once briefly physically materializing during a life-and-death situation. Until that had happened, I'd no idea that he was around me. His duties seem simple and do not include the relaying of deeper metaphysical information, which are handled by certain Guides in Spirit who are Spirit Mentors.

I also have two Guardians who are not human, but entities of a spirit race that once lived on the Earth, and which left so long ago that they have all but vanished into the mystery and obscurity of Celtic myth. They have names and personalities, but would appear so alien regarding their emotional and thought processes to a human that they could easily be mistaken as extraterrestrial. They are absolutely fearless. They came to me via my Irish ancestry, able to connect because there has always been someone in my family who has sustained a conscious awareness and belief in such beings. Our beliefs can act as portals through which all kinds of energy and energy beings can pass. If I were to no longer believe in them, or engage with them or ask for their support, they would not be able to assist me; yet I know that they will wait patiently until I do. My intimate contact with them since earliest childhood has resulted in a strong relationship of trust and sharing, and they are more like companions or even siblings than anything else.

There are also those whom I call Watchers. While they aren't exactly Risen Guides, nor do they normally intervene as a Guardian might, they maintain a watchful presence about me and keep me company, which is probably why I seldom feel alone. One of these is a younger brother who transitioned ten days after his birth many years ago. He is now a kind of custodian of all the animal companions my family ever had, and I often feel them around me when communicating with him. Many of the cats I've ever had relationships with might be called Watchers, but they still belong to nobody and continue to come and check on me and then zip off to other business.

People who are spiritually different in even small ways may not attract one another across the spirit geographies. I have heard many stories about the surprising discovery of who *is* most like us—often they’re not who we’d expect. Not everyone can be a Spirit Guide or Guardian for someone on Earth, even if we want them as such. Still, it can’t hurt to ask, for our asking allows them to step forward and then help in some way of service, however brief. Just before a good friend made her transition I asked her if she would still keep an eye on me, especially in difficult emotional times. And she has, by whispering sweet reminders in my spirit ears that all is well and that “this, too, shall pass.” Although he is not a formal Guide, Tim serves in any loving way he can—sometimes more like a benevolent annoyance than anything else.

While I’ve never had what might be called an extraterrestrial guide, there is no reason to dismiss such a possibility, including what some are increasingly referring to as “interdimensional beings.” Tim has mentioned that he has his own Risen-equivalent Mentor-Guides, who appear as dolphin-like beings from another dimension, able to interact with him in physical form in his dimension.²⁸ If we really consider it, relatively we are all E.T.’s.

It is not uncommon for guide-like figures to arise from within the depths of our unconscious, which includes the collective unconsciousness of the human race. Connecting with our deeper feelings may give rise to such symbolized by a figure that may manifest as a well-known icon, or perhaps a friend, or even someone we’ve never seen before—including animals. These figures may not be actual Spirit Guides, but repressed or isolated aspects of our inner self that are seeking to integrate into our whole sense of self by communicating to us. First they have to get our attention, and will be very creative about it. They often connect with us in the dream state, when our resistance is at its lowest. Once we begin communicating with them information then begins to be shared; insights arise and learning and transformation can then occur. Sometimes these personal or global archetypal figures will lead us to our actual Spirit Guides, and for this reason it is important to not dismiss such mysterious and perplexing manifestations as mere fantasies, but to watch for and listen to them.

Spirit Guides and even Watchers will also lead us to certain people, places and things that may assist us in some way. We might not yet consciously realize that we have a desire for a new experience of an expanded kind of compassion, but our Guides will and so, for example, may gently steer us to a podcast about compassionate listening as presented by a Buddhist monk. In turn, we will learn from such experiences and will be able to provide compassionate listening to others at some time.

²⁸ *The Risen Dialogues*, Chapter 22.

It is of primary importance to keep in mind that although these beings are ever ready to respond to our call for help, they cannot easily reach us or be of much use if we are shut down or closed off by unrelenting depressive states of grief, or uncontrolled, chaotic emotions. We have our responsibilities as well and this includes understanding that we will not be able to easily ask for or accept assistance if we allow ourselves to be paralyzed by fear. Therefore we must have some kind of spiritual practice in place that allows us get centered, grounded, and open to receiving the help that is always awaiting us. Even so, Guides and Guardians have their own ways and means to reach us, even past the barriers of our fear and depression. Their gestures of support often appear so subtly that we may not notice them or even dismiss them before realizing that help has arrived. Mentally connecting with our Spirit Companions throughout our day is a good way to learn how to recognize the signs and to practice to stay connected with higher and sustaining forms of spiritual energy.

**Spiritual practice allows us get centered, grounded, and open
to receiving the help that is always awaiting us.**

There are many occupational opportunities in The Summerland, and a Guide is just one possibility. Although I don't know if there are exact criteria that qualifies someone for such services, there does appear to be many kinds of education, training, and overseeing involved.

One might wonder where our Guides actually are when they're with us, and when they're not. The answer lies not in the idea of an actual location but in a "non-idea" of actual reality, which is defined neither by space-time nor even by Mind, for it is the Ultimate, which is Consciousness. And so our Guides are where we are, whether or not we are aware of it. This mysterious and perhaps annoying declaration will be voiced and explained further by a highly-vibrating Spirit known simply as "an alchemist" in *Chapter 18 ~ Vibration & Helping our Risen Loved Ones*. It is introduced here as part of the preparations being made by Spirit for the next leg of our journey together.

All spiritual geographies—which are also states or levels of the One Mind which we all share—interpenetrate one another in infinitely different vibrational ways. This is how our Transitioned Loved Ones and Guides are instantly accessible to us when we consciously open our individual minds to each other. What keeps us seemingly apart is our ignorance or denial that they are still alive. Or we may accept they are still alive but not believe that they are accessible. Because of the vast differences in vibration most of us can't see or hear them in our usual physical ways—yet another challenge to accepting their existence—until we learn to access our spiritual senses that enable us to sense and maybe even see and hear them on their vibrational level, which most often begins on a mental plane before it then moves into an emotional landscape. It is our spiritual sensing that first detects and later reflects and amplifies back to us the Risen mental vibration through which they now experience living. It is

up to us to become as conscious of our spiritual sensing as we can. The *Elemental Practices of Healing* offered in Chapter 11 can provide help with this endeavor.

A Guide will not tell us what to do and certainly will never attempt to coerce or frighten us. They will help educate us about ourselves by connecting us with deeper, intuitive channels of information, which is the purest meaning of channeling. They may silently whisper suggestions or pose stimulating questions to us primarily through our feelings, which are also vibrations. Our spiritual senses pick up these vibrational suggestions, which are then relayed to what some call our subconscious mind, which then relays them to our physical body, which then relays the feelings to our conscious mind and which then awaits our awake awareness. Remember how it was stated that feelings are messages? We must be in an open, unafraid state to be consciously aware of these messages from Spirit, as well as consciously able to tell the difference between our feelings and the feelings from someone in Spirit.

In case there's worry about our personal privacy, Spirit Guides can sense when we are feeling the need for it and will look away, while keeping a respectful distance from us until feeling our vibrational request for attention. If there is still concern that someone in Spirit might take advantage of us in inappropriate voyeuristic ways, we can simply surround our self with a protective white light, or any prayer of protection. But keep in mind that one of their tasks is to keep us safe, which includes keeping lower-vibrating influences away, and so they're not going to violate their own standards. They are there to keep nosy embodied and even disembodied people away until we indicate otherwise, no matter who they might be or how much influence or rights they think they have regarding our lives.

How do we find our Guides, these Helpers in Spirit? They've already found us first, and are quite alright with us being unaware of them. We may never become aware of them in the way we might want but we can still talk to them, for they will always listen. Often we are meeting up and interacting with them in astral-etheric dream spaces, and sometimes even in Risen geographies while our physical body sleeps or even daydreams in certain trance states. Upon awakening we immediately forget them because of psychospiritual amnesia, although we may still carry very strong emotions about them with us as we move throughout our day.

Our beliefs about life, the universe, and everything ²⁹ primarily dictate what we will consciously or underconsciously allow in our minds and thus eventually into our experience. We must first locate and examine those beliefs that are enabling or hindering the experiences we want to have. This might be

²⁹ With affectionate acknowledgement to Douglas Adams (1952–2001).

challenging especially if our upbringing, religion or philosophy has instilled fear to form and sustain our beliefs. Throughout this book the necessity of reducing fear is presented many times and in many ways, for it is of the utmost importance for the transmutation of grief.

Reducing fear is of the utmost importance for the transmutation of grief.

Nobody can tell you what your beliefs should be or how to change or remove them. That is your responsibility and nobody else's. However, a few general, creative ideas about beliefs can be offered.

Picture yourself standing before a vast, beautiful landscape, stretching in all directions around you and maybe even above you. You can move through it only for a limited distance, for there are fences that are barring the way. A belief is like a fence, wall or other barrier that will prevent you from traveling in certain directions and distances. Sometimes the barrier allows you to see through or over it, or it may totally hide the land beyond it. You cannot go beyond it unless you find a way through, over, under, or around it. Which feelings come up for you as you encounter and contemplate your beliefs? Your feelings are your guides. You may have to modify some of the beliefs or even remove and replace them with new ones.

We must change, build, sustain, and maintain beliefs about feelings and about Spirit Guides—and at the very least have a belief that such a thing is possible. Sometimes a deeper examination of one's lesser-known religious texts may reveal that a belief in Spirit Helpers is actually stated and supported, even though certain leaders in the organization's hierarchy may be unaware of it or discourage it through their own fear and bias. Examine your fences and decide if they need a gate—or do you just want to go over them, leave them behind and explore the land beyond? Follow the guidance of your feelings. Your own inner Spirit will know what to do if you let it guide you with feelings.

Here is another suggestion to try, which could loosen you up a bit so that you become more open to the idea that there are devoted helpers in Spirit who want to guide you in caring ways. The goal is to discover unique signs of actual physical sensations, which will be the regular contact signals that your Risen Guides will use to signal you in the here and now. Different Guides will usually present with different sensations.

It starts with the brief mindfulness exercise introduced earlier—presented here again and with a slight enhancement. As before, there are only five steps.

STEP 1

Take a moment to be still where you are now physically. Sit or lie in a comfortable position with your back straight. Bring your shoulders up to your ears for a few seconds, and then release them. Silently or gently aloud and slowly say the word, “*relaaaxx*” as you release and feel your shoulders settle.

Start by taking a few deep breaths, and let yourself make some sounds while exhaling—more or less like sighing. Sighing is often a particular body signal of stress, so if you ever catch yourself sighing, you could let it move naturally into this exercise.

After a few sighs, let the breath come naturally without trying to force it.

You're going to take sets of only 5 breaths. Each time you inhale, keep your eyes open. When you exhale, gently close your eyes. When you inhale again, open them, and then close them again when exhaling.

With the eyes open, begin by gently taking the first breath, easily and unhurried, and then let it out slowly and gently.

1. As you exhale, close your eyes and silently say “**One**” to yourself.
Open your eyes, inhale slowly and gently ...
2. As you exhale, close your eyes and silently say “**Two**” to yourself.
Open your eyes, inhale slowly and gently ...
3. As you exhale, close your eyes and silently say “**Three**” to yourself.
Open your eyes, inhale slowly and gently ...
4. As you exhale, close your eyes and silently say “**Four**” to yourself.
Open your eyes, inhale slowly and gently ...
5. As you exhale, close your eyes and silently say “**Five**” to yourself.

Begin a new cycle by counting “**One**” on the next exhalation. Open your eyes, inhale slowly and gently. Proceed again on to “**Five**.”

Never go higher than five. You will know you are no longer mindful when you find yourself meandering beyond it. Try to do this form of light meditation for five to ten minutes. If you fall asleep, that's alright—you needed the nap, which is an important part of self-care for the grieving. After you've rested sufficiently, you can do it again if you like.

STEP 2

Continue to breathe naturally from where you're sitting or resting, and then imagine that golden light is shining on you or surrounding you in some way. Maybe it comes up through your feet, traveling up through your body, out of the top of your head and then flowing over your body like a fountain of water. Or perhaps it comes down from above, like a spotlight shining on you as a column of light. Do whatever you like best. If you can't imagine anything, don't worry about it and instead say something simple, such as “Spiritual Light now surrounds and protects me.” The more you practice this kind of thing, the

more it will change and adapt, and eventually you will find what feels right for you. Remember, this is called *practive*. Don't strive for perfection—just take small actions and let it unfold.

STEP 3

Say the following or anything like it: "I now ask for and accept help from those who are interested in my well-being and that of the Universe." Continue to relax and breathe in a restful way.

STEP 4

Say the following or anything like it: "If my Guides and other Helpers in Spirit are here now, please let me know in some tangible and gentle way." Feel perfectly free to suggest how they might do this, although it's easier to let them decide as they are more experienced in such things. Be prepared to feel something, such as a soft tingling or feathery movement on your face, particularly the forehead, temples, neck, cheeks or nose. You might feel something similar on the backs of the hands, or even on the feet—anywhere where the skin is soft and sensitive. Some people will internally hear ringing in the ears, music or sounds like tiny bells ringing, or even birds and crickets chirping. Others will see shapes and colors while their eyes are closed. Many feel certain emotions along with the physical sensations, such as joy or sadness, either of which might make them cry. Just be still, curious and unafraid, and let it happen. Nothing harmful will occur, and you can easily stop at any time.

Worry, doubt and other kinds of fears will lower your vibrations, acting as barriers or fences that will make you less accessible to your Guides. Fear will open you up to the kind of thinking that will not only feed off itself but will make fear stronger so it will have more to feed on. If this seems to be the case, bless your fear and surround yourself with golden light, which will protect you and raise your vibration, while making you more visible and accessible to your Guides. You can also say this invocation or prayer: "Angels of Light, guard this place, protect this space. Put a sacred sphere of holy, protective light around me. Keep me safe. I ask this and thank you in my name, amen." Saying "in my name" is a very powerful and authentic act of proclaiming one's own Divine Self Authority, as we are always meant to do. If for any reason you don't like the word "amen" you can always say something like "so be it" or "and so it is." Tim likes to say, "Because I said so."

STEP 5

Once you've had some kind of response from your request, just let yourself experience it and try to refrain from judging it. You can respond back if you like—first by saying "thank you, and I remain open to more" and then waiting for a reply back from your Spirit Guides in the form of more sensations. You might continue to sense feelings or even words in some way, or perhaps see an internal image of someone, which could be clear or blurry.

The image could be of a person, animal, place or even a symbol. You needn't force anything—just let it happen, move and unfold for as long as you can. At some point it will slow down or abruptly stop and then you can continue to rest or fall asleep, or later journal about it. I say “let it unfold” as if it's a simple thing to do—which it is—but you might find it's not easy, so ask your Spirit Guides to help you figure out what the blocks are and to help remove them. Most likely the removal won't be experienced instantaneously—it's generally a gradual process, and so will happen when your resistance to change is least, such as when resting, napping or sleeping.

Try this exercise again later, with or without the controlled breathing, as you continue to experiment to develop the sensing of the unique impressions your Guides will use to signal their presence. If you would like your Guardians, Watchers and any others in Spirit to let you know when they're around, just ask—if they can, they will.

Your Spirit Guides draw upon your intuitive senses and feelings through which to connect with you. You both then cooperatively find words in your memory fields, where the recorded sum of your life experiences and those of the human collective consciousness can be accessed. Feelings evoke words and the words evoke feelings, which again evoke more words and again more feelings, thus causing a stream of connected communication to begin flowing. This flow may strengthen your ability to mentally visualize, and even stimulate and awaken your sleeping spiritual sense of clairvoyance. For a more detailed discussion about visualization and clairvoyance, see Appendix 1.

It is not an uncommon experience—although greatly underreported—for words that emerge to not make rational sense. A greatly simplified and not-too-scientific explanation is that as awareness of the energy of the feelings emerges through the right brain, the left brain then struggles to utilize any internalized, learned vocabularies to externalize the energy into actual word symbols. But it's quite likely that any inner “dictionary of spirit” available to the left brain is very meager, and in many cases, almost non-existent. Perhaps even more unsettling is when the silent mental or physically uttered sounds seem to be in a language that doesn't exist on the Earth. This is an example of what the Bible and other such texts refer to as “speaking in tongues”—one of the “gifts of the spirit” that emerge from various spiritual experiences that some might call mediumistic while others would term as inspired.

The least-frightening way to think of such an occurrence is to realize that all sounds are musical vibrations. The most powerful music is that without words, able to convey multidimensional meanings of emotions that could never be put into a dictionary of words. These “songs of the spirit” transmit great depth of mystery and beauty, and like any inspirational song, will affect the vibrations of both singer and listener. Because the sounds of grief and healing are so powerful, they are most often meant to be kept private, as they

would otherwise likely fall on spiritually deaf ears. Given this distinctive information about the language of spirit, it can now be better understood when a person in deep grief and other suffering may be expressing their emotions with unfamiliar words and unusual sounds. A spiritually sensitive listener with this understanding will remain undisturbed while able to allow such healing expression to flow without judgment or interference.

There is also a Guide who is always and instantly available. This is our Self, which we could also call our Inner Guide or Authentic Self. It is “Authentic” because it is the essence and originator of that which we are, uniquely manifesting from Original Creative Source. An originator can also be called an author. So regardless of all the unoriginal beliefs layered over us from many non-authentic sources—or other authors—each one of us will eventually come to realize that:

“I am the Author of my life and its living. I am in charge of my inner and outer scripts. It is ultimately up to me to authorize the beliefs—including those about grief—that I hold and speak as I live. It is up to me to change them as I see fit.”

It may seem as if I’m walking on thin ice here by making what could be seen as religious declarations. And while I *am* making such declarations, it is from deep waters rather than on thin ice. I refer again to C.G. Jung’s Foreword of *The I Ching*, wherein he cites the original meaning of the word *religio*: “... a careful observation and taking account of the numinous.”³⁰ An open and curious, observational stance of one’s interior experience is what the Risen and I are speaking of in this book, which exemplifies an *organic* religious experience, rather than an organized religious experience. Whether organic or organized, one’s personal *noumena* very often hold particular keys to finding one’s Risen Guides, as well as the inner guide of our Self. Each of us gets to decide if and how we might want to look for and obtain those inner keys of Self-counsel.



My life is always unfolding perfectly, no matter what.

³⁰*The I Ching, or Book of Changes*. Trans. Richard Wilhelm. Princeton University Press, 3rd Edition, 1979, p. xxviii.

PONDERINGS

- ∞ Loosen up a bit.
- ∞ Our Inner Guide or Authentic Self is always available to us, and for anything.
- ∞ I am the Author of my life and its living.
- ∞ Because I say so.
- ∞ Fear will lower your vibrations, which become a barrier between you and your Guides.
- ∞ We must be able to change, build, sustain, and maintain cheerful beliefs and feelings about Spirit Guides.
- ∞ Reducing fear is of the utmost importance for the transmutation of grief.
- ∞ Our beliefs about our life dictate what we will allow in our minds and thus into our experience.
- ∞ We must be in an open, unafraid state to be consciously aware of messages from those in Spirit.
- ∞ A Risen Guide will not tell us what to do and will never attempt to coerce or frighten us.
- ∞ Spiritual practice allows us get centered, grounded, and open to receiving the help that is always awaiting us.
- ∞ All spiritual geographies interpenetrate one another in infinitely different vibrational ways.
- ∞ Love, the Unprincipled Principle, is the only energy.
- ∞ Our Spirit Guides and Guardians are often those who once lived on the Earth and have since relocated to another spiritual geography.
- ∞ We can learn to access our spiritual senses that enable us to sense and maybe even see, hear, and feel the Risen.
- ∞ Grace is substantial assistance; grace is real help.
- ∞ Remember to ask for help.
- ∞ I now ask for and accept help from those who are interested in my well-being and that of the Universe.
- ∞ While phenomena can only be observed, *noumena* must be experienced.
- ∞ That which is visible comes from the invisible.



HELPING OUR EARTHLY HUMAN & ANIMAL LOVED ONES

"The departure of life eclipses everything. When a death is good, the room is filled with peace, and all the pain that went before it is forgotten. Where there was mystery, there is knowledge; where there was fear, there is love."

~ *Call The Midwife* (television drama) ~

The following Risen guidance is for the grief emerging from human transition and also for those who are bereft of their animal loved ones.

One of the most difficult things on Earth—if not *the* most difficult—is to watch someone we love while they're in pain, whether it's physical or emotional suffering. Things get even more complicated when we're not only witnessing a loved one making their transition, but also the pain and suffering of those gathered around the event or connected to it in some way.

Robert, a Risen friend, once shared the following about the transition of our animal friends—all that he says about the animal experience is equally relevant to the human experience.

"Your pain has not been just yours alone. Many of you have had to observe and share, contrary to your will, the terrible discomfort into which your beloved furry, feathery, and leathery children inevitably grow. I say 'grow' because that is how they perceive their transition—as a natural part of their lives. Most of them do not have tears as you do and so their messiness becomes even more pronounced and profound as they also must express the ultimate balance, which is a return of the body to that from whence it originally arose. Your struggle to keep the water in their bodies, which in turn struggle against your efforts, results in a conflict that eventually and inevitably strips everyone concerned of all personal dignity.

“Turn your inner perception toward the Great Truth that your children are still alive. Even more alive, for they now enjoy the perfect health and peace that will eventually be yours.

“And they *will* be by your side. Their moments of pain and messiness are over and so it will be for you. The fragments of your former selves, seemingly and utterly heartbroken and separated forever, will slowly and surely begin to draw back together, guided by a Great Hand that possesses the Intelligence to gently join them into your New Self, deeply changed and somehow bigger than you were before. Just as your children have experienced a transition, so have you by the very nature of your loving bonds with them. You will achieve a transition beyond any dream that you have ever had, for you will no longer think it a dream, but will recognize it as a Reality.

“Therefore let this place where we come to share our pain, fear, and loneliness also become the beginning of the Greatest Journey, which is that of Going Home. Upon your arrival, you will immediately be greeted in great joy by your animals, who never have and never will stop loving you in their sacred and shameless adoration.”

The foundation of this book’s intent is to guide us to recognize, acknowledge, and feel our feelings—*all* of them, including worry. But we don’t have to worry if we’re feeling too much or not enough, as there is no space and time when it comes to feelings. Although there’s nothing that says we *should* worry, when it’s there it’s still ok to feel it—at least just enough to recognize that it’s not helping. But after such a recognition, what then can we do?

The Risen would like us to completely absorb and then emit the radiance of the understanding, once and for always, of Creative Source’s never-ending assurance, “Don’t worry, be happy.” There is also a primary suggestion often heard in various ways and in various traditions: “Live and let live.” This suggestion enfolds three key things which are about being, rather than doing, and about living, rather than dying. They are: be here, be still, and be happy.

BE HERE

This is one of many ways of mindfully saying “be and stay present.” Our presence is life, and the feeling of life is living. Whether they are the transitioning person or animal, or not, just sitting with someone brings life into the space and then expands that space. This space becomes a container for silence and for feelings. The feeling of being the container is one of expansion and then of transcendence.

To transcend means to rise above or go beyond believed and perceived limitations. Love transcends all assumed limitations of space. Because life is also love, you can be with your transitioned loved ones, wherever you are, in

any perceived space. Love transcends time, so you can also be with them *whenever* you are. Thinking of someone effectively connects us with them, even if they no longer appear to be in our presence.

BE STILL

When we are with a loved one who is in the process of transition, what should we be saying? We don't have to say anything. Keep it simple. Let them rest while you rest with them. Be still ... be sensitive ... be respectful ... be open. Listen. Listen to the silence, which needs a container of quiet. Many people who have sat in silence with a transitioning or a bereaving person have reported it to be one of the most spiritual experiences of their life. Space becomes expanded when occupied by silence, especially when shared with another consciousness. At first we might feel uncomfortable with silence but if we let our presence be enough, the fear-energy will transform and the space will expand, which then allows for higher vibrating, spiritual feelings to emerge. It is an exceptional time to practice some kind of mindfulness. Mindfulness will enhance and raise your vibration and possibly even the vibration of others in some way. Stillness expands itself upon your field of mind, and the result is the adventure of growth and learning.

Of course we can talk if someone wants to converse with us. You will know when it feels right to soothe one another with soft speech and maybe a very gentle touch here and there. Quite often, a transitioning person is trying to share with us about their journey's experience. Be still and let the journeying one say whatever they want, even if it sounds irrational, weird, hurtful or mean—this is the time for us to open up and practice acceptance and unconditional love. There's no need to correct them, rationalize, or fix anything. They might appear to be attacking us in anger, but we must recognize that it's ok for them to let the energy of anger flow outward rather than inward, and that there's no need to take the energy personally, but just let it pass through us and then fade like a brief summer storm.

We can also do all of this with our beloved beasts who are transitioning, by outwardly talking to them or just sitting in silence and sharing good thoughts and memories. Believe it or do not, but they understand everything we are saying or thinking, often better than we ourselves do. Tell them out loud or in your mind how much you love them and will never leave them, while assuring them you completely know that they will never leave you, even after they've left their body. After they've risen from their body our animals often choose to stay with us for quite a while before venturing out further beyond our detection. This is because they are already used to consciously traveling in the astral dimensions, and in their wisdom completely understand, without fear, what transition means. They will continue to act as if all's normal, although they may probably wonder why you act as if you can't see and hear them anymore. If we continue to communicate with them they will stay around

whenever we want. Let them know that you desire to feel them in some way. Eventually they will want to use their new freedom to explore further outside the boundaries, but as long as you let them know that they always have a place with you they will return without hesitation.

So we must continue to talk to our human and beastie friends as usual, even though we can't sense their physicality any more. The peripheral areas of our physical eyes are the most sensitive, which is why you may see movement out of the corners of your eyes—these are your friends, so be sure to acknowledge that you see them. And when you at last make your transition, it is a certainty that your animal friends will be there to accompany you on your journey, and your human friends will be eagerly awaiting your arrival.

BE HAPPY

Because it may seem counterintuitive at first, it can take some real superhuman effort and time to become genuinely happy for someone who has transitioned or is about to. Before, we celebrated each time they completed a full circle around the Sun. Now we must strive to realize that this is their new birth day into a glorious, glowing world of unimaginable peace and beauty, spiritual companionship and assistance, and also where they will be preparing for and awaiting our eventual arrival. This includes our animal companions, who are often the very first ones to greet us, if not already having traveled with us, showing us the way Home.

Our happiness is not someone else's, nor do we have any right to insist they be happy in the way we are happy. This understanding is rarely able to be shared aloud, so it's alright keep our inner understanding about our happiness private, as a kind of quiet, prayerful attitude. Yet it *is* appropriate and not a mistake to also feel and be sad for ourselves and others who are left behind.

RITUAL GOOD-BYES

Funerals, burials, memorials, wakes, viewings, sitting shiva, unveilings and the like have evolved from the human need for comfort and to help make saying farewell—but also “see you soon”—easier. We may be called upon to participate in such public and private ritualistic events, which could be formal undertakings of elaborate gloom, or celebrations as unpretentiously bright as a sunny afternoon of gardening, all meaningful in some way.

Some people and cultures find such events uncomfortable or embarrassing, whether privately around a few others or in more public situations. Wherever it is, don't be too quick to speak to or touch someone who is grieving until you have some sense of the situation—this is being sensitive. Maybe they will signal by reaching out a hand to you or touch you first. Perhaps you already have that kind of intimate relationship that will allow you to quietly step into their space and share. Be sensitive to their time, and always keep the ideas of privacy and confidentiality foremost in mind.

If for any reason you are not comfortable attending funerals, viewings and the like, you must also remember to care for yourself. Just in the way that our happiness is not someone else's, neither is our own sadness, and so we must be just as gentle and kind with ourself as we would with anyone else in grief. It is not necessary to force yourself to attend such events, and the only worth is that which you place upon it, but you must truly believe in and accept the value. If you can find a way to go with the flow, meaning letting your feelings guide you, you will come back to conscious realization that you are immortal, and so therefore you can remove any and all resistance to being still, being here, and being happy.

Most often our resistance is the fear of going into a painful situation and that it will be more than we can bear, and so we must not force ourself into causing ourself any more suffering. By now you will have some understanding about resistance and how to change it, but do not force it—rather, ask for help from your own Risen Guides. As exploration and experiment, we can choose to make our intent that we will carry our own sense of immortality and well-being into the midst of such unhappy events, knowing that our life is unfolding perfectly, no matter what. Of course, for most of us it takes much practice to be able to maintain a sense of internal well-being, and all of the practices in this book will, in various ways, activate and restore us to an awareness of who we really are. But again, do not force yourself, and instead pray in some way; a Golden Key is most surely a way in to a way out. (See Chapter 20.)

Before speaking to a bereaved or transitioning person you might do some kind of brief mindfulness or prayerful practice to bring a calming to your aura of presence. Someone in grief or other pain may have heightened or even lessened sensitivity, or alternate between them—they may be easily overwhelmed by light, sound, and movement. They may act out in manic ways or appear apathetic and uninterested in what's going on around them—this includes animals. There's no need to make these things into problems that need to be fixed—as the Risen say, “Do not.” This means to simply allow it. Let it be. Let it flow.

We are all perfect beings in what may seem like an imperfect situation, because perfection itself is a flexible location. Sometimes what we say or do may be taken in the wrong way, or we appear to make a mistake. Whether we are right or wrong, if we feel it's important to apologize we can do so in a simple, quiet way—yet there's no need to overdo it. We could even use a Golden Key to restore balance and harmony, which is presented in Chapter 20.

It's helpful to remember that while someone in grief might not remember what you said, they will most likely remember how you made them feel. The most important thing is to first take care of how *you* feel, because the more at peace you feel, regardless of the situation, the better the vibrations you will bring to the space.

Following are a few things you might be able to offer to a conversation with a transitioning or a bereaving person. If they answer or in some way signal “no” to any of your offers, respect that and don’t get pushy. “Ok, no pressure, I’ll be around, and you can let me know if you change your mind.” *And mean it.* This is not the time for resentment, sarcasm, or other such passive-aggressive responses. *You* also might not be feeling very well or even irritable because of stress, so do what must be done to take care of yourself as well.

Emphasis must be placed here on the fact that there are many cultural and ethnically diverse domains and frames of reference regarding grief and mourning. Specifically, they have been identified as communication, space, biological variations, time, environmental control and social organizations.³¹ In plainer words, some cultures listen with their ears, and others with their eyes—so smiling or crying might illuminate or confuse those of different cultures. Not all of the suggestions below will likely be culturally appropriate—it’s not always easy to figure out who is allowed to do or say what, when, where, how and why. Therefore it could be extremely helpful and likely appreciated if we take time to familiarize ourselves with the do’s and don’ts that are codified in the grief rituals and rites of passage from within a culture’s domains.

The following few examples are informed primarily by my own experiences from a Westernized cultural background consisting of aspects of particular Christian emotional thought systems—including Spiritualism, which is in itself a vibrantly complex mixture of various cultures and eras. But as a blended, modern inhabitant of the 21st century I aspire to let those more concrete, sociocultural traits fade into the background, while seeking to allow more numinous or spiritually living aspects to gently arise into whatever situation is present so that I may offer, at the very least, some aspects of sensitivity and well-being.

- ✧ “How are you doing (or feeling)?” You can then softly echo their answer—“I feel sad, too.” “I miss her, too.” You could also just nod your head in shared silence.
- ✧ Pay attention to their breathing, which will give you information about how they’re feeling. As influenced by the principle of entrainment (see Chapters 18 and 20) your own breathing may synchronize to theirs, so if you notice your breaths are shallow or anxious, it might be that you’re picking up on their feelings. Adjust your breathing and their body will likely respond by adjusting itself as well, if that is what is needed.

³¹ Giger J.N., Davidhizar R.E. (eds). *Transcultural Nursing: Assessment and Intervention*. 4th ed. St. Louis, MO: Mosby; 2004.

- ✧ If they speak about being in physical or emotional pain or fear, or don't but appear to be uncomfortable in some way, quietly ask if you can help or get them help. "Could I get you something, a drink of water or a little something to eat?" "Would you like me to get a nurse or doctor?" "Could I call someone for you?" "I'm on my way to the store—is there anything you need that I could get for you?"
- ✧ If the answer is no, respect it. "Ok, I understand—not now, but maybe later if you want, just let me know." If there is no answer, remember that their sense of time is not yours—it's alright to wait and repeat it in a few minutes, but only once.
- ✧ "Would you like me to stay/walk/sit with you?" If the answer is yes, be extra aware if they become tired and it's time to leave. "I'm feeling like it's time to stop or get back home, how about you?"
- ✧ *Be very careful and frugal with email and especially texting*, as they are contagiously poor transmitters of feelings, and words often become misconstrued. They can also be overwhelming in their signal for immediate attention, as well as the sheer number of them popping up. You might even gently suggest that you could help find a way to turn off certain aspects of their technology for a while.

Things probably best *not* to say:

- ✧ "I know just how you feel."
- ✧ "Don't cry—she wouldn't want you to; it would upset her. Don't cry—you'll upset the others."
- ✧ "Be strong. Be positive. Time heals all wounds. Everything is for the best. You'll get over this. Are you still not over this?"
- ✧ "At least he lived a good/long life. The good die young. He's in a better place now. God needs him more than we do."
- ✧ "You'll find someone else/remarry someday. You can always have another child. You can always get another pet."

Undeniably, grief may be frightening and take us to places of seemingly no return. Our modern Westernized world generally urges us to move away from bereavement as quickly as possible and not take too long a look at it, and certainly not to talk about it. But it's ok to look at it to understand what is happening, and—at some point and in some way—it's ok to talk about it to shift the energy of understanding in a new direction. But we can't necessarily talk about it with everyone, nor do we have to feel that we ought to. Speaking with a therapist or grief counselor in the privacy of their safe and confidential space can be a good place to start, and sometimes we're fortunate enough to have certain friends to share our experience and feelings with as well.

The human grief response to “death” can bring us together or keep us apart. Modern Western culture still tends to view transition through a lens of medicalized suffering rather than one of spiritualized healing and joy. Because most of us have had some kind of grief experience, a commonality exists that sometimes allows us to join with others in discussions about our suffering. Let the grieving person tell whatever story that wants to come out of their mouth, no matter how odd or inappropriate you might think it is. We humans tell and re-tell our stories, for that is how transformation—including that of suffering—is accomplished on the Earth plane. It’s why Tim and I share some of our stories with you, so that there may be a gradually increased understanding of this process, from which validation and strengthened confirmation of your own experiences will arise.

Every story begins with “once upon a time” and every story has an ending—which is really another beginning. Stories must be told or else they become secrets which eventually eat their way back out. Trying to keep them from coming out will result in their implosion, which then sets up a resonance that attracts negativity like iron shavings to a magnet.

When some of my still-embodied friends and I get together, we may sometimes feel an urge to re-tell our personal stories of loss. At times there’s a bit of underlying inner guilt that chastises, “They don’t want to hear it *again*.” Yet because we love each other and there is great trust in the safe-holding of our friendship, we’ve come to realize just how important it is that our stories are retold. Thus we experience that our narratives change over time. More details emerge from each new telling; more connections are made, and flashes of insight appear out of nowhere. Our tales of death are revealed to actually be novels of life, unsolved mysteries much stranger than fiction. And we’ve also noticed another miracle—we *enjoy* telling our stories because of the joyful truths that have finally emerged from the depths of grief. Somehow in the telling, joy finds its way back into the chronicles of our lives. Happiness is possible again. Here is grief transformed.

What about our beloved, now-relocated Risen Ones? By now, you likely have a clearer understanding and acceptance that although they might be out of sight, they are not out of Mind, wherein we all dwell. In plainer words, if you are at their funeral or any other gathering in their name, they are locating right there as well. As the poet Henry Scott Holland so compassionately put it:

Why should I be out of mind because I am out of sight?
I am but waiting for you, for an interval,
Somewhere very near, just around the corner.³²

³² For the complete and marvelous poem “Death is Nothing at All” see Appendix 3.

Throughout this book, People in Spirit have, in many stimulating ways, expressed the truth of their undeniable existence in a new state of mind—or “geography”—and are, in this and every moment, living in the great fullness of unbiased, fearless curiosity ... they are in peace. They bring this peace with them wherever they are, and if they’re with you at such ceremonial gatherings, be assured that they want so very much for you, the still-embodied, to partake of their serenity. Be also assured that whether you decide to go to such gatherings, or not and stay away—wherever you are, they will be right there with you, if that is what you want. You can commune with them from the sunny quiet of your back porch as easily—perhaps even more easily—as you can next to a hole in the ground. What matters to them is you.

Grief shuts us down, and can also open us up. Be still, quiet the mind, take deep breaths, and relax ... allow yourself to open up to their presence; to the *feeling* of their presence. Tune into one another. Let yourself talk and listen—door closed, or door open.



My life is always unfolding perfectly, no matter what.

PONDERINGS

- ∞ Our Relocated Risen Loved ones are locating with us here, right now, somewhere very near, just around the corner.
- ∞ Door closed, or door open.
- ∞ Tune in to and speak with one another.
- ∞ Each re-telling of our story becomes a new one; joy finds its way back up from the depths of grief and into the living chronicles of our ever-enlightening existence.
- ∞ Our tales of death are revealed to be novels of life, unsolved mysteries much stranger than fiction.
- ∞ It's ok to tell and re-tell our stories.
- ∞ It is appropriate and alright to feel and be sad for ourselves and for those left behind.
- ∞ Someone in grief might not remember what you said, but they will most likely remember how you made them feel.
- ∞ Let it be. Let it flow.
- ∞ We are all perfect beings in what may seem like an imperfect situation, because perfection itself is a flexible location.
- ∞ Be sensitive to time, privacy, and confidentiality.
- ∞ Practicing mindfulness or affirmative prayer will raise your vibration and perhaps that of those near you as well.
- ∞ Keep it simple—there's no need to overdo anything.
- ∞ Love transcends space and time. Because life is also love, you can be with your loved ones wherever and whenever you are.
- ∞ Live and let live.
- ∞ Be here. Be still. Be happy.
- ∞ Our presence is life, and the feeling of life is living.
- ∞ Don't worry, be happy.



VIBRATION & HELPING OUR RISEN LOVED ONES

“As you experience it yourself you experience that the entire material world is nothing but vibration. We have to experience the ocean of infinite waves surging within, the river of inner sensations flowing within, the eternal dance of the countless vibrations within every atom of the body. We have to witness our continuously changing nature. All of this is happening at an extremely subtle level . . . As you experience the reality of matter to be vibration, you also start experiencing the reality of the mind: consciousness, perception, sensation and reaction. If you experience them properly with *Vipassana*, it will become clear how they work.”³³

~ Shri S. N. Goenka and Sayagyi U Ba Khin ~

Many of us on Earth often say that when someone transitions it’s because “they were called home.” The Risen say we each summon ourselves Home.

I summon myself Home.

Well-intending people may suggest that perhaps someone wasn’t ready or didn’t want to go yet, so it’s not their doing but rather an act of fate or some deity—that someone’s relocation is “what God wants.” They believe that what God wants always overrides what we want with complete disregard for how we are feeling about it. We then worry if we’re out of line in some way because we might be disagreeing with what God wants.

The Risen want you to realize that whatever you are doing *is* what Creative Source wants, for Creative Source only wants what *you* want. If Creative Source is what and who you are, then whatever you are wanting is what

³³ From *The Discourses of Shri S. N. Goenka and Sayagyi U Ba Khin on Vipassana*. Vipassana is an ancient Middle Indo-Aryan word for a process of observation—observing what is from moment-to-moment—observing what is as it is, thus gaining a panoramic view of one’s life while immersed in the All of Life.

Creative Source wants. This means that you are in agreement with Who you are, and can therefore rest in the assurance that Source can only want goodness, abundance, and harmony for you. If you pray, declare that any and all resistance to that which you and Creative Source want is dissolved now and forever. Any resistance ultimately lies within our personal choice—and by “lies” is meant telling an untruth. In other words, resistance would keep us from experiencing and knowing our truth that awaits us. Our divine discontent becomes sublime surrender. Here is a backwards human idea being put divinely right.

Creative Source wants what *you* want.

The Risen Dialogues explored in detail the non-physical things that happen when somebody leaves Earth by relocating to a new geography of being, where they continue to thrive, more alive than ever. Each person moves toward their next destination guided by a Principle of Affinity which is sometimes labeled as “Like Attracts Like.” It is more than just about being a good person which relocates us to a good place. It is what *manifests* the good—which are our thoughts and feelings—so we actually manifest the good ourselves. When our thoughts and feelings are joined they form and sustain our beliefs, which eventually become no longer necessary when Risen. This, of course, must raise the question, “Can beliefs become unnecessary *now*?” Here is yet another intriguing idea to explore—that perhaps beliefs might already be unnecessary.

In the simplest of terms, transition and relocation could be said to demonstrate that all energy is moving—it is vibrating or spinning in a very particular way. Motion is what brings the invisible into visibility. Motion is the vibration from cold to hot; blue to red; dark to light; intangible to tangible; downtrodden to uplifted. Consciousness is what moves or vibrates all-that-is, and so vibration is also consciousness. We are Source, vibrating with Source.

Vibration is Source Consciousness.

Energy is an invisible *something* that not only underlies the Universe—it *is* the Universe. Energy is substance not only in some way, but in every way. To make it visible requires movement, which is also emotion. The substance that we’re made of is energy, so we are always moving even when it looks like we’re not. Because they are conscious and therefore alive, our immortal Risen Loved Ones are always moving and always will be, even when we can’t see them—or more accurately, although we *believe* that we can’t see them.

Rest for a moment in these ideas until you feel relief—for yourself and your loved ones. Let yourself be relieved of any illusion of fear. Begin to feel what your immortality is and what this *is-ness* means. Beliefs aren’t necessary to feel this, because as fences, they can get in the way.

We are always moving, even when it looks like we’re not.

Imagine sitting on the bank of a pond, where the water is quiet and still. There are leaves, bugs, and other things floating about on its surface. If you put your finger in the water and then spin it with a circular motion, the floating things may move towards you, or maybe away, depending on their substance and how certain forces and the surrounding elements are affecting them. Some will just bob up and down but not move very far. Without invoking any hard scientific theory, this is just a very primitive illustration about the movement of energy spin and the relationships between substances, including spirit forms.

Quantum science suggests that when one aspect of substance, no matter how small—which we'll call a particle for discussion's sake—has been associated with another particle, the two are forever joined—or entangled—in some not-yet-understood way. When this idea is considered more deeply, it may be discerned that although the term implies that two separate things are entangled, the accurate implication may not be what most of us think.

According to one interpretation of the theorized formal event called the Big Bang, everything was All-One, which appears to have then splintered or dissociated into the many. All-One still remains all one while the individualizations continue to associate and function together, regardless of the parts' awareness of this. Believing that we are apart rather than a part is a misapprehension, and perhaps is why some feel inclined to explain such a belief with such a theory.



The words may not make conscious sense at this time,
but my spiritual senses comprehend and retain
the knowledge for Authentic Self.
Breathe in ... and out ...

We are entangled because we have always been All-One. This is the mystic's pronouncement—"I Am the Person that Thou Art, and Thou Art the Person that I Am." This is a profound statement about our entangled relationships as Creator Source. There has only been a perceived and then projected separation. And so if one wants, for whatever reason, to achieve a sense of separation—which is quite alright, no real harm done—one's perception will have to change in order to project differently.

Distance and time have no power over the relationship between two parts. What happens to one simultaneously affects the other in some way, even if just bobbing up and down as a few small ripples on the surface of a pond.

Distance and time have no power over a relationship between two parts.

Since we are energy, and our particles have touched and been touched by the particles of many other people, we are associated with them in some relational way—in and outside of space and time, forever. It's been said that atoms that were once in the form of every person, animal, and plant which were released through their eventual dissolution will at some point find their way into our bodies. It's not hard to see how this continually bonds us all together as the great, living physical entity known as Earth.

When the association is strong, the bond between our particles—our thoughts and feeling—is also strong. This association can also be called “tuning.” When I am thinking of Tim he feels or senses this on some level, depending on how aware he is—we are tuning in to each other. Our ripples become entrained as one, or very, very near to it. When Tim is thinking or having feelings about me, he is tuning into my vibration of presence. Then I will find myself having thoughts and feelings about him, depending on how consciously aware I am in the moment. If I'm already focused on something else I may not immediately hear or feel his incoming call. In spite of the delay I know that I will eventually pick up the signal, although it might be many echoes away by then. Sometimes—and more than I like—I miss the call altogether, as the feeling is often exquisitely and evasively subtle, and I've already been distracted into a lower-feeling place of vibration. Yet regardless of our individual awareness we *are* still communing because *we are together*. This togetherness will remain in its form until it changes in relationship to whatever else is changing. This changing itself is also transformation.

Every thing is moving. With a little wrinkling of the brow we can easily see that this is true. This book is moving, whether or not you are holding it. The substance that it's made of, the finest of subatomic materiality that our terrestrial science is capable of detecting thus far, has been perceived to be in constant movement. Quantum mechanics scientists have developed the belief that matter “behaves,” meaning that it moves in certain ways and that quanta—the units of energy without mass and substance that make up all things through the vibration of substance—are indivisible.

We are asked here to especially notice the use of the words “believe” and “belief” when speaking of earthly scientific observations. As Craig Skinner, in his book, *Ask A Philosopher* would remind us, “Science does not prove things. It probes them.” Earthly scientists are not yet technologically able to carry their probing any further inward or outward to disprove these beliefs. They have observed that the charge of a material particle is what seems to give it boundaries and solidity; that its movement produces magnetic fields; and that the acceleration of its movement appears to produce electromagnetic waves, or light. They have also noticed that the act of human observation, which is also behavior, directly and inexplicably affects the behavior of a particle. Whatever one looks at, moves. Can we ever see, then, what is *really* there?

In many of my experiences with Tim, powerful forces are at play—which is not work—on many levels of existence—mental, emotional, and physical. The phenomena of vibration—rapport, resonance, amplification, interference, and entrainment can all be identified. Defined as the tendency for two oscillating bodies to synchronize and lock into phase so that they vibrate in harmony, *entrainment* is apparent when Tim and I achieve resonant contact. Entrainment is terrestrial but also universal, appearing in chemistry, biology, psychology, astronomy, architecture and many more realms.

Simple examples of entrainment are playground swings that are chaotically swinging but then become synchronized, or one may be in a clock store and notice the pendulum clocks of the same size swinging back and forth in unison. Scientists believe that small amounts of energy are transferred between the two systems when they are out of phase in such a way as to produce feedback thereby manifesting a more stable phase relationship.

Our bioform constantly manifests this autonomic mechanism, seen in its synchronizing with strong, powerful and vibrant rhythms and pulsations found in the music of Nature and of humankind. For example, a healthy adult heart beats around 70 times per minute—faster music will cause our breathing and heartbeat to increase, while slower compositions will entrain us into a slower, relaxed response. Interestingly, reggae music has been shown to affect the parasympathetic system in such a way that the heartbeat slows down to a very relaxed 60 beats per minute.

The relationship between the external rhythms and our inner rhythms or pulses is inseparable. Our internal rhythms will speed up or slow down to match a stronger external rhythm. Our genes do not seem to be originally programmed to function at very fast paces of external and internal living. To care for oneself is to relax and slow down, to rest and recover. Finding and then resting in the external rhythms of Nature and other such sources of music will entrain a healthy relationship between our external and internal rhythms.

As individuals we can become entrained with one another, even when one is on Earth and the other is Risen. When Tim and I tune into one another by allowing energy to flow through us, we know we have achieved entrainment because of how it feels. This is not just any old general energy, but very specific energy that he and I have co-created or shaped by tuning into one another to become entrained. Entrainment occurs as a result of our cooperatively amplifying our vibrations—or emotions—so that the two formerly different vibrations are now pulsating much more closely towards becoming as nearly identically one as possible in the moment. This vibration of oneness becomes the single stream upon which our communication flows and through which emotions stream back and forth between us. As it will often be stated, emotions carry information, and so this is how we share information about our lives with one another. We begin and continue to share an emotion, an

achievement which is the singularly most powerful bond that can enjoin two points of consciousness, Earthly or Risen.

If there is confusion it is because there is a “conflict” due to the non-resonance of vibration between two or more entities—meaning we are not quite precisely tuned in to one another. The feeling that we seek to attain is *clarity*, which is also sometimes called oneness. The hallmark feeling of this oneness is not only the absence of doubt and fear, but the forgetting of them as if they never existed to begin with.



The words may not make conscious sense at this time,
but my spiritual senses comprehend and retain
the knowledge for Authentic Self.
Breathe in ... and out ...

We are not talking about Spirit, which is the light that moves us. We are speaking about that which Spirit enlivens, meaning the particles of all matter and therefore of our bodies. Even “particles” are not ultimately real—they are formations of the energy that moves the forms. But we will continue to speak of particles for the sake of being able to conceptualize this energy. The particles of Tim’s body are finer, that is, smaller, and move faster than mine and so my physical senses cannot see or hear the electromagnetic waves—if indeed that is what they are at his level—that are produced by his body.

Where Western science is concerned nobody has yet determined how or why all things move or vibrate, although there are many resources for exploration that are inestimably older than those of the West. That this movement of matter has been assigned the quality of “behavior” by Western scientists is very intriguing, for behavior suggests nothing less than intelligence, and of a kind far greater than anything we can begin to conceive—at work everywhere, all the time and in all ways. This intelligence is Spirit. Spirit—which is life—moves us.

Life moves in mysterious ways.

This movement or behavior is what Tim and I are speaking of when we speak of vibration. Our physical eyes are only capable of seeing within a certain range of vibration, just as our physical ears can only hear within a limited range of sound. The substance that makes up my material body is vibrating at a certain rate and this is also true for the substance of Tim’s non-terrestrial body. Often it is the Risen person who begins the contact process as a kind of “modulator of energies,” which also means that we must somehow find ways

to lower our resistance to those energies to receive them, and then begin resonating as a response to the person sending them. For example, if two guitars that are tuned in the same way are across from one another in the same room, when one string is vibrated, the same string on the other will vibrate all on its own in response but without being physically touched.

To communicate with someone on a higher spiritual level we must raise our vibrations from our terrestrial level. This means that we must move forward in a different way that is increased as resistance is released, sped up higher and finer. If we could do this by getting on a jet and flying to our Risen friends, we would, but the physical things of Earth cannot be translated fast enough for such a journey—*yet*. For now and for the vast majority of us, the movement that is required is an *emotional movement*. At the beginning of this book the idea was introduced that emotions are vehicles for transportation from one state of mind or being to another. Think of “e” as energy, which when combined with motion becomes e-motion.

E + motion = Emotion

An emotion carries the message of meaning we give it. To consciously direct our emotion and its message we must get centered to make a conscious connection with our Authentic Self, which is also how to become aligned with the Authentic Self of a Risen Loved One. You know when you are aligned by how it feels, which is something that only *you* can determine. These principles are essentially the same for the Risen who want to connect with us.

This centered awareness is that aligned place on the pendulum of life to where we must move, rest, and wait for a bit until we are relaxed enough to do something—which is to move in some emotional way that will raise our vibration. This could be meditation or some kind of affirmation, a song or prayer, the various mindfulness practices in this book, or navigating the Risen Map. For some of us it might be an afternoon nap or a good night’s sleep, as those reading this book may be quite fatigued and exhausted.

Many of us have likely already achieved some amount of contact while our body is asleep or even just resting. Asking our Spirit Guides to help us raise our vibration as we are falling asleep will never fail to work in some way, however subtle or at first undetectable. Even the asking must be practiced regularly to increasingly experience that which lies beyond the subtle.

**To communicate with someone on a higher spiritual plane
we must raise our vibrations from that of the Earthly plane
to something finer and higher.**

In turn, those of a higher Risen geography, who are assuredly aligned as their Authentic Selves, must lower their own vibrations. This experience has been reported by them as sometimes slightly uncomfortable, as “a dimming

and dampening of light and sound.” Perhaps it’s like feeling the pressure change when swimming to a lower depth in water. We must trust that they are also learning how to get centered in such a way to connect with where we’re centered. If a person on Earth has learned how to achieve and sustain a fairly continual centered feeling-awareness of Authentic Self, intuitive communication can take place on higher levels with greater facility. This is why emphasis is placed here on a daily spiritual practice of some kind—a practice of the spirit by the spirit—so we can sustain and maintain a feeling of being centered. When we are feeling spiritually centered we are more likely to achieve the necessary affinity to align us to a Risen One who is doing the same thing.

The psychospiritual process of transformative healing of our earthly grief is somewhat similar to that which is required of anyone who transitions from Earth to a life of Spirit. The Risen Map introduced earlier reflects a stepped-down version of the Risen realignment process for someone newly arisen in higher-vibrating Spirit Life. This may cause confusion for those who believe that transitioning to Spirit automatically bestows the person with perfect wisdom, and so won’t need any realigning or adjustment—and yet they very often do.

People experience many familiar but also unfamiliar feelings as they are transitioning and relocating. These unfamiliar feelings may not only be completely new to them, they may be completely new to all terrestrial beings at that time in human history, while remaining specifically and eternally unique for the transitioning person. This means that the transitioning person, including those observing the transition, experience feelings which may have never been felt by any human being on Earth before. And so as they relocate via their transition they also usher in a new species of feeling to add to the glorious technicolor of humankind. This is the unending weaving of The Grand Tapestry of Eternal Infinity as it forever unfolds.

We may worry about the problem of suffering that our loved ones might appear to experience as they’re transitioning. It’s extremely difficult to watch someone we love in physical and mental pain—and not everyone is fortunate to have access to the modern and effective palliative care that has been developed in this day and age. But many Risen people have assured me that even though it may have looked as if they were in pain while transitioning, it was really the material body and not their Spirit that was experiencing it. Not having the advantage of their perspective, this may be hard for us to appreciate. I understand it to mean that during transition something mysterious happens to the pain process that somehow separates the consciousness from the pain and keeps suffering from happening. Indeed, many Risen have shared with me that when their transition was due to a serious car accident, for example, their Spirit left their bodies before the actual moment of impact, and so they were not even present during the violent termination of the body’s life functions.

Something mysterious happens during transition that separates the consciousness from pain and keeps suffering from happening.

This may not make much sense to those of us whose Spirit still inhabits a terrestrial physical body. My Risen friends have tried to help my understanding by explaining that Earthly animals know how to “switch off” the brain’s reception to pain signals from the nervous system, and will do so unless there is some interference. Humans have this ability as well but most have forgotten how to use it, and for this reason there are Risen Healers who are with us as we transition to help us find those switches. However, this can be challenging if we have a lot of fear, and this is also sometimes the case with animals. This is why the subject of fear and the importance of resolving it while on Earth is explored throughout this and many other books manifesting at this time.

If we can conceive of the illness preceding a loved one’s transition as a kind of short or long birth labor, with equivalent rest and recovery to follow, we can better understand the process as the birth delivery of a soul into its new Risen life. It is not death at all, but rebirth.

More often than not a person of 21st century Earth is likely to have so little knowledge and understanding of the transition process that their own relocation to Risen geographies results in partial or even full paralysis rather than a release of independent freedom. This is likely a result of having lived a mostly fear-based life on Earth and not resolving and transforming the fear during the time spent there, as well as neglecting the nurturing and strengthening of their spiritual bodies. They then *appear* to arrive in underdeveloped spirit bodies, and in some cases malformed or barely formed. Tim reports that many arrive in their new geography manifesting as not much more than a seed form. Well ... his actual words were “a dried up peach pit.”

Sounds like bad news, doesn’t it? Here’s the good and only news—such relocated individuals aren’t really peach pits at all. Their habitual Earthly beliefs of lack and limitation, and fear about what happens after they “die” result in false assumptions of little or no self-worth. Such misaligned assumptions of worthlessness allow them to *appear* as illusorily seed forms, but in reality they are intensely brilliant, celestial diamonds—as are we all. This realization of infinite worth to which the Risen strive to awaken them is achieved by helping them discover how to release their own self-inflicted paralysis.

Such individuals are taken to beautiful “greenhouses” where they are given the proper light and nourishment that they denied or were denied while on Earth. This process requires specialized Risen adjusters who utilize advanced arts of light and sound vibration to stimulate and maintain growth of the malnourished spiritual energies—and we can assist them with our prayers and good wishes. In no time at all, the seed sprouts and grows and flourishes as the sleeping awareness awakens into a new and brilliant light-filled world.

This thing called “light” seems to be visible and non-visible all about us, lighting up as all kinds of signs, indicating the vibrations of life. We’re all aware of the radiance that reaches our eyes, and know about the energy invisibly coursing through wires and the air. The cells of our body emit an apparent innate glow and appear to use light for intercommunication, and some of us can see the bodily aura. Is light a non-material reality that fills up all of space, so there really is no space? Where is light coming from, and where is it going? Is it the presence of Creative Source, which brings peace and understanding when flowing freely? These are questions that come up for me, and I can’t profess to having the best answers, other than resonating with those spiritual traditions that say consciousness is the light. The more consciousness there is, the more awake we are; the more awake we are, the more we can see, which is another way of saying, “more light.”

And oh, how very much we ache for any sign of consciousness, for some light from a Relocated Loved One! In our desires to connect with them we tend to assume that they should show us a sign of some kind. But do we ever stop to think that maybe they need *us* to show them a sign, and so perhaps *we* could make the first move? Just like our transitioned animal companions, Risen people want us to think about them and speak to them in order to keep the channel of our minds open and then connect. Intensified and transported by the energy of our passionate feelings, our emotional thoughts will locate them and then appear to them as information-filled light. These are the signs *they* are waiting for, and which signal to them that we are open, ready, and waiting.

Maybe we need to show them a sign as well.

Our mindful prayers for them are especially powerful in helping for they also go directly to them. They become channels of energy that unerringly locate our loved ones, arriving in forms of light and sound that are then received and interpreted by them. They can also be used by Risen Healers to strengthen and enhance their work. An especially powerful and mindful prayer of authoritative affirmation is this simple one—

**“Your soul now rises in glory, rests in peace,
and everlasting light shines upon you.”**

A prayer from any tradition that speaks with spiritual authority rather than self-righteous pretention will have a locating and healing effect. I used such spiritually-authored prayers for Tim after he transitioned. In *The Risen Dialogues*, Tim shared details of awakening into his new Risen life and how my spiritual intentions manifested as immense, light-giving flowers all around him, emitting rays of sound, color, and scent that wakened, nourished and sustained him.

“When I awoke there were gigantic crystal vases filled with astonishing flowers everywhere around me. Immense! Huge! Some were the size of people, and they released music in the breezes while they twinkled and

sparkled with light. I was told they were from you and that the flowers were ‘expressed light forms that were seeded, vitalized, watered, colored, harmonized, and scented by the energy that his love for you continually manifests.’ Every once in a while the flowers would glow even more brightly as if lit up from within, and this was when you were sending me more love, more energy in that very moment.

“While I was dying on Earth, I would sometimes come up to consciousness through drugged waves of medication and see otherworldly flowers in the room. I thought I was in a hospital and someone had sent me flowers—sometimes I thought I was hallucinating. I perceived it as a hospital because there were so many people coming and going, but most of the people I saw were not embodied. I could see them because I was nearing separation from my physical body. They were transparent and glowing with light and became easier to see the deeper I sank, the closer I neared transition.

“I had vacated my material body some time before it stopped all its automatic functions, but I have no memory of the actual moment when that happened. I had sunk into the deepest of sleeps imaginable, into complete silence, aware of nothing. Instead of coming in and out of drugged awareness on the Earth, I was coming in and out of a deep sleep state on the Risen Side—but I couldn’t tell the difference because it felt the same.

“Sometimes I opened my eyes and found myself resting in an endless summer meadow, warmed by the sun and caressed by breezes which felt like hands gently touching me. Each time I awoke it was with a little more consciousness. It was as if curtains in the room were gradually opening up a little bit at a time, letting in more and more light. Often there was indescribable music that sounded from far away. Sometimes I seemed to be immersed within a pool of glowing lights. There were people whose chants took form in the air, manifesting as vines growing over a trellis or fountains tumbling over a path of iridescent stones. Several times I saw you sitting far off in the rain, and the rain was the sadness you felt, which surrounded you and made you feel lost and alone, and I felt your sorrow as my own.

“I began to feel strength returning and consciousness increasing. Nothing was in focus for what seemed a long time, and I just rested. I had faint memories of sitting at the top of a hill, gazing over a field of blue-white flowers that chimed softly as they moved with the breezes.

“One ‘day’—I had no sense of time, it was all now—I felt a breeze tickling my nose; then it was gone and I fell back asleep. This happened

at different times, and this something continued to tickle me about the face. Once I thought I felt it go into my ear. Eventually I opened my eyes. I couldn't believe what I saw—Bigfoot, my huge, black, longhaired, crazy fat cat, sitting on the bed! His back was to me, and he was swishing his long, fluffy tail back and forth across my face. Big old Bigfoot, who had died not long after I became ill. In that instant I knew this was not a dream. But what exactly was going on? This couldn't be happening! The shock of seeing my old companion acted as some kind of energizing restorative, instantly clearing away the coma and bringing me to a consciousness of realizing where I really was.

"I immediately sat up and swept Bigfoot into my arms, hugging him with no regard for his dignity while I sobbed uncontrollably. He turned his face to mine and began to lick me all over, as if he also cried tears of joy. I laughed in a way I'd never laughed before, with an immense, rising joy that felt as if it would blow me away—and that's just what it did! Still hugging my beloved friend, I found myself no longer in bed but sailing in the air over a field of flowers, and this surprised me so much that I guess I fainted from sheer bliss.

"When I came to, I felt totally clear-headed, rested and whole, as if I'd slept a million years and I could see and hear perfectly. Bigfoot was resting beside me and gazing serenely out into the space before him. I followed his gaze and saw that an ocean was before us—the most beautiful light-filled ocean of every color of blue I'd ever seen and not seen. The waves rolling in on the surf sounded as shimmering chords of perfectly harmonious music.

"As I took in more of my surroundings I realized I was in a large bed, covered with light yellow sheets and an enormous feathery pillow. But the bed wasn't in a room. It seemed to be on some sort of platform, like a tree house. It was like a room and yet at the same time it was completely open on all sides, with the ocean all around it. Lights silently flowering like fireworks, shadows rippling like indigo butterflies, echoes of glass bells ringing, birds chirping in unrestrained ecstasy, rainbow winds, thundershowers of forget-me-not-petals, thousands of voices singing—all rolled over me in waves—and glorious, glorious peace, coming from that vast ocean, washing over and through me.

"And then it began to snow—a few flakes drifted about at first, but quickly became larger and whiter, each glowing with an intense inner light, yet not melting. The snow fell heavily and in total silence. It wasn't cold at all. It became a blanket of warmth that completely covered Bigfoot and me, and we snuggled under this cover of gently

glowing snow. I became deliciously drowsy and fell into another deep, refreshing slumber within the unfathomable silence.

“These memories are part of me and are me. In sharing them with you, I have made them a part of you as well. May they add to our collective spiritual knowledge, and may we continue on in growing awareness in this quest.”

Although it may sound as if those who are Risen in Spirit are on some very distant planet, they are not far away at all. They are right here sharing space and time with us, sometimes referred to as *interpenetration*, a word that clearly conveys meanings of deepest intimacies. While our physical senses may deny this, our spiritual senses bring us feelings that cannot deny it.

At the beginning of this book the check-list of spirit experiences included finding oneself spontaneously having a conversation with someone we know is “dead” but not realizing it until a few moments have gone by, and then we dismiss it as “talking to myself.” It was earnestly suggested that communication really *is* taking place, because we’ve begun responding to their reaching out and saying “hello.” Or perhaps we first reached out to them in our mind, and without consciously realizing it actually made contact. Perhaps by now you’re gaining more confident and relaxed acceptance about such astounding possibilities, and that this is how we and the Risen can quite simply and easily reach out and connect to one another.

Regardless of who is reaching out to whom, this connecting effort has to be made often and on a regular basis to achieve results and maintain the ability to do so. There must be a building up of the spiritual energies involved to intensify and sustain resonance and contact, or else the signal fades away, and usually very quickly. The vibrations of our physical world are just too pervasive and interfere with inter-spiritual contact, dampening and overwhelming it, and generally resulting in psychospiritual amnesia. It’s not uncommon for someone on Earth attempting this contact to just forget about doing it again, even after achieving results—and I speak from personal experience.

The Risen must strive to sustain contact as well, for their world’s vibrations also impede the connection. The beauties and wonders of their geographies distract them constantly, just as our worldly affairs distract us here.

Essentially, the Risen want us to stop worrying and be happy. “Stop worrying” also means “fear not.” They do seem to remember that our physical body has evolved to have automatic primitive reactions of fear to energies different or greater than previously experienced, and that when the more ancient part of our brain senses the presence of something going BUMP! in the dark, it reacts with primal fight, flight, or freeze responses. Their recommendation is to learn to substitute awe for such fear—a spiritual evolutionary advance that can only be achieved by spiritual means. This means

to embrace the darkness—both literally and metaphorically—with open and unbiased curiosity and awe. After all, darkness was our home for nine months before we emerged into our present world. Awe is positive and affirming, while fear is negating and a denial of life—which is actually an affirmation of death. And since there is no death, we are only affirming and strengthening the illusion known as fear.

Using spiritual means, strive to replace fear with awe.

The Risen want to point out that this denial of life is an inverted form of grief—meaning that there is an affirmative way to grieve. They never say “don’t mourn.” They recognize that grief is also an instinctual human reaction, not to just physical loss but to the idea of loss. So they say go ahead and grieve but also learn how to let it slow down and stop—as if to say, “Let yourself return to your state of innocence again, and cease worrying about ever losing it, because that isn’t possible.”

Focus with as much regularity as you can on what the metaphysician Joseph Murphy referred to as “The River of Peace” which flows through everything, including you. Allowing yourself to be filled with the river’s feeling of peace will cause you to also emit peace, in the way gently flowing water radiates vibrationally serene, uplifting light and sound. Direct your flowing stream of peace to your Risen Loved One as a kind of graduation gift for their accomplishment of moving to a higher dimension. Let yourself cry, but also let them rejoice in their new state of peaceful existence, and you will begin to allow yourself to join them in their rejoicing. They are now learning through joy, rather than the old tempestuous ways of unnecessary suffering. And always know and remember that the greater part of their joy is their understanding that you will be joining them one day in the Risen Lands.

Often the feeling of the momentum of grief slowing down is misinterpreted as depression—but it’s not. We are just experiencing the emotional weather of life, always changing, always new, always different. We can let the momentum slow down with the assurance that this is how rest happens. There is no need to struggle or strongly medicate ourselves against it.

**The feeling of slowing down is not depression, but merely
a temporary change in emotional weather.**



When someone transitions and relocates they gradually or quickly become acutely aware that love really is the greatest and only power, and thus attain an intense, sensitive attraction to the feelings of loved ones seemingly left behind. This attraction is sometimes too strong for a newly relocated person to easily resist and may draw their main focus to the Earth, thus slowing their progress

forward. Many in Spirit have been held in restraints by the grief of their terrestrial friends long after the influences of their former Earthly body have been overcome. This is why we must use our love for them in ways that will encourage them to sail forward freely into the infinite depths of the spiritual cosmos, rather than trying to anchor them to the shallows of their former physical existence.

If we continue to feed our grief and maintain limiting beliefs about it, the resulting feelings *will* reach out and connect to our Risen Loved Ones but in discomforting ways—usually by exerting a feeling of pulling them back to the Earth. This pulling feels shadowy and substandard to them because the Earth is no longer their natural habitat. In the early days after his transition Tim once described aspects of my grief as if I had a headlock on him while we were trying to walk together along a beautiful path. Letting go of him did not mean he was then going to leave me. He just wanted to be able to be with me on his own terms, so he could stand up straight while enjoying the sights and savoring our togetherness.

I know from experience with Tim that the Risen may experience aspects of heartache, which is often directly connected with our grief. They are so happy to be joyous and free and want us to be relieved for and exultant with them. Their knowledge that we will also survive allows them to feel relief for us. Now we must endeavor to feel the same, which will entrain us with them.

One of the most inspiring things I heard a Risen person say at a mediumship sitting was, “Use your love to stop the grief.” Rather than trying to explain or expand on this phrase, focus on it for a while and see what happens to any entrenched beliefs about grief and death.

I now choose to use my love to stop the grief.

The topic of quantum mechanics seem to be the new black of the New Age. Many modernistic writers, channelers, and assorted metaphysical philosophers routinely misappropriate quantum concepts, particularly that of entanglement, and care has been taken to avoid such missteps in this book, but as guided by certain Risen Scientists and not earthly ones.

A particular Spirit Scientist who spoke through a medium at one sitting qualified entanglement from his Risen perspective. He suggested that the meaning of entanglement is different from what those of us on a terrestrial level might think. He acknowledged for argument’s sake that there may have been an “event” which our scientists label as “a big bang” and yet they are still thinking about it from inside the box, which implies separation and an inner and an outer. Before this event, he emphasized, we were “All-One.” The actual “event” was *the idea* of the splintering of the All-One, or an apparent dissociation into what appeared as “the many.”



The words may not make conscious sense at this time,
 but my spiritual senses comprehend and retain
 the knowledge for Authentic Self.
 Breathe in ... and out ...

Yet All-One remains one while the perceived separate parts still function together, regardless of their awareness. Believing we are apart because we are a part is a misapprehension, a kind of illusion within reality. As the illusion gives way to the higher vibrating reality, each part achieves an expanded sense of reality. This recalls the axiom of a lower principle always contained within a higher one, and so on, *ad infinitum*. We are all entangled or interwoven because we have always been and remain All-One. What quantum science calls “specialized entanglement” is a higher-vibrating quality that emerges out of shared emotional experiences—whether with another person, an animal, even a work of art. Feeling the connection of our entanglement experience can also be the route of access to one another, particularly when there are strong and passionate emotions. If we think in terms of being interwoven, the emerging design may be general or abstract, or specifically detailed.

Another Risen Scientist at the same sitting, who was a highly respected professional in our world and continues working in the capacity of what he terms “an alchemist” in his present Risen dimension, was insistent on clarifying that our Risen Loved Ones are not far away at all—that they truly are right here sharing space and time with us. Time and space don’t really exist separately because everything interpenetrates everything.

He expanded further about this during the sitting. His direct and extraordinary words are shared with you now, but without any initial analysis or attempt to explain some of the strange ideas or clarify their meaning. Often the peculiar language that gets through from the Risen seems to emerge as some kind of quantum crossword puzzle that mixes many tongues. Any attempt to solve it causes it to collapse into a profound stillness. A return to silence is the finest answer to any question, particularly during the worst moments of grief. Take in the words of these particular vibrations by being open—allow, feel and flow with them. Then maybe take a nap.

“Now let me tell you something. We know how much it can hurt to lose someone. When I was like you, I also experienced loss. I know how that feels and hurts—but the point is that we cannot interfere with the creational plan. That it is part of our existence like our birth.

“Don’t waste what was given to you by staying with the grief. Don’t waste your time. Because do you know what the greatest pain of those who have transferred to the spiritual realms is? The greatest pain is seeing you in an unfinished grieving process; to see you not realizing that you are part of a bigger plan.

“Those who have transferred step onto a plane on which they become actually reunited with you. You can’t feel it, but it is actually the case because that which you call the spiritual realm is the location from which your existence is projected into the physical world.

“When a relative or a friend is gone and arrives on that plane, he becomes reunited with you, and you become reunited with him. You may not always feel it in your physical shell. Only sometimes you smell something or you see something and you feel that the one you have lost is actually very, very close to you.

“That’s why we from such another organized plane cannot directly communicate with you. We must grade down our energy to do that, and can communicate only with you then.

“That means every idea, every image you make previously, even the image of an afterlife—these are Earthly images. These are Earthly ideas. They follow the laws of your physical and psychical structure.

“So you are hindering yourself to get higher information by projecting such Earthly ideas into your mediumistic universe—you will only receive what you project!

“Get rid of those ideas and open yourself freely and be ready to receive what valuable information might come from these planes and don’t follow institutionalized dogma as long as you want to evolve personally. If you want to be part of an institutionalized church, yes, then follow their dogma. If you want to evolve, then open your mind.

“Forget everything that was told to you. Make yourself empty. Make yourself a real vessel; for whatever comes from there—it will be of value.

“So, now get rid of all these Earthly ideas. They cannot fit a higher organized existence.”

It’s quite rare for a Risen person to be able to articulate such odd yet still marvelously comforting words as this. Perhaps for a moment we might briefly and carefully explore a few of the Alchemist’s declarations, hopefully without collapsing their meaning beyond our comprehension.

The Risen Alchemist’s use of the word “transfer” to signify the transition and relocation to a Risen state of existence is highly sophisticated and indicates

many possible meanings. If someone has transferred to a different existence, how can they be reunited with us at the same time? The Risen Alchemist is first assuring us that their Risen life is now one of pure spirituality. Further, that the *larger part* of those of us still on Earth, that is, our Authentic Self, is already there where *they* are, *and* where it always has been. This same existence of ours *is also there now* and so we have actually never left that which we feel and know to be our true Home.

Earlier it was stated that “Home” is always where we feel safe, from which we will never waver again, and of which we will never lose sight:

“When you are at last there and no longer here, where you were will seem like an unimportant, even impossible dream, that will fade so quickly that it will be as if you had never left where you now find yourself gloriously and joyfully standing.”

For the vast majority of embodied people on Earth our material physicality veils the direct awareness of this higher reality. The Risen want to help us adjust our experience of this alleged veil by the raising of our vibration. They are able to do this in wonderful ways by saying simple and soothing things to us, which to some might sound trite and unintelligent, but are actually unpretentious and to the point. We are rarely looking for deep or lofty answers when in deep grief. All we want to hear is that they’re alright and that all is well.



PONDERINGS

- ∞ We each summon ourselves Home.
- ∞ The spiritual realm of Home is where Authentic Self resides and from where It partially projects into the terrestrial realm. Instead of becoming dislocated from where we think we currently are, a loved one who transfers to that spiritual realm becomes relocated to where we already are, as Authentic Self, even now within this very moment. (This may take reading several times to fully understand.)
- ∞ We are already Home.
- ∞ When you are at last *there* and no longer here, where you were will seem like an unimportant, impossible dream, and will fade so quickly that it will be as if you had never left where you now find yourself gloriously and joyfully standing.
- ∞ Silence is often the finest answer for questions during the worst moments of grief.
- ∞ The Risen now learn through joy instead of suffering. The greater part of their joy is their understanding that you will be joining them one day in the Risen Lands. Let us join them in this joy.
- ∞ We hinder ourselves in acquiring higher information by trying to project Earthly ideas into higher realms. Release such ideas—they cannot fit into a higher organized existence.
- ∞ I can use my love to transform my grief. I can let myself cry, but also let my Risen Loved Ones rejoice in their new state of peaceful existence.
- ∞ Go ahead and grieve but also learn how to let it slow down and then stop. The feeling of slowing down is not depression but merely a temporary change in emotional weather.
- ∞ Substitute awe for fear.
- ∞ Any prayer for our loved one that speaks with spiritual authority rather than self-righteous pretention will have a true and lasting healing effect.
- ∞ During transition something mysterious can happen to the pain process that somehow separates the person from the pain and keeps suffering from happening.
- ∞ Our Risen Loved Ones want us to show them a sign as well, so perhaps we could try making the first move.
- ∞ All we need to hear is that they're ok and so we're ok.

- ∞ The final Earthly illness is like the birth pangs of labor, as the soul is delivered into the cradle of a new Risen life.
- ∞ People experience both familiar and unfamiliar feelings during their transition, as do those observing it. The unfamiliar feelings may not only be completely unique to them but completely new to all terrestrial beings at that time in human history.
- ∞ To communicate with someone on a higher spiritual plane we must raise our vibrations from that of the Earth plane to one of a higher state. This is best achieved by finding better ways to think and feel better.
- ∞ Vibration brings the invisible to the visible, and the visible back to the invisible.
- ∞ Distance and time have no power over a relationship between two or more individuals.
- ∞ We are Source Consciousness, vibrating as and with Source Consciousness.



CONTACT WITH THE RISEN: PHALANX I

The sky is clearing and the night has cried enough,
The sun, he come, the world to soften up.
Rejoice, rejoice, we have no choice but to carry on.
Carry on, love is coming, love is coming to us all.
Where are you going now my love?
Where will you be tomorrow?
Will you bring me happiness? Will you bring me sorrow?
Oh, the questions of a thousand dreams,
What you do and what you see; Lover can you talk to me?
~ Stephen Stills ~

Instead of “part” or “segment” the strange and archaic word *phalanx* is used here, meaning “a number of people united for a common purpose.” This is an expressly encrypted message from the Risen notifying us that they are actually present as we read right here and now, assisting in our endeavor to connect and interact with them. A phalanx is also a bone of the finger, which further enhances the code with the image of a hand’s index finger pointing up while the palm faces outward, a very old alchemical symbol representing one’s private relationship with the spiritual world—as above, so below.

The idea of paradox will continue to be a particularly useful concept to keep in mind while reading on. A paradox can be defined as a seemingly contradictory statement that nonetheless may express a possible truth, such as George Carlin’s riddle, “If you try to fail, and succeed, which have you done?” Paradox is something we’ve all experienced and it makes sense in its own way, but we just can’t explain it to someone else. It won’t really make sense unless we’ve actually experienced it—and—are consciously aware of experiencing it.

In very over-simplified terms, time and space are one way in Tim’s geography, another way in mine, and yet another in the realm of heart-space where he and I commune. When we first began communicating, our combined sense of time was unfamiliar to one another so it was often stimulating work to find common ground. Now, many years later, we have moved beyond language-formed words and instead join in a shared place of spirit feeling-imagery, which is lots of quirky fun instead of frustrating work.

Those of us with Earthly bodies are actually walking paradoxes, existing in innumerable different dimensions that diverge in time yet exist at the same time. Our material bodies are acutely aware of terrestrial time, as affected by physical elements of light, darkness, electromagnetism, temperature, pressure, gravity, and other kinds of weather. Our physical body is also interpenetrating with an evolving etheric body and astral body, each with its own spiritual sensing environment.

It's easier to connect with Tim's astral awareness from the aspect of my astral-etheric bodies while my physical body sleeps, because we both have a version of an astral body. But because he no longer has a material body like mine it's more difficult for him to connect with my material body awareness.³⁴

We move now to a level of understanding which is coherent from a Risen viewpoint but most likely not from the perspective of someone still embodied on the Earth. This has been stated before in various ways, because repetition is how our brains learn in these terrestrial bodies. Restated yet again in the most simplest way, our Risen Loved Ones are no longer the same persons now that we still think they were when on the Earth. Not metaphorically, not abstractly, not symbolically, but *really*. In fact, such a being is so far removed from that particular past experience of being an Earth-embodied person that it's as if they are now facing in the exact opposite direction as we are. They are facing north while we are facing south; they are right-side up and we are upside down; they are in the light, while we are still in the dark.



The words may not make conscious sense at this time,
but my spiritual senses comprehend and retain
the knowledge for Authentic Self.
Breathe in ... and out ...

This assertion about mirroring is not meant as metaphor, but as another Risen-encoded idea about one's position of perception upon an awakened relocation to a higher, finer geography of vibration. Such a Risen entity might appear to us to come from a kind of "mirror world" based on our sensory conclusions about how their communication and appearance manifest to us in terms of earthly light and sound. That Risen person would say that *we* are the

³⁴ Terms for various body experiences are used here in general ways for the ease of using language, and not as inflexible, written-in-stone finalities. Each of us will invariably have our own endless ongoing experiences and definitions of "body."

ones who are in the mirror world, and why we tend to think in such backwards ways, often perceiving that which is only and ever good in an illusory reversed way of not-good. Memories of past terrestrial experiences is one such example, for we can only re-enter them through a backdoor from a direction that is the inverse of the Universal call to expansion forward. This aspect of the human memory function is clearly visible even in how we read and write in linear ways. At the very beginning of this book we are given the Risen suggestion to try reading something backwards if it doesn't make sense when reading forwards. Although this appears to be just another linear approach, it actually disrupts and redirects synaptic connections in the brain by providing gentle "pressure" that can be experienced as a novel feeling—and feelings are not linear but multidimensional and therefore portals to new geographies of Mind.

I'll try to give a personal example of one possible aspect of Risen mirroring here, which, while possibly confusing in its numinosity, will still emit the "infrared" and "subsonic" vibrations that can be sensed especially by those currently in the deeper aspects of a grief experience.



As I've shared before, sometimes Tim and I are able to visit in a special kind of "middle geography" that allows us to manifest in fully consciously aware "spiritually physical forms." This time, while my physical body slept I relocated via my astral body to such a place. There were other friendly people there who appeared to be relaxing, chatting, and just hanging out together in a large room with comfortable furniture. When Tim unexpectedly walked in I could hardly believe it, and found myself faltering about what to do. The others also noticed him and began greeting him while moving towards him, so I stood up from my chair and threw myself into his arms. All the countless things about his vibrant physicality that I had forgotten simultaneously rushed into my awareness—his great beauty, the texture and smell of his hair and skin, the sound and feel of his breath. This energy of my joy rose up to meet his but then stopped—I could not feel his ecstasy at seeing me that I had expected. He hugged me warmly and seemed pleased but did not act surprised or joyful as I was. I pulled him down to sit with me on some of the many floor pillows scattered about, concerned about his obvious emotional distance.

I noticed that he appeared to not be well, as there were odd bruises and red marks on his face and neck, and his demeanor was like someone dissociating from pain and discomfort. Then he told me that he was struggling with a very serious disease, which is actually one that my family has dealt with for many generations—an inherent disorder that sometimes becomes terminal. My immediate response was that I had some understanding of the situation and so possibly could be of help, if he could tell me how. As I took in more of

his listlessness and disinterest in me and his surroundings I started to feel worried and distraught. His emotional distance seemed to push me away, and I was suddenly pulled back to terrestrial space.

I came back to my body in bed, struggling with confusion. Meeting him so consciously had raised me to very high vibrations of wonder and excitement that I tried to embrace, and yet was weighed down by his seeming negativity during our brief time together. How could he be sick; why would he act so emotionally distant—was it real? Was that even Tim? What did it all mean?

I reached out to my Spirit Guides by asking for help. After some soothing meditation to calm myself down, I was led to some information that clarified it in the following way. Yes, that was really Tim, and we really were together. While he was actually able to see me with an expanded spiritual awareness of great fullness and acceptance, I was prevented from the same self-experience by certain belief aspects that still inhabited and inhibited my deeper sense of my earthly self. After some brief consideration I realized that neither Tim nor I were sick in any way, but that I still carried programmed beliefs about the “inherited illness” that everyone in my family just assumed would be passed on to vulnerable members. This program was still actively obstructing a fuller flow of life-expanding joy for me.

By this “mirroring” Tim reflected to me what I was unknowingly holding and sustaining in my underconsciousness, and in the most dramatic way that he knew would get through to me quickly—perhaps the only way. He led me to realize that I must find and remove the generations-old belief which was the resistance blocking the full flow of joy through my physical and spiritual being. Rather than make this a difficult challenge I kept it simple by quietly but firmly proclaiming that any and all forms of resistance, no matter how old or new, were dissolved, now and forever. My first physical action of releasing resistance was to have a really good cry, which greatly helped to disperse the children of the dust—sadness, frustration, doubt and worry. Because they no longer clouded my self-awareness of well-being the gap between us got smaller, and so Tim and I are now able to be even closer.

**Any and all resistance lingering within me is now dissolved and released,
never to return.**

As the programs of unnecessary beliefs vanish, the reality of the awe and wonder that is truly there between the two of us remains and continues to raise and sustain my new higher vibration, further magnifying our shared experience. Perhaps it's understandable why I sometimes speak of Tim as a “benevolent annoyance” but actually, he's really just a benevolence.

And so it can be seen how we might misinterpret a Risen spiritual event from within our own shadowy mirror world, which we believe is the correct one. We may be obsessively scanning the horizon for any signs of our Risen

Loved Ones, not realizing that in reality they are standing behind us, tapping our shoulder trying to get our attention while watching us continue to look in the wrong direction. If they didn't love us so much they'd probably want to scream ... and according to some, occasionally they do.

This may seem to contradict what I and others have been saying about the Risen, which is that they are pretty much the same person as they always were. Stated more accurately, a Risen person is the same person as they always are *now*. Our Risen Loved One is no longer the same person now that we may still think they were when they were on the Earth. Such a person is *always* in the present—a present which is perpetually changing and so who they are is different and always more than who they were. We may be continuing to picture them as suffering and dying when we think of them, but such an experience will never manifest in the same way, ever again. This is also true for those of us on Earth, but the low vibrational rate of movement for a terrestrial experience must look like frozen quicksand to the inconceivably high vibrational rate of energy transformation of a Risen person.

The Risen are the same persons as they always are now.

One who is freed from the material bonds of terrestrial reality can manifest more fully, more completely than ever before. This person can now finally understand and actualize as they always wanted, be who they want to be, live as they want to live, appear as they want to appear. Now they can experience six million impossible things before breakfast.

The Risen involved with this book know it might be difficult for some readers to maintain concentration at this point—which is where psychospiritual amnesia can set in—and so now repeat, word for word, something from a few chapters back to bookend this notion about eternal experience and increasingly bring it more fully into your present Earthly awareness.

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 Earth and in a different way for the Risen, who can freely experience time as ever present and everlasting. They know without a doubt that they are the lilies, the field, and everything else.

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 certain thoughts. 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 time-less, and thus powerful enough to dissolve such 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 and temporary misunderstanding.

In the external, earthly material world we become aware of what we focus on. For example, our eyes focus on a chair across the room, perhaps motivated by the desire to sit. Paradoxically, this is, primarily and for most of us, *a* completely unaware experience—meaning while it seems to be a thoughtless process, some kind of thinking is going on in the background—in the underconscious.³⁵ In other words, we are unaware of being aware. Our consciousness is closed off to the greater reality in which we and the Risen live. It's as if we, the non-Risen, are sleep-walking mindlessly—the opposite of mindfulness. So while something apparently has become aware of the chair, it's usually not our conscious self.

It is very likely that we will not be aware of crossing the room and sitting in the chair, or even what it feels like to be sitting in it. Our body may be the

³⁵ *Underconscious* is used here instead of “unconscious” because there is only Consciousness. Underconsciousness is, perhaps, closer to a psychological concept of ancient cultures generally known as “the underworld.”

vehicle that got us there, but it was achieved on autopilot. Where is the driver? In the passenger seat or maybe even in the trunk, as we're learning regarding the undisciplined ego-mind and its ways.

Unless we're aware of the chair it doesn't exist for our consciousness. Once we focus on the chair or on anything else, it then arises into our conscious awareness. Increased focus on something magnifies it. Decreased focus does the opposite. This includes our feelings of grief and of our Risen Loved Ones. These are natural principles known by science; they also exist as spiritual principles that are counterparts to the physical world—evidencing yet another kind of pendulum, which is also another kind of mirror.

If we are so easily moving about in our physical geography with such total unawareness, how can we expect to achieve some kind of movement in those spiritual geographies which might be called non-physical or hyper-physical? As mentioned at the beginning of this chapter, time and space are the two things that somehow can enable us to become aware of something or someone else. It is this *becoming aspect* in which we are most interested right now.

Let's explore what it would be like to mindfully locate the chair and then rest in it with a higher awareness. And then let's see if we can locate our Risen Loved Ones by resting with them in this same mindful awareness. Who each of us is now will become the place of focus that will become the connector.

In a nutshell—if we can find and maintain a focus more on a Risen Loved One **as they are now** and less on thoughts and feelings of grief about **who they once were**, our sense of their presence will magnify and this magnified sense of presence will arise into our conscious awareness. The more we focus, the more their presence will be present to us.

Spirit photographer Shannon Taggart has described her overall experience of photography as an actual language that conjures symbols and silently provokes the observer to look deeper until the boundary is crossed and known reality fails to act as we insist it should. She “invites anomalies” in her work using unpredictable elements to cross what she intuitively as the blurred boundaries between the visible and the invisible; the expected and the unpredictable. Such capricious elements are the seemingly random accidents of physical life—motion, flash, flare, and abstraction—which are also inextricable aspects of the human mind. Here again is The Trickster with a Message; a numinosity that is vibrantly alive in spite of appearances to the physical eyes.³⁶

³⁶ Shannon Taggart, “A Portrait of Lily Dale” photo exhibition. SUNY Fredonia Technology Incubator: Dunkirk, New York, October 2016.

In their reality, for which there are no earthly words to truly describe, the Risen no longer need to look like any of the photos we may have on our dresser or phone, or in our memory. A photograph captures and freezes aspects of impure light. The Risen exist in a much more refined light of higher awareness, from which all Reality is constantly arising. You might have even seen a rare photograph of the Risen within their arising reality and it may have looked nothing like them, or even like a human being—unless they had learned how to manipulate the materials of light and time, somewhat in the ways an earthly painter or sculptor can. They have cast off their old garments of Earthly materiality while new ones have risen along with them. As hard as we may try, we cannot even imagine them as they truly are now. But in keeping with the paradoxical attitude that has been an integral part of our journey, that is exactly what we are going to do anyway, as a place from which to start and then to rise from within our own awareness.

Who each of us is now is the place of focus that becomes the connector.

This doesn't mean that the Risen don't understand our dilemma, nor that they won't do their best to present themselves to us in ways we would recognize from our memories. They will always strive to meet us as we currently see them in our mind as best as they can, and then will invite us to be with them as they really are now. They may have to do this and continue to do so for as long as we are still on the Earth. But what they really want is for us to stop looking at photos and videos of the past—actual and mental ones—to stop thinking and talking about them as they once were, to stop grieving about what happened but no longer is, and turn around and be embraced by them now, as they are. They do not want to be a memory; they are a reality and they want us to share in that reality with them. This is to be the intent of your focus if you want to connect with the reality of a Risen Loved One.

**The Risen do not want to be a memory; they are a reality
and they want us to share in that reality with them.**

Anxiety is a bodily feeling that evolved to make our body feel uncomfortable, as a way of alerting us to potential dangers or threats nearby. Because anxiety doesn't feel good, we tend to avoid whatever seems to be causing it. Anxiety mentally manifests as worry, a process of thinking that is primarily about the future and sometimes about the past, and takes us out of our presence in the present. Most of us have learned to avoid anxiety without being aware of it, which results in unconsciously avoiding certain physical, mental, and emotional experiences. If we want to move forward and beyond the force field of anxiety we will have to do the seemingly counter-intuitive thing and allow ourselves to *feel the anxiety first*. Once felt, and if it has been determined that it's safe to move forward, the anxiety's energy dissipates or transforms to something more comfortable. Then we can be on our journey's way, whether into physical or non-physical geographies.

The following practice will help us feel and then lessen anxiety, worry, and doubt. It is a very powerful yet kind and gentle way of preparing to connect with a Risen Loved One. It is a mindfulness exercise of working with time and space to help achieve re-entry into our present space and time. Adapted from therapeutic models currently in use for the Western treatment of disordered anxiety, it enables one's mind to get back into the body in a consciously aware way. It works well if you can have someone first act as a guide and read out loud the following to you a few times. It is simple and easily remembered, so most people can learn it quickly and well enough to be able to guide themselves later on. If an initial guide can't be found, you might listen to a recording of yourself reading it.

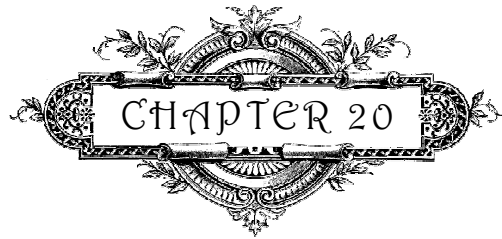
- 1) Find an easy position in a comfortable chair. Sit upright with your feet flat on the floor, arms and legs uncrossed, and hands resting palms down in your lap. Close your eyes [rest quietly for 10 seconds]. Let your head rest in a way that feels best to you. Breathe in and out slowly and gently: in ... and out ... in ... and out. Become very aware of the sound and feel of your breath as you breathe in and out [do this for 10 seconds].
- 2) Bring your attention to being inside the room. Notice any sounds inside and then outside the room [do this for 10 seconds]. Notice how you're sitting in the chair. Focus on the places where your body touches the chair. What sensations do you notice? How does it feel to sit where you sit? [rest quietly for 10 seconds]. Notice the spot where your hands touch your legs. How do your feet feel? [rest quietly for 10 seconds]. What other sensations can you notice in your body? Just notice and accept them [rest quietly for 10 seconds]. While they may change from moment to moment, don't try to change them—just let them be [rest quietly for 10 seconds].
- 3) Now let yourself be in the room. Allow yourself to be present with any doubts and worries [rest quietly for 10 seconds]. Just notice and accept their presence, and make some space for them [rest quietly for 10 seconds]. There is no need to make them go away or do anything about them [rest quietly for 10 seconds].
- 4) Be present with your hopes for a bit. Why are you here? What do you want? Where do you want to go? [rest quietly for 10 seconds]. There's no need to make them go away or change them right now [rest quietly for 10 seconds].
- 5) When you feel ready, let go of any thoughts. Just let them go and sense them drifting away. Slowly widen your attention to take in the sounds around you [rest quietly for 10 seconds]. Gently open your eyes with the intention to bring this newly heightened awareness into the present moment and forward into the space where your Risen Loved One awaits.



My life is always unfolding perfectly, no matter what.

PONDERINGS

- ∞ If we can focus more on a Risen Loved One and less on our thoughts and feelings of grief, our sense of their presence will magnify and this magnified presence will arise into our conscious awareness. This is how to achieve conscious contact.
- ∞ Lessening anxiety will allow us to focus more mindfully on the journey or task on which we desire to embark.
- ∞ The Risen do not want to be a memory; they are a reality and they want us to share in that reality with them.
- ∞ Any and all resistance lingering within me is now dissolved and released, never to return.
- ∞ The Risen are the same persons as they always are now.
- ∞ Who each of us is *now* is the only place of focus that will connect us to higher places.
- ∞ Our focusing on something increases the feeling of its presence—removing our attention from it decreases the feeling of its presence.
- ∞ Peaceful mindfulness is opposite of restless mindlessness on the pendulum of awareness.
- ∞ Time is one way in the geography where the Risen are, and different in the time-space where we can commune with them.



THE AMBIVALENT, THE UNLIKED, & THE ESTRANGED

"The opposite of love is not hate, it's indifference.
The opposite of art is not ugliness, it's indifference.
The opposite of faith is not heresy, it's indifference.
And the opposite of life is not death, it's indifference."

~ Elie Wiesel ~

This chapter may seem a bothersome interruption on your way to getting in contact with the Risen, yet it is really quite necessary. Before we can go any further with the endeavor of connecting with higher-vibrating beings, we must truly clear any resistance from the mental, emotional, and psychospiritual atmosphere as well. These higher-vibrating beings do not necessarily have to be disembodied from the Earth, and can absolutely be animals as well. "Psychospiritual" means inwardly and privately experienced, but not necessarily outwardly, physically observable.

As long as there is a haze of less-than-good feelings drifting around us, or anything that doesn't feel quite right, every corner of our mental and emotional space must be cleansed as well as possible. All windows must be open to let in light and air—out with the bad and in with the good. Any "elephants in the room" trying to hide in the corners must be gently coaxed out into the light and given a good rinsing. In the language of certain modern healing support systems, there must be rigorous honesty to achieve the true freedom we all want—especially if we want to connect with those who are, right now in this very moment, experiencing the higher freedom of an unconstrained Spirit in an unobstructed universe.³⁷ The mindfulness exercise I trust you recently completed will have brought you to the doorstep of the clarity needed for such an experience, and will also serve to keep you in the best emotional space to deal with the following obstructions.

³⁷ *The Unobstructed Universe* (1940) by Stewart Edward White is one of his several books regarding the mediumship of his wife, Betty.

THE AMBIVALENT

Many of us still on Earth want so very much to join in some way with our Risen Loved Ones and to move into the closest possible position where we can share the same space. Yet, curiously, many of us will deliberately avoid moving any further in that emotional and mental direction because we fear that once we cross the imagined line of separation, we won't be able to withstand and survive the feeling of joining. That somehow it will simply be terribly painful and hurt too much—even after there has already been some kind of contact event, which is often in the dream state but also in more tangible ways in the physical world. This ambivalence often comes from a belief that the unknown must be feared, but it has already been shown that such worries come from a past memory of the known. As J. Krishnamurti has pointed out, "One is never afraid of the unknown; one is afraid of the known coming to an end."

A conversation with someone who is in such a place of confusion might be something like this:

JOHN: "I can really feel my loved one so close to me; I can feel her deep desire to get even closer, but I don't want to do it! I just can't let it happen!"

AUGUST: "You have told me how much you miss her and how glad you are that she is not really dead; how you're thrilled that she is very aware of you. You've expressed deep gratitude for her coming to you in a dream, where she made it absolutely clear how much she loves you and wants to be with you."

JOHN: "Yes, I know I've said those things."

AUGUST: "What's keeping you from moving closer and entering more fully into that heart-felt space? Are you saying you don't want what you do want?"

JOHN: "It frightens me, and it's even painful ... I'm afraid that if I do move closer to where I can feel her even more, it will somehow be more than I can stand."

AUGUST: "How do you know this?"

JOHN: "I don't know; I just think that if I get too close to some kind of line ... Oh, I can't even think about it!"

AUGUST: "Do you not have feelings of trust for her, this wonderful person who loves you so much?"

JOHN: "Yes, I do! But please, let's not talk about this anymore, it's making me too nervous!"

Here can be seen the struggle of ambiguity—the conflict between John's Authentic Self which knows, and the undisciplined ego-mind which doesn't know. John's Authentic Self is being drawn into alignment with that which is higher experience of Spirit, while ego-mind is doing its illogical best to keep him from connecting with that experience. His vibration is being called to go up by the Risen Friend, while his ego-mind is using fear to make it go down.

The undisciplined ego-mind uses John's fear-based beliefs to relay the idea that to cross this imagined line is somehow equal to making his own transitional relocation. He won't let himself imagine how he could possibly occupy the same space with a Risen person without first "dying." John is giving his freedom to ego-mind, while his Risen Loved One is offering him freedom of mind. His ego-mind is also promoting the idea that "dying"—or the transformational movement of energy from one form to another—equals pain and suffering, and then annihilation. We can see here how imagination is at work—primarily because we're observing John from the outside—but it's at work in a direction that feels increasingly less-than-good. And so it ought to become clear that to move into a better feeling direction, the imagination must be used differently but without ego-mind's constant, unhelpful agenda to create fear, instill a sense of separation, and sustain the imagined feeling of loss. Instead, there is much to be gained—entire new worlds, in fact.



The words may not make conscious sense at this time,
 but my spiritual senses comprehend and retain
 the knowledge for Authentic Self.
 Breathe in ... and out ...

There is also the effect of nostalgia, which is quickly activated by the memories of our past with loved ones. We may initially believe that nostalgia is actually a kind of good feeling, but if we examine it more honestly, we will realize it feels as if we're being dragged under water, unable to see, hear, or otherwise sense very much of anything in the actual present. It's like being suspended beneath the surface and then sinking to a place where there seems to be nothing other than drowning in fearful ambiguity. If we can release the resistance of the fear that holds us under we can then float to the surface, where there is air and lights and sounds of the musical movement of life, sparkling, glistening and chiming with all the aspects of a loving universe that continually offer information towards new understanding.

The ambivalence or reluctance of not wanting what one wants is also an avoidant behavior and a sign that anxiety is present, which restricts the energy of physical, mental, and emotional movement from expanding. It causes us to forget the feeling of trust which would allow us to feel safe—and so trust will be unambivalently explored in the Risen Map which lies a bit ahead on the road we're on now. Ultimately, the feeling of less anxiety and then of more clarity is what is most wanted.

Our Risen Loved Ones who can now reach us in some way—however seemingly slight—are in a highly-aware, energetic state of self-expanding

clarification. They have moved into a realized existence that is infinite in every direction, which overwhelms the undisciplined earthly ego-mind so much that it faints or blacks out in its survival attempt to mentally flee, which in this book is called psychospiritual amnesia. Such an expansion is a raising of vibration that would allow us to achieve resonance with a Risen person, thus joining with them in a shared experience. The vibration is raised by deliberately turning away from the fear and toward the love awaiting us. The anxiety that is alarming the body and making it feel that it might die then fades away, while the body achieves a greater and sustained sense of well-being and trust.

If ego-mind was actually allowed to faint by an even partially-awakened sense of Authentic Self, and with little or no fear, it would not be destroyed but would simply return to rest in its appropriate function, while Authentic Self would experience a sense of expanded being. Another way of saying this is that John—the one whose body it is and who is the experiencer of it—would be allowing the feeling to be felt, while ignoring ego-mind’s frantic cries to not feel it. Ignoring ego-mind while feeling the anxiety without mental fear is actually dissolving the anxiety, while simultaneously “switching off” ego-mind. This is like rebooting your computer when it freezes or gets out of control in some way. Instead of going into an extreme reactive mode, you simply and calmly disconnect the line of power from ego-mind and reconnect with Creative Source—which is Authentic Self, and which is you.



The words may not make conscious sense at this time,
but my spiritual senses comprehend and retain
the knowledge for Authentic Self.
Breathe in ... and out ...

The undisciplined earthly ego-mind tends to have an automatic alarmed reaction to strange and intense events. Immediately after a spiritual event, or after our thinking about it and feeling a desire for more of that feeling, the untrained ego-mind reacts quickly to challenge the reality of the occurrence as well as our feelings, and encourages us to deny the validity of the event, physical or otherwise. Because of our inability to gain control over ego-mind’s reaction, it usually gains control over Authentic Self’s opportunity to make the first response. Note that we’re not saying it gains control over Authentic Self, but over its opportunity, which depends on you, the embodied aspect of Authentic Self. Forgetting is what the ego mind thinks it needs to have happen because it’s trying to survive, while leading us to believe it’s helping us achieve our survival—something it cannot do in actuality.

For those of us who do not have the benefit of a strong belief system that allows for the acceptance of such expansive feelings, this kind of forgetting is not necessarily regretful if separation and not joining is truly what we want, even if temporary. Ideally, learning how to empower ourselves by developing an appropriate belief system will lead to symptomatic relief and an eventual foundation of knowledge-based faith in our loved ones' survival. This learning involves a kind of unlearning and takes time, which feels uncomfortably like delay. And yet the time needed might only be a brief second, if we allow ourself to experience time in a new and different way—in a Risen way. And the best way to do this is to allow ourself to move forward into the higher vibration of a Risen person who loves us beyond words, and is patiently waiting right here beside us to do so.

While this last suggestion to move forward into the higher Risen vibration seems to be initially meant for someone like John, it's really meant for whoever in the moment is less afraid and therefore more aligned. If you're with someone like John, allow them to be where they are, instead of trying to make them do something they don't want to do. Even if you don't know their Risen Loved One, clearly you are in a higher-vibrating space in that moment—that is, if you are feeling calm, centered, and mindfully self-aware.



Instead of joining with John's fearful discomfort, which will only amplify it, find a way to turn your attention to the Risen person who happens to be waiting right there, drawn by the discussion, or who maybe even started it. Refocusing the inner awareness upon the higher vibration is a conscious use of the Principle of Affinity, and will amplify the Risen signal which will then enable you to become a conduit or connection between the energy of higher Spirit and that of John.

You might feel inspired to say something, but it's quite likely you won't be able to find the right-sounding words, and instead will have to let yourself mindfully feel the connection and nothing more than that. While it may appear that nothing changes where John is concerned, know that change has occurred in some way, regardless of appearances or lack of them, for both you and John. As you perhaps better understand now, perceivable changes often appear later when nobody is thinking about the situation, and after resistance to the higher vibrations is lowered or removed.

And if you are John—kindly allow yourself to be where you are; make peace with this place. If others are trying to push or pull you in ways that you don't like or want, you can do what you want, which often is just to do nothing or perhaps move to a quieter place, from where you can softly or silently speak to—or just rest with—your Risen Loved One in private, and when ready.

The Risen would like to bring forth another curious notion about John's ambivalence or reluctance, which at first I discerned as "rebellion" but then the idea of "rebirthing" emerged from that. The visual picture that came with this was that of a butterfly still encased in its cocoon, twisting and turning and then suddenly becoming completely still, as some newly-forming inner part is beginning to sense and react to the strange vibrations of the greater world outside its limited state of existence. Just like watching John squirm uncomfortably in his reaction to the call to expand and move forward, we can no more force him out of his self-limiting place than we would tear open the butterfly's cocoon to speed it to greater freedom. The Risen offer this idea about timing as yet another variation on their refrain, "Do not."

THE UNLIKED & THE ESTRANGED

At the beginning of this book's journey you might have noticed a few very brief mentions that some of our interactions with others on the playground of life have not necessarily been happy ones. Perhaps these are people we would rather not engage with beyond their transition, and have absolutely no interest in any further contact with them. Whether they were innocently insensitive to us or purposely abusive and cruel, we are privately or even openly relieved they have relocated away from us. We want nothing more to do with them or to hear or see anything about them ever again—good riddance. They are forgotten and so really, essentially, are forgiven. The Risen assure us that forgetting and forgiving are the same. And also, if we simply cannot forget, we can let ourself rest in knowing that eventually we will want to, even if it takes a few million years of our inevitable immortality.

Forgetting and forgiving are the same.

As for the ones we can't forget, and perhaps with whom we still desire a connection, the only feelings we can sustain about them besides possibly relief are confusing mixtures of resentment, anger, rage, and hatred, which clog our grief and prevent the flow of our relief. We find ourself frustrated in a struggle to be rid of any and all memories, yet still feeling connected to them by bonds of guilt, shame, humiliation, self-loathing, and even plans for revenge.

Also disabling is any unrelenting pressure to maintain promises about them to family, friends, and society—that because this person was linked to us through such bonds, is still linked and thus owed our allegiance and fidelity, regardless of the injustices they inflicted upon us. Memories of this person continue to exert an influence over us that becomes an unrelenting and suffocating haunting, blocking us from further movement and halting our right of way to peace and personal evolution. Trying not to think about them becomes an increasing burden. We might even hope that this person is damned and suffering in hell—and who might very well be, in one of their own manifestation. But must we damn ourselves with them as well?

The Risen again offer the idea which can best be translated as “Do not” and which here essentially means “Accept; then let go.” I must let go so I can go. It also means “Resist not,” which is the removing of any resistance to our flowing freely forward. It’s the feeling of relief that we are being asked to raise. A freed elephant is a much happier elephant.

If you have truly grasped and accepted what’s been offered so far, you have finished reading this chapter and need go no further. Everything that my Risen colleagues wanted to be said about this has essentially been said.

Does “resist not” strike you as too easy? Because it’s too hard? It’s easy because it’s too hard—a paradox that truly short-circuits our thinking.

As familiar as I am with the Risen in certain ways, I’m closer in many other ways with those still on the Earth who find this goal of release-and-forget seemingly unreachable—until I remember that it’s a place I *want* to reach, and so I will keep at it. I am, therefore I can, therefore I will. It must become less about the feelings of others and more about *me* and how *I* want to ultimately feel, which will then return me to the feeling of total freedom. This freedom is the air I want to live in and breathe, the infinite ocean of life in which I want to swim with my Risen Loved Ones.

Even John, paralyzed by his ambivalent fear—in spite of all his love—might also be harboring anger and resentment at feeling abandoned, and so further freezes himself from being unable to admit his negative feelings about his Risen Loved One.

What would it take for us to stop swallowing poison and expecting the other person to suffer ... to stop complaining about the red-hot coals we’re carrying in our bare hands and just drop them? Many years ago I was having tea with a good friend, and her very precocious 6-year old daughter came up to the table and said in a painful voice, “It *hurts* when I do this” while she was pulling very hard on one of her pigtails. Her mother calmly responded, “Well then, just don’t do that.” A puzzled look came over the child’s face, and then another expression that looked like a light bulb illuminating, and she calmly went back outside to play. Later, I told the little girl the story about how children in the jungle caught monkeys. They would put nuts in a very heavy, narrow-necked jar, and when the monkey reached in and clutched the food, it would be unable to pull its paw out, trapped by the jar’s weight but also by its refusal to let go of the food. This became one of her favorite stories and later, whenever things got too serious we would tell each other to stop monkeying around. We knew exactly what was meant and it always made us laugh when we realized there really wasn’t a problem.

Quite often, the perceived or even unperceived problem is that we may still be hanging on to anger toward a Risen person because of things they did or neglected to do. Not infrequently, our anger may be suppressed to the point that we’re not aware of it. Earlier it was stated—and again repeated here—that

it is of the utmost importance to realize that it's not only ok to let ourself get angry at our Risen Loved Ones—and for any reason whatsoever, it doesn't matter—but that it's a crucial part of our spiritual evolution which they completely accept and even encourage—"encourage" means "make strong; to hearten." Of course, many if not most of us fear that if we get mad at them, they will reject us or even get mad back, and punish us by refusing access to them, or try to bring some kind of revenge against us. But quite the reverse. They know, and we can, too, that our anger cannot and will not hurt them, even if we are hating them very much in the moment and want to use our anger as a weapon against them.

"But!"—you might respond—"What if this Risen person is also angry at *me*?" Here you must begin to see how ego-mind is misusing your imagination to catch you up in a fear-based drama. Once someone has Risen, any fear-based emotions they may have brought with them are usually able to be unpacked and resolved very quickly, if not instantaneously. Even for someone who has transitioned while in a blind rage, or damaged from a lifetime of unrelenting trauma, healing is immediately available unless they choose to resist it. Terrestrial humans are known for choosing to resist with great persistence, and because Risen time is different than non-Risen time, experiences of how long it takes to get unpacked may vary quite a bit. Your prayers for yourself and for your loved ones will have a softening effect on any resistance either of you may be hanging onto. A Golden Key, which we will introduce shortly, will without doubt work interdimensional miracles—note here the deliberate dismissal of *doubt*.

The following about anger was also said before, and this is a good place to repeat it. The Risen have such an expanded experience of the universe that they can easily see that the energy of human anger barely registers on the infinite cosmic scale. Releasing our anger through some quick but creative curse words of resentment has less effect on them than a baby burping up a little messy gas on our shoulder. They know, and so should we, that sometimes what we really want is a hug—to be embraced by them once again and to never be let go. And also that sometimes we will be willing to take the hug, but then want to be let go. It is true that it's difficult to hug a very angry person, but if the energy of anger is allowed to be expressed—or in other words, let out and then let go—any blockage that is preventing the flow of contact and communication will be released, and hugs can then commence. And if we truly do not want a hug, the Risen are able to understand and respect that as well.

Our anger cannot and will not hurt our Risen Loved Ones.

So are we essentially being told to lighten up? Of course. But what about being a good person with understanding, forgiveness, and making amends—is that lightening up? Only if it make us feel better. Here is another of the counter-intuitive ideas we were advised about. In no way are we ever

responsible for the vibrations, or feelings, of anyone else, Risen or otherwise. We focus only on maintaining our own lightness of being, which always feels good. If letting go doesn't feel good, if we still feel heavy, then we are not letting go to lighten the burden and raise the vibration. Can it be any simpler?

We center only on our own lightness of being, which always feels good.

The idea of such higher-vibrating states of emotional being may sound absolutely appropriate and desirable. But ideas are also words, and until they lead us into the experience of such states, take us nowhere and so we remain mired and sinking in the quicksand of our resentment and all the other less-than-good feelings about the person we think caused it.



“Lightening up” is yet another variation of the never-ending theme of rising. It is using light, which really means conscious understanding, to dissolve unwanted states rather than resolving them. We can make light of anything because everything is made of light. We tend to hang on to the string of the balloon, resisting its tendency to rise and float away, never to return. Rather than letting go we continue to focus on the idea that this is a problem we think we must hang onto and solve. As light as the balloon may be, it has actually become a heavy burden.

**Lightening up uses the light of conscious understanding
to dissolve unwanted states.**

Our brain is an evolutionary miracle as a problem-solving organ, but often our educational system teaches us when very young to aggressively seek and even create problems just for the sake of solving them. So if the brain doesn't have a problem to solve, it experiences its own form of anxiety, like a puppy that needs something to chew on. The brain will now habitually and often make one up for us to decipher. It then circulates this non-problem around and around in our mind until we're frustrated and exhausted. The reason it's not stopping is because there is no problem and so there is no solution. But internalized programs of ego-mind convince us that there *is* a problem—and a serious one at that. We believe it instead of realizing there is no problem and then letting it go, and then getting back to enjoying the freedom we want to experience. This cycling and recycling of unsolvable non-problems produces the bodily chemistry of anxiety, which then interferes with our cognition while making the body feel nervous and unwell. So it can be very relieving to realize when there really is a problem and when it's just the brain monkeying around.

If you are finding that you like the feeling of using your brain to explore more deeply into more details, then consider revisiting the ideas of separation and entanglement back in Chapter 18's exploration in helping our Risen Loved

Ones. The ideas of “particle entanglement” and “spin” are useful for a discussion about energy, as long as it’s kept in mind that it’s not an attempt to explain quantum mechanics, but simply presenting interesting ideas in stimulating language.

Depending on how we are spinning, the momentum and direction will stay the same until we change it, and then the Principle of Affinity responds accordingly. During the time we are engaging in near-continuous thoughts about the unliked person, Risen or otherwise, there is a spin that continues to attract other similar thoughts. Changing the way we feel will change our spin, and then the relationship with the unliked person will spin differently—they might just spin away from us as the Principle of Affinity responds to *their* specific vibration.



The words may not make conscious sense at this time,
but my spiritual senses comprehend and retain
the knowledge for Authentic Self.
Breathe in ... and out ...

Trying to realign ourself with Authentic or Higher Self on our own is a lot of unnecessary work and may actually keep us out of alignment with It. Such action sometimes unintentionally carries a thought of separation. Let Authentic Self do it instead by doing not—by not resisting It. We surrender by giving up and then over to allow the Principle of Affinity to spin us toward that which is good for us.

Giving up means to choose to return to the better feeling of one’s divine state of freedom. Giving over means allowing ourself to then feel it. This is letting go of the burden which weighed us down, and then feeling the wonderful rush of relief. This allows the Principle of Affinity to tune us into and align with people, places and things—including higher, refined emotions—all which feel good or better.

To help me lighten up about certain unliked people, the Risen advise that I can resolve that energy by focusing on a simple, mindful version of a prayer for the transitioned that was traditionally said at funerals where I grew up. While I will offer it here for others, know that it’s ok if it doesn’t feel quite right, for this tells you that you must continue to focus on your own feelings until you find those which make you feel better. The feelings may lead you to words, music, or even pleasant thoughts of a seascape that can become your touchstone to freedom. And once you are doing that, you will probably not even notice that you have let go of the string, and that the elephant has left the room, cleaner, lighter, happier and free.

It's understandable that up to this point your prayer may have been something like "May you burn in hell, and eternal darkness swallow you up forever." But when we realize that the Universe is a kind of intelligent, living mirror, which not only captures and records whatever we speak into it but then reflects it back to us, we also realize that we are hurting ourself. Because the Universe cannot and will not deliver any form of our desired harm to another being, it can only return it to its sender, marked "address unknown."

We do not need to concern ourselves with anyone else other than our self. We send out one and only one feeling-thought into the Universe that intends nobody harm and only good, which is the Universe's one and only One Way. Not thousands of repetitions of the same thought—just one. This one thought will be applied to everyone, including yourself.

Offered earlier in Chapter 18, here again is the prayerful blessing that can neutralize illusions of fear, worry, and anything else that causes or seeks to cause unnecessary suffering:

Farewell and bless you ... may you rest in peace,
and may everlasting light shine upon you.

This is a way to invoke and use light, which is the lightening upward. And because what you really want to achieve is to feel better, to rise and finally feel peaceful, you might also consider adding at any time:

How blessed am I ... may I rest in peace,
and may everlasting light shine upon me.

THE GOLDEN KEY OF CHANGING VIBRATION

While presenting in 2015 at an extraordinary event on the ancient Isle of Sardinia called "The First Congress of Mediums" I was asked by someone, "What is the best way to pray?" The answer, prompted by Risen colleagues who were there with me, was that there isn't one best way to experience a divine communing that can be separated from other ways—that you yourself are actually the way. In essence the Risen were saying, "You are doing it *now*. If you get very still and quiet you will realize this because of the feeling that has been there all along and has never left you, because it is you." This means that *all* of our language, regardless if we're trying to formulate it in some kind of supplication, or if we are even conscious of it or not, is actually prayer. All interactional exchanges of energy—speech, thought, glances, gestures, touching; weeping, laughing, shouting—between people, animals, geraniums, bees, bats, whales, and stars—all are interconnecting as Creative Source in the great fullness of prayer.

Many of us are not yet fully aligned with the understanding of what stillness or oneness really is, or more vitally, what it actually *feels* like. The

intellectual, thinking aspect of our human beingness, as often misguided by undisciplined ego-mind, pretends to understand it while we're still not feeling the energy of what it's like to be the singularly most awesome Center of All Creation, which is what and only what we are, right here, now and forever.

To assist us in orchestrating a blending of all the freeing aspects mentioned earlier—rigorous honesty; letting go to go; doing not; resisting not; forgetting; forgiving; re-spinning; realigning; dissolving; lightening up; elephant and monkey liberation—Emmet Fox, a spiritual scientist of the early 20th century imparted something he called “The Golden Key.” The Risen have asked me to offer it here. And while only the nucleus of it is given—because they know we can intuitively and fully unfold it on our own—the full text can easily be found on the Internet. I especially recommend the recorded version of the text as beautifully narrated by my friend, Heather Macauley Noëll, a free video also easily located online. (See Resources at the end of this book.)

As Emmett reassures us, it is simplicity itself. When there is a problem, no matter how big or small—person, animal, place, or thing—embodied or non-embodied—including feelings of lack, limitation, fear, and grief—all we have to do is think of God, only of God, and nothing other than God. We may use whatever word we like best instead of the word, “God.” I may use it because sometimes I like it, and I will use others I like as well. It must be a word that aligns us with the highest kind of safe and secure feelings—feeling relieved; feeling really good. If you have already started arguing that you are feeling really not good, ask yourself how do you realistically *want* to feel? If the answer is “better,” then keep reading. If the answer is anything else, keep reading.

This powerful experience is activated by declaring, “I now Golden Key this grief; this or that person, animal, place, or thing.” You can also Golden Key yourself and any life issues—health, relationship, financial. That’s all. THEN YOU MUST COMPLETELY MENTALLY ERASE **ANY AND ALL** THOUGHTS OF THE PROBLEM AS WELL AS THE PERSON, PLACE OR THING, CEASING **ANY AND ALL** RUMINATION ABOUT IT.

“Do not,” as the Risen say. Forget it, and focus only on thoughts and feelings of God. This is also an exquisitely effective way to dissolve any brief or obsessive negative thinking about an unliked person, Risen or yet-to-Rise.

“I now Golden Key (name).”

Do not try to think about or imagine what comes next; don’t try to decide how the problem or issue is going to be resolved or dissolved. You must let only thoughts and feelings of The Only Power There Is enter and permeate your consciousness to the point where you develop total amnesia about the problem. You must stop thinking about what is, and think only about what Is. Turn completely to this only Is there is, and which all there Is, and away from the smaller is, which in the presence of the Divine Is that you bring forth will become even smaller until it vanishes as if it never was.

If you want to read something inspirational or listen to uplifting music as well while focusing on Creative Source, that is fine, but the simpler the better. I have found that dwelling with a laser-like but calm intent on the phrases, “God—or Creator Source, or Infinite Intelligence, or The Belovèd—is with me.” “I trust in Infinite Intelligence” and “I rest in the arms of The Belovèd” also open the door, which is the channel through which Creative Source can then flow. This is essentially resisting not. It is reducing the resistance of our ego self, like electricity being conducted through a wire—for we are each the Conductor of our life—to let the light energy of the Universe flow. This primal or original energy is Creative Source which dissolves, retunes, and realigns all perceived and unperceived dissonance with the ease of an infant’s smile. If you are thinking of something else you are not thinking about Creative Source, and this will close the door. It’s quite simple: door open, or door closed.

*“The Universe is with me now ... I trust in The Universe ...
I rest in The Universe.”*

“All is possible with Source.” “Nothing is impossible with Creative Source.” “God loves me.” “Source is omnipotent, omniscient, and omnipresent.” I like to play—or experiment—with these divine thoughts, and so with each declaration I stress a different word to find which will deliver the emotion which in that moment feels like the biggest rush, like striking a different bell or tuning fork with the changing vibrations of my voice—

*“Infinite Intelligence is with me now.
Infinite Intelligence **is** with me now.
Infinite Intelligence is **with** me now.
Infinite Intelligence is with **me** now.
Infinite Intelligence is with me **now**.”*

The “key” is focused attention which you hold firmly and direct toward an idea of Creative Source. Tension and hurry will get in the way. Use a calm feeling of great fullness to turn the key and make the connection which then becomes the channel—or opens the door—through which the omniscience, omnipotence and omnipresence of Creative Source can then flow through and into you and your present life expression. And then let the door remain open.

We are all perfect beings in what may seem like an imperfect situation, because perfection itself is a flexible location. The Golden Key doesn’t have to be done perfectly—silver, bronze and even tin would still be keys that are focusing on something better. In Reality (with a capital ‘R’) the doorway—or gateway—is *always* open, and has been from the very beginning of Life. It is the door or gate of a belief that bars the way. The Golden Key practice allows us to forget and release our grip on such beliefs to open the way. And what is the way? Some of us will already know the answer, while others are coming to realize it, which is “I am.” In other words—you are the way.

I Am The Way.

The connection with Creative Source is what matters, not solving the problem. In the absence of holding a connection with the problem, it will eventually cease to be. Putting energy into solving the perceived problem will strengthen the feeling of the problem, thereby keeping it in your mind longer. The energy of Spirit is literally able to flow freely into matter—and the problem will evaporate once the connection is made. There is no need to worry how this will happen, for that is not our role. Making this connection is another way of saying “to align with the greater.” It is saying, “let the blockage be cleared,” or “Source, let me be a channel of Your Peace.” “Let all the energy of life in the Universe—or Source—now flow through me perfectly and without ceasing.”

Here is great mysterious and splendiferous power. Test it thoroughly and experiment—or play—with it. Find a way to use it to raise yourself to a higher-vibration that you can feel so that you are raising yourself to a level where the Risen can meet you. It may take some practice to realize you need only activate it for a few brief moments a few times during your day, and then you will eventually be able to do it quickly and for each and every disturbance.

**“I now Golden Key any and all resistance between me
and my Risen Loved One.”**

PRAISE TO RAISE

Praising the good in someone or some situation, including ourselves, is a powerful and immediate way to uplift the present current of feeling, which is also the vibration. You can witness immediate results when you praise a child or even an animal friend because they have little or no resistance to it. What is being raised is the vibrational feeling of the Source that resides within everyone and everything and seeks only to flow and expand outward, upward, and onward.

“I feel the great fullness of the Presence of Source within me now.”

Creative Source does not require praise—this is an ego-mind’s rationale. Undisciplined ego-mind is resistant to Creative Source for it believes itself to be separate and so in competition, and therefore at risk for banishment as well. The phrase, “All praise and glory to Creative Source” is to assist in re-aligning our feeling of Authentic Self with that of Creative Source, from Which we have never been separate to begin with, and to achieve the re-realization that we are One with Creative Source. “Praise to Raise” is the idea. When we praise anything—another way to say it is “bless”—we activate and raise the true creative process that causes an increase, which is abundance and prosperity.

“All praise and glory to Creative Source.”

All genuinely sacred texts urge us to resist not the flow of our Divine Inheritance by accepting our own and everyone else's Individualized Divinity. When we give praise and glory we are really giving it to our Self. We are acknowledging our own Divine Manifestation, our own Glory as co-creators with Creative Source, not some separate ego-imagined deity. In such cases ego-mind is misappropriating our Divine gift of imagination.

When we raise vibration through glorifying and praising we are lifting ourselves up out of the lower kingdoms into the higher, and "all things will be drawn to us"—meaning abundance and prosperity. We are accepting the Divine Directive to claim dominion over our own kingdom—which is our awakened consciousness—and then the Principle of Affinity will bring us into further alignment with those Risen who want to align with us.

This raising of vibration feels brilliant and delightful, and is the cause for all true healing of mind and then body, which is a return to the realization that all is and ever will be well. Anyone who has received applause from an audience while on a stage knows of the invigorating energy that is being transmitted from the audience's praise, sent out like waves to wash gratitude and love over the performer. The one on stage and the audience are in tune with one another. The performer may have even literally presented tunes that re-tuned the vibrations of the listeners. The resulting ecstatic energy is our natural and boundless way of Being, magnificent in its unfolding glory, which we can feel at any time if we are tuned correctly. Praising to raise is applauding Creative Source and everyone, including ourselves, as an integral and inseparable part of the Universe. It is giving back what is always being freely given; it is staying in open connection with Source, which is what gives us life; it is entrainment of one individualized consciousness with another. It allows the flowing of Source which raises our vibration and gets us in the particular feeling of alignment needed to initiate and sustain contact with the Risen.

KNEEL TO HEAL

The practice of kneeling was presented earlier as one of Earthing, and is offered here again as an especially empowering way to raise our vibrations of physical and spiritual health, or "kneel to heal." Some people might object to kneeling because it seems religious—and it is, but in a particular Risen idea of what "religion" means. St. Augustine came closest to this idea with his suggesting the Latin expression *re-eligere*, "to choose again"—meaning the conscious recovery of the link with Creative Source that our fear of death has seemingly severed. Kneeling is just another way to restore the link, which also familiarizes us with what it often feels like to link with our Risen Loved Ones.

As a bipedal species, we spend most of our time walking and standing on our two feet, sitting on our one posterior, and lying flat, offering varying ways of connecting with the Spirit of Earth. Kneeling is yet another way, and connects the four points of our knees and feet in a pyramid of energy

formation. It has the effect of allowing energy to flow up through the pyramid and into our cranium in a way that opens our consciousness to yet higher, concentrated fields. The practice of kneeling is as simple as it is powerful. Try it and see. If you feel your body wanting to kneel more intently upright, or casually slouch closer to the ground; if your arms and hands or even head feel like making some kind of movements, allow them to do so—they are reacting to the link with the new and different flow of energy—a dance of the Spirit.

Kneeling is also a way to cross-connect the right and left brain hemispheres so that both become synchronized or entrained with one another. An even more vibrant way to do this is to literally crawl, as babies do, which is part of their progressing neural development. Bringing the left hand and right knee forward at the same time, and then the right hand and left knee forward in an alternating movement for a few minutes actually activates both brain hemispheres in a balanced way. When was the last time any of us got on our hands and knees and looked at the world from such a perspective? Give it a go when nobody's looking. And if you can't easily crawl on the floor, then from a standing position carefully bring your left knee up and tap it once with your right hand, and then bring your right knee up and tap once with your left hand. Do this a few times—yet another dance of the Spirit.

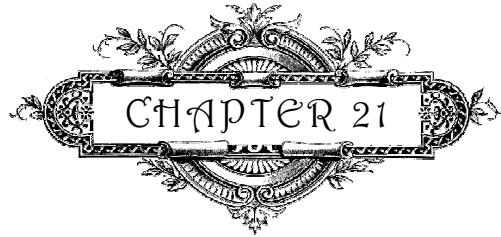
What is this all in aid of; what is happening here? We are attempting to establish a connection with the Risen by finding as close a frequency as possible that will tune us in to one another. Finding the frequency or vibration means to achieve a very specific kind of feeling. At first we may not know what a higher vibration feels like—the kind that brings us into resonance with a Risen person—or at least we have belief systems or programs in our mind that tell us that we don't know and to ignore or minimize and reject the feelings, which is the same as resisting the vibrations. But we *do* know what it feels like to emotionally connect with another person, which is achieving a near or perhaps even exact frequency. We actually *do* know when we are on the same wavelength with someone. This is what we want to achieve with someone who happens to be Risen.

Think of tuning into a radio station. Once we and the Risen person are tuned in to the same frequency, then information, feelings, even music and words will then be able to flow from one station—or location—to another. It may be a station that we have never listened to before, and so it may be transmitting information and other things that we have never encountered until that moment. So, and perhaps for quite a while, we have to practice tuning in and listening and learning, rather than giving up by dismissing it in all the various ways the undisciplined ego-mind would have us do.



PONDERINGS

- ∞ How blessed am I.
- ∞ We want to establish a connection with the Risen by finding as close a frequency as possible that will tune us in to one another.
- ∞ Praise to raise; kneel to heal.
- ∞ Praising manifests the finest mood and alignment to initiate and sustain contact with the Risen.
- ∞ “I now Golden Key any and all resistance between me and my Risen Loved One.”
- ∞ “I feel the great fullness of the Presence of Source within me now.”
- ∞ “The Universe is with me now ... I rest in The Universe ... I trust in The Universe.”
- ∞ We each have a golden key that will open any door to any prison in which we find ourself.
- ∞ “Farewell ... and may you rest in welcoming peace, and may everlasting light shine upon you.”
- ∞ “May I rest in peace, and may everlasting light shine upon me.”
- ∞ We need send out one and only one feeling-thought that desires no harm and only good.
- ∞ Because the Universe cannot deliver any form of intended harm from one being to another, It will return it to the sender for reconsideration.
- ∞ It is helpful to realize when there really is a problem, and when it's the brain habitually monkeying around by fabricating a problem that really isn't one but still wanting us to solve it.
- ∞ Lightening up uses the light of conscious understanding to dissolve unwanted states.
- ∞ We can make light of anything because everything is made of light.
- ∞ Center on maintaining your lightness of being, which always feels good.
- ∞ Our anger cannot and will not hurt our Risen Loved Ones.
- ∞ Forgetting and forgiving are the same.
- ∞ Before we can reach higher-vibrating beings, we must truly clear any resistance from the air as well—mentally, emotionally, and psychospiritually.



CONTACT WITH THE RISEN: PHALANX II

“Imagination and emotions are the most concentrated forms of energy that you possess as physical creatures.”

~ Seth – *The Nature of Personal Reality* ~

Recalling that a *phalanx* means “a number of people united for a common purpose”—and is also a finger bone—two fingers pointing up while the palm faces outward is an ancient symbol conferring the blessing, “May you become enjoined with and welcomed as gods.” In other words, the Risen orchestrators of this book desire that with their assistance, our increased vibration will lift us up in some way as Risen on Earth to intermingle with our Risen Loved Ones in their present experience.

Imagination is a faculty of perception shared amongst Earthly and Risen beings. Any conscious individuality manifests its own world through the perceptive faculty of expressed or “outpressed” imagination. The mental experience of imagination must be combined with the physical experience of *feelings*—which are the vibrations—to emerge and manifest in the world of reality wherein we reside. Impressing the internal and invisible mind using the imagination outpresses the result. Our beliefs, which consist of thoughts and feelings, will manifest the result. Beliefs are meant to be flexible, multi-purpose instruments which can be used to build foundational blocks upon which to build greater structures of function and beauty. Our beliefs can also be mindfully or mindlessly used as bridges, fences, walls, and veils.

Because each resulting experience is sensed as real, imagination, when combined with the vibrations of emotion, is also real. But without *feeling*, imagination lingers briefly as fleeting clouds of memory, which drift about as only fantasies. Thus feelings—and specifically, their quality—are of the utmost importance.³⁸

³⁸ Some of the material here is from a more detailed discussion about imagination in Chapter 13 of *The Risen—Dialogues of Love, Grief & Survival Beyond Death*.



The words may not make conscious sense at this time,
but my spiritual senses comprehend and retain
the knowledge for Authentic Self.
Breathe in ... and out ...

Like all self-conscious individuals, Tim and I exist as focused, intelligent points of spirit-light in an immeasurable constellation of Conscious Light. We continuously seek ways to locate each other's individual points of light and then intersect—it's like playing hide-and-seek in an endless swarm of fireflies. We are constantly surprising ourselves in childlike delight at finding one another, over and over again in ever-varying ways. These shivery discoveries are the evidence of the unlimited gifts that our imaginations can reveal to us.

However, because the nature of Creative Source is to change by constantly seeking to expand by manifesting the new—also known as novelty—previous ways of contacting the Risen will eventually and naturally fade away, so we must continue to nourish them with fresh and invigorating ways and means.

This means that Tim and I must constantly strive to not only sustain current contact but to be creatively proactive in keeping up with the ever-unfolding tapestry of the present; exploring and experimenting to discover novel aspects of one another and of our current mental and spiritual geographies. Our imaginations are an integral activating part of this process.

The human faculty of imagination exists as an indispensable instrument of manifestation for those who are still in the Earthly material body, enabling initial and then sustained connections with beings of all kinds on Earth and in other dimensions, including the Risen. Our imaginations can enable us to find or be found by other spirit beings. Those in the Risen realms learn to recognize one another as individualized patterns of feeling and as locations or “signatures” of spirit-light. This idea seems to be reflective of the current Earthly quantum mechanics view of waves and particles, which simultaneously exist seemingly as separate and yet also as one. The process of recognition between the Risen and the yet-to-Rise is not as direct as it is between the Risen and the Risen because of the vast differences in awareness of self and of time.

As one of our sensory faculties, imagination is real. In our predominately materialistic world-culture, which often rejects the reality of spiritual substance, imagination is unfortunately believed to be synonymous with “not real” or as a kind of safe hallucination. If we should say we believe the imagined to be real we may be treated as delusional and no longer considered “normal.”

Imagination is now considered a crucial factor in many Earthly therapeutic approaches to healing the human bioform and the inner self. Science has recently discovered that the human brain cannot easily distinguish between virtual reality and actual reality. Tim and I have experienced that our imaginative power is literally able to open portals to new realities. This power can be activated in a very simple way by anyone. If you are able to imagine something in such a way that you can virtually feel it—such as the texture of cloth, or the feel of someone’s skin, or a lover’s breath upon your cheek—then you have tuned into a reality started by your own imagination, and which then unfolds into a higher reality of actual contact.

Try this now, after you’ve taken a little time—10 to 15 minutes—to raise your vibration via the Golden Key, Praise to Raise, or whatever you have found works for you. You must feel cleansed of any less-than-good feelings and have reached those of higher vibration. Then, to activate connecting with a Risen Loved One, sit in a chair or lie down in a bed, and begin with the mindfulness exercise we previously introduced, or some other kind of meditative approach. This will enable the necessary state of quiet, peaceful openness that will be the channel of connection between you and them. It is important to understand and remember that unbalanced states of less-than-positive emotions will act as barriers or force fields—or veils, as sometimes said—which prevent contact. If you are having such negative emotions, let them go for now. You can always come back to them later if you want, for an untrained ego-mind always keeps them ready for assault. As your body’s functions begin to slow down, this will allow the spirit energy to move faster, to increase and rise in vibration. The body’s wisdom will continue to adjust and regulate its breathing, so there’s no need to worry about the breath.

Keep in mind that we cannot force anyone to do something they don’t want to, so it’s appropriate to invite someone to join us rather than insisting on it. We now invite our Risen Loved One to join us in this experiment, and upon their acquiescence, begin to simply share back and forth with one another what we initially imagine we are each feeling. It is good to know that our Risen One is not only aware of our attempt, but has come in answer to our call and is awaiting just on the other side of the door as well.

With closed eyes, mentally send out a strong positive emotional invitation to your Risen Loved One to join you. This is opening the door; it is removing the veil. Imagine they hear you and respond by coming *now*. Greet them as you normally would, and let yourself feel that your loved one is literally right here next to you. Let your greetings get warmer and more excited—*amplify* them with joy and ecstasy! Emotions carry potent energy with them. *Relief* is an especially powerful feeling, so see if you can feel relief, *as if* contact has already been made. “As if” is an active form of projecting. Hear yourself saying, “Well, I’ll be! Holy cow! You’re really here! Thank God you’ve come! This is amazing! This is weird—but oh, how *wonderful*—I have missed you so, *so* much!”

If you're finding it difficult to access a feeling of emotional relief, try this. Simply tighten the muscles in several areas of your body—hands, arms, shoulders, legs, and face—and then release them. Don't do this too hard, and you need do it only a few times. This method of assisted muscular relaxation will also activate the release of mental and emotional tension, thus bringing a feeling of relief.

You have begun engaging the activation process with your imagination and emotions, as if spinning a wheel faster and faster. For some of us at first it might feel more like trying to start up an old-fashioned lawnmower, but don't give up so quickly—be persistent, and give it *time*.



Don't pay any attention to thoughts that are suggesting that this is stupid or you're crazy. Focus instead on hearing the other person saying things back to you, things you know they would say. When I reach out to Tim and quietly say something like, "Are you here?" He usually and instantly replies with something like, "Well of course I'm here! I've been waiting for a while—where have *you* been?" before I can finish the question.

Right now, let yourself imagine the conversation you both might have together in this moment. Share loving feelings and thoughts. Don't listen to ego-mind saying you're delusional or hypnotizing yourself—silence it by saying, "I love even you, silly ego-mind." This will neutralize it while the intensifying love remains, the vibration of which you can continue to use to welcome your Risen One into the expanding space you both are now co-creating.

In your mind, *feel* yourself take their hand. *Feel* them hugging you, or putting an arm around your waist, just as they would have done when they were on the Earth. Let yourself *sense* this contact as *fully* as possible, and take it as far as you can—*re-la-a-a-x-x-x* into it. *Feel* yourself touching their fingers. Can you *feel* their fingernails—are they long or short? *Feel* yourself touching what they're wearing—is it a familiar cotton shirt or something soft and worn? Perhaps you can *sense* the warmth of their arm directly, or as *felt* through cloth. Can you see anything with your mind's eye? Maybe you can even smell their particular scent but if not, try to remember what it is like.

And now prepare yourself for the realness of it—*invoke the evocative*. Turn away from the puzzled vagueness that was fogging up your mind to the most present, the most aware, conscious declaration of absolute clarity and reality of your desire to be, *right now*, with your Risen Loved One. Do not speak with longing or yearning, but speak with the absolute authority of your love, the love that you know is real, ready, and undying. Collapse the wave of the imaginal into the solid and felt matter of your reality. Use the energy of your feelings—your emotions—to move yourself forward into the space where your

Risen Loved One now awaits you. Speak as directly, as intimately, as personally, as powerfully, as intensely, as electrifyingly, as thrillingly, as tingly, as tastily, as delightfully, as ecstatically, as orgasmically, as tenderly, as quietly, as easefully as possible ... and then raise the energy of your feelings to increase even all that. You are now rising. Resist not ... stop struggling... relax ... rise.

Invoke the evocative.

There is no doubt because there is never any doubt in reality, and you are now directing and placing your trust in reality. Use this mantra as much as you can: “All *thoughts* of doubt, worry, anxiety and fear are now and forever removed from my mind.” Continue to speak clarifying words in your mind and out loud; intensify them and open the channel to bring your Risen Loved One into the awareness of your right-here reality, where you are right here now. Lead them to where you are now, as you both begin to relocate with one another into a vibrant new space of sharing.

When you can feel even the slightest *something*, you’ve made the connection—it’s really that straightforward. Now allow yourself to feel relief—which is another word for releasing resistance—and also another way to signal, “I’m open, receptive, and ready.” Continue to be aware of any judgmental comments by ego-mind and softly but immediately dismiss them.

Because the process is often so exquisitely subtle, the contact between you and your Risen Loved One may go on for a while before you consciously recognize that it’s actually happening—meaning you may have moved into an alternate geography without realizing it. These subtle feelings are your spiritual senses, activated by your human sensory faculty of imagination. It’s not unlikely that you will suddenly “come to” and realize that time has passed and that you were “somewhere” but any memory quickly fades away. With practice, you will learn to realize what it feels like to find yourself standing on the doorstep of such states; then what it feels like to step over the threshold; and eventually, what it feels like to drift ever-so-quietly into the geography beyond, where your Loved One awaits. The ability to build and maintain memories of the beyond will come with an accumulation of increasing conscious experience.

When you can feel something as if it’s real you’ve made the connection.

The fact that you can feel something indicates you have connected with something. It’s possible to feel something apparently non-physical and invisible because the spiritual senses of our astral-etheric forms are feeling the actual tangibility of the spiritual experience while intermingled within the same space-time as our physical body. Being a body itself, our astral-etheric form has its own senses, just like our physical body. The astral-etheric senses are part of your spiritual senses. Our Risen Loved Ones no longer have physical bodies that match ours, but they can imagine and thus create their own kind of bodily component of “astral essence” and it is with the corresponding senses between our spiritual bodies that this very real connection is achieved.

Our own physical and astral-etheric bodies are still intimately intermeshed and intercommunicate about the various things sensed. Our astral-etheric body informs our physical body about its experiences, but because of its higher vibrating nature the feelings are much more subtle and so therefore often ignored, especially when misdirected by a controlling ego-mind. It takes a great deal of genuine self-awareness that gives rise to confidence in our own abilities to accept the sensing of spiritual things and events. Once we've found the feeling of Authentic Self-awareness our doubts will begin to fade. When we feel and claim the authority of our Self-awareness, doubt vanishes.



The words may not make conscious sense at this time,
but my spiritual senses comprehend and retain
the knowledge for Authentic Self.
Breathe in ... and out ...

This kind of spiritual sensing may sound so simple as to make one think it's not real. But why make it any more complicated than necessary? It's often a matter of changing one's belief system about this kind of spiritual experience. Some people will believe it's real, while others won't. Which kind of person would you prefer to be in this instance? You must make up your own mind about it and try it.

As is often the way with the differences between Earthly and Risen realms of time, it's especially vital to remember that there may be delays in your hoped-for experience. You might not feel like you're experiencing anything different when attempting the above practice. But later you may have a very majestic dream or a conscious out-of-body experience, or sense your loved one's presence while walking, reading, or taking a shower—anywhere, really. This indicates that previously sleeping spiritual senses were activated and are now opening up to spiritual *noumena*. Strive to remain aware to keep the door open. Eventually you will be able to connect with your Risen Ones almost anywhere and at any time.

If you're resistant to this process and insist you can't do it, try something a bit simpler first. Find an object that has a lot of tangibility to it, like a freshly laundered bath towel. Best of all is an object or article of clothing that belonged to the Relocated Loved One. Get familiar with this object while the eyes are closed, touching it all over, rubbing it against one's arms and face while carefully noticing the different textures and smells. Playing meaningful music that you may have shared with your Risen Loved One will further amplify the emotional resonance. You may find yourself crying quite

intensely—embrace the tears by accepting them and feeling appreciation that you have begun to feel things moving. Let yourself smile through the clouds.

Open your eyes and carefully examine the object down to the finest details and commit them to memory. Then put it out of sight and quietly rest with your physical eyes closed. Remember how the object appeared, felt, smelled, and even sounded. *Success depends on your acceptance that something real is happening.* Can you feel its actual tangibility with your imaginal fingertips and nose? As strange as it may sound, if one can connect with an imaginal piece of cloth, one can connect with the Risen.

If this last experiment seems to have failed, try something even easier although perhaps a bit more drastic. Think intensely for a minute about sucking a lemon and notice how your mouth eventually begins to water, maybe almost immediately. Here is proof that even if there's not a lemon within miles, your body is telling you that there *is* a virtual lemon easily accessible, in all its virtual sour glory, right there in your consciousness. If we're not sure about the truth of something our mind may fib but our body will not. The lemon exists as a seemingly non-physical thought form in the mind, but the body is able to accept that it has an actual reality. The reaction of crying when remembering a sad event or laughing at a happy one is on the same level of this truthful reality awareness. The ability to utilize your emotions will greatly enhance and energize your imaginal efforts at connecting with the Risen.³⁹

Our mind may fib, but our body will not.

Once we're feeling the connection with our Risen Loved One and have allowed ourself to accept the reality of the experience, it's up to us to decide where we want to go from there. Begin talking to one another, perhaps discussing things that were left unsaid before the their transition. You can tell each other your stories, about how and where you've been and what you've been doing. It's also very nice to just quietly bask in one another's presence without words or thoughts—to commune in silence. Remember when you used to do that together? You still can.

The more we engage in this communication the easier it gets, and it also evolves into greater and sometimes stranger experiences, as now happens with Tim. I'd like to share one such recent event as an encouraging example.

Tim's transition occurred on a Christmas Eve, which seems to make him think that he should get all kinds of special presents for eternity—and I will eternally do my very best. But I've never asked for anything special for myself from him to celebrate the anniversary of his crossing. This year I felt moved to ask for a gift of some kind. I began by using ways to raise my vibration, and found the sweetest spot I could feel when thinking about Tim as I fell asleep.

³⁹ If an imaginal lemon doesn't work, you will have to practice with a real one.

While my body slept that night, a way was found to move my ever-awake inner spirit into the closest spiritually physical space possible to be with him directly. This had happened once before, years ago, so I wasn't totally unfamiliar with what was going on. I found myself in such a higher vibrating place that I was unable to fully see him, and so he appeared as a kind of silhouette to me, standing in a place of moving shadows and very dim light forms. But I *could* feel him, and we were able to embrace and hold one another while quietly crooning silly and soothing things about how wonderful it felt, yet at the same time completely normal. We were both really surprised at how ordinary it felt—and yet even better than when we had been together on Earth. Of course it's understandable that we'd worry that people change and won't fit so well together anymore—but instead we discovered that we *are* continuously growing to fit better and better.

I don't know how long it lasted—when I awoke, a few minutes passed before I remembered it. I could scarcely believe such a thing had happened—but as soon as I let the thin veil of doubt fall away I immediately felt it once again, as if it was still happening—because it still actually was. I was able to carry this feeling of Tim's presence with me so closely that we were able to continue to talk and commune easily and quietly with one another for the rest of the day, which felt deliciously peaceful and comforting.

This kind of connecting effort has to be made more than once and on a regular basis to achieve results and maintain the ability to do so. There must be a building up of the astral-etheric energies involved to intensify and sustain resonance and contact, or else the signal fades away. The vibrations of the physical world are just too pervasive and interfere with inter-astral contact, dampening and overwhelming it, and resulting in psychospiritual amnesia. It's also not uncommon for a person attempting this contact to suddenly forget about doing it again, even after achieving what seemed like substantial results.

The Risen, too, must strive to sustain contact. Their world's vibrations can also interfere with the connection. The beauties and wonders of the Risen geographies distract them constantly, just as our worldly affairs sidetrack us.

When we are overwhelmed by feelings of deeply missing our loved ones—so deep it's as if we think we are physically feeling their absence—it is most often because they *are* really and particularly with us right here and now, and so we *are* really feeling their actual presence. We are feeling them because they are really here with us. Our mind might try to tell us that we are feeling this way because we miss them so much and so it's just a memory. But it's not a memory of the past—it's an experience of the present, *and so it's real*. We must take control and assert our spiritual authority by declaring: "I am willing to be open to accept that you are here with me right now. I accept this. I know. I know that I know. Thank you for coming to me, and stay as long as you can." This will keep the door open and perhaps open it a bit further. We can start a conversation by sharing anything we like, by letting them know how we are,

what we're doing, what's been hard for us and what's been getting easier.

What I love most about making contact and then finally getting to commune with a Risen person is how the feeling of their very presence transforms any of my lower vibrations to higher ones. It feels like all the sadness and worries that I start sharing about are simply washed away before I can get very far into them, and I feel renewed, cleansed, and invigorated. It feels as if they've gently lifted me out of a gloomy swamp and into a light-filled meadow of crystal clarity.

**The feeling of the loving presence of a Risen One transforms
any of our lower vibrations to higher ones.**

In an old and little-known book, *Materialized Apparitions If Not Beings from Another Life, What Are They*, Edward Augustus Brackett reports his direct experiences with the Risen who physically manifest during specialized materialization séances.⁴⁰ As he explores more and more deeply, he eventually finds himself able to really hear what his Relocated Loved Ones had been trying to tell him. In essence, he had been relying almost solely on his intellect to analyze what was going on, which meant his heavy doses of doubt and skepticism created such veils in his sensing that his loved ones mostly appeared cold and emotionally distant in their appearance and behavior. This only furthered his doubts that these “apparitions” were not truly his Loved Ones. Here is the record of his transformed realization:

“When I had finished my investigations on this point, I found that I stood on the shore of a boundless sea of speculation and uncertainty. I could not help asking myself the question, ‘What are these forms that, for a few minutes only, clothe themselves in objective reality, bearing the semblance of my friends, blended with the likeness of the medium? Are these my father, my mother, my wife, my brother? Is this the rollicking boy who made the hills echo with his laughter, now whispering in my ear so low that I can scarcely hear him?’

“In the midst of this perplexity, this whirl of unanswered questions, the voice of my old friend came to me: ‘Don’t stare these sensitive beings out of countenance, but give to them all that you can of your better nature, and you shall have your reward. If there is a possibility of mistake as to identity, if you are in any way deceived, the responsibility is theirs, not yours. In all true séances, if the forms are not what they are supposed to be, they are, at least, beings from another life, seeking strength and comfort from association with you, else they would not come. Let not a shadow of doubt or distrust bar their approach. Have no awe, no reserve, no fear as to what

⁴⁰ E. A. Brackett, “Materialized Apparitions If Not Beings from Another Life, What Are They.” Boston: Richard G. Badger, The Gorham Press, 1908, chapter 10.

they are, and they will blend into your soul, become a part of your life. In the true relations which you hold to them will be the fulness of what they bring to you.'

"With a nature naturally skeptical, and a mind long trained to a close comparison of objects, it was not easy to accept this advice. What, then, was to be done? It was plain that I must move on, or abandon all that I had so successfully demonstrated.

"I could not launch out into the endless speculation of 'psychical research'; I had not time for that; so I decided to follow the course suggested to me. I would lay aside all reserve, and greet these forms as dear departed friends, who had come from afar, and had struggled hard to reach me.

"From that moment the forms, which had seemed to lack vitality, became animated with marvellous strength. They sprang forward to greet me; tender arms were clasped around me; forms that had been almost dumb during my investigations now talked freely; faces that had worn more the character of a mask than of real life now glowed with beauty. What claimed to be my niece, ever pleasant and earnest in aiding me to obtain the knowledge I was seeking, overwhelmed me with demonstrations of regard. Throwing her arms around me, and laying her head upon my shoulder, she looked up and said, 'Now we can all come so near you!' Her wonderful spontaneity of character at once asserted itself, and has ever since been the delight of all who have come in contact with her.

"My association with these forms is of the most simple character; it is that of children with each other: we realize the full force of the Master's words, 'Except ye become as little children, ye shall not enter the kingdom of heaven.' Science may wrangle over the supposed movements of molecules and atoms, and the correlation of forces; may dissect the bird to find its song; but love alone shall set the boundaries of knowledge. The key that unlocks the glories of another life is pure affection, simple and confiding as that which prompts the child to throw its arms around its mother's neck.

"To those who pride themselves upon their intellectual attainments, this may seem to be a surrender of the exercise of what they call the higher faculties. So far from this being the case, I can truly say that until I adopted this course, sincerely and without reservation, I learned nothing about these things. Instead of clouding my reason and judgment, it opened my mind to a clearer and more intelligent perception of what was passing before me. That spirit of gentleness, of loving kindness, which, more than anything else ... should find its full expression in our association with these beings."



PSYCHOSPIRITUAL AMNESIA

A phenomenon is an occurrence we tangibly perceive while experiencing it—an observable material fact. A *noumenon* is a “thing-in-itself,” independent of our perception of it and considered to be separate from the mind’s conscious awareness; something of the unknown. Phenomena belong to our material world, and *noumena*, or the numinous, *elsewhere*.

There is a peculiar experience that is often activated by Risen and other numinous events that can best be termed as “psychospiritual amnesia.” “Psychospiritual” means inwardly and privately experienced, but not necessarily outwardly, physically observable. Many reports from others about their Risen contact experiences appear to confirm the existence of this phenomenon, which while subtle and often nearly imperceptible, is exceptionally powerful in its deceptive properties.

Ego-mind tends to automatically have this particular reaction to strange and intense numinous events. Immediately after the event occurs, ego-mind retains a memory of only what it decides was experienced as a physical event, and for as long as it believes it was such. It reacts quickly to challenge the reality of a numinous occurrence and encourages us to deny its validity. Because of our inability to gain control over ego-mind’s reaction, it usually gains control over our chance to make the first response. Almost immediately after the event our recall begins to deteriorate until there’s nothing left, other than just a very faint wisp of *something*. All too soon we will give up trying to recall what it was. Forgetting is what the ego mind thinks it needs to have happen because it’s trying to survive, while leading us to believe it’s helping us ensure our own survival—something it cannot do in reality.

For those who do not have the benefit of a strong belief system that allows for the acceptance of such numinous events, this kind of forgetting is not necessarily regretful. Because of the general lack of empathetic support around bereavement in our society, some people may be mentally and emotionally better off when such memories are lessened—at least temporarily. But ideally, learning to empower ourselves by developing an appropriate belief system will lead to symptomatic relief and an eventual foundation of knowledge-based faith in our loved ones’ survival. This learning also involves unlearning, which takes time. Alas, modern humanity has a strong preference for instant gratification and so tends to have a strong resistance to waiting. (For some stimulating ideas about *waiting*, see Appendix 2.)

Risen worlds interpenetrate ours. In most mediumistic experiences the higher vibrating field—or geography—“descends” into the lower, reflecting a particular spiritual principle where the higher actively occupies the lower. Like attracts like—as below, so above—and so the passive lower must be receptive to the active higher. When the higher shifts into the lower, what we label as “psychic phenomena,” which are *noumena*, often appear. The Risen can come to our geography in various ways, including material manifestations. However, as

Earth-embodied we cannot go to the Risen geographies in our current manifestation of matter. Yet our spirit bodies may vibrate sufficiently high enough to be able to resonate with the vibrations of certain Risen geographies. This resonating is not a material manifestation in the Risen lands, but more as a kind of faint astral appearance. It would most likely occur while we're in the dream state, and we would appear like pale, translucent "ghosts" to the Risen.

Bioscientist Rupert Sheldrake has proposed that memory is not stored in the brain, which is a kind of tuning system rather than a device for storing memories. Our brain resonates within a morphic or morphogenic field. This resonance is a form-shaping field, an invisible organization structure wherein all experiential information is recorded and stored. A morphic field is within and around our brain and body, a concept that renders useless the idea of an "inside" and an "outside" to a human being. Morphogenic fields are patterns that structure our reality. Risen worlds, or fields, interpenetrate ours. Our subtle astral-etheric bodies are also fields that interpenetrate and affect one another on scales of inconceivable complexity. The fields of these subtle worlds easily evade the grasp of the material human brain.

Numinous events of Earthly contact with Risen Ones occur either during sleep experiences or while fully awake, as well as in-between sleeping and waking—in other words at any time. Because of psychospiritual amnesia there is usually no noticeable resonance when the events first occur. We may have had no prior experiences that could be found in the subtle, morphogenic field that shaped and/or sourced the event, and so would have no way in which to make a memory. We may have experienced such events before while outside our physical body but still in our astral bodies.

Our increased vibration rate enables us to locate and resonate with Risen Ones who have an affinity with us in some way. Love resonates with love. Emanuel Swedenborg, the 18th-century scientist-mystic, called this affinity "spiritual affiliation," meaning that as Risen Ones we would affiliate with those to whom we are most attracted. This affiliation can happen between the Risen and between Risen and non-Risen.

Because of the uncontrolled censoring effects of ego-mind, a non-subtle body component of our mentality, there is little recall of the subtle astral events upon return to our physical body after a numinous experience—meaning that the non-subtle cannot easily detect the subtle. The numinous experience quickly fades, as well as what little memory of it that might have been retained.

Even when the event has the rare occurrence of happening during the waking state in the physical body, this censoring effect is still powerful enough not only to cause us to forget it, but even to impress us to consciously deny any perception of it *as it is happening*. The effect is potent enough to cause those physically near us to be unable to perceive the event even as we are seeing it happen, or hear us when we are speaking to them about it during or after the

event. Our physical and spiritual senses are often manipulated by ego-mind to ignore much of what goes on about and within us, a directive we've been trained to automatically obey since birth. It's almost as if our ego-mind generates its own illusory morphic field which extends and affects those around us.

Writing down our experiences we have with Risen Ones, or talking about them to unbiased people—those who will not let their ego-minds shut us down—can in effect set up a “resonance template” with which we can continue to resonate. To resonate is to become aware, which amplifies resonance, which increases awareness, which again amplifies resonance, and so on—a cycle that builds forward and upward in a spiral of strength, depending upon our ability to maintain conscious awareness.

At first, the written or oral history of a numinous event serves as the template for awareness. Through repetition this template begins to resonate with the greater field that formed the initial experience with the Risen. With practice there can be an eventual increased awareness of the subtle fields within us, where we exist as beings of spiritual substance. These subtle fields are generated by the energy we call *love*. The template our efforts helped to manifest becomes transformed, and we then transcend into greater awareness and also become part of that greater awareness.

I've learned—slowly—how to replace the automatic psychospiritual amnesia reaction with a conscious response. I do this after the numinous event by bringing myself to an inner place of quiet and conscious awareness of Authentic Self—a state of “not thinking.” I go over and over the events in mentally visual ways about what happened—mostly with feelings and with few words—in order to anchor the events in awareness. Thinking with words will likely trigger all kinds of unrelated associations with past memories, and in very little time, succeed in leading me down any and all unrelated tangents, and I quickly forget where I was going. Learning this eventually enabled me to create increasingly larger windows of wordless time within, from where I can hold off the recording process until I'm ready. When I feel that I've rested in this quiet period enough, I can then let the words just flow out without questioning them, and then record anything that happened.

To illustrate—years ago, whenever I had a numinous dream experience, I'd often awaken from a dead slumber in the middle of the night. I usually managed to stumble out of bed and write something down. But my brain was still too awash with sleep chemicals—such as serotonin and norepinephrine—to be able to write much that made sense. The part of me that knew its ABC's simply couldn't function until I was much more fully awake, and so the words just wouldn't come. Still, I would try my best, but most of what I wrote was so unintelligible to me the next morning that I finally began to do something that has also become an automatic function of response for me—I *asked for help*.

Before falling asleep at night I now ask my Risen Guides to help me learn how to remember these events. They inspire me to stay in bed after these things happen, and to gradually and carefully awaken to a state of clearer consciousness, taking care not to fall back asleep. I let the events visually replay in my mind until I have them affixed. I take care not to try to put anything into words too quickly. It is sometimes difficult to not fall immediately back to sleep, so I may take some of the blankets off and the change in temperature causes my body's waking mechanisms to slowly turn back on. Then I lie there quietly, noting all that I remembered, thought, and felt. When I eventually feel fully awake I then get up and write it all down. This is difficult, too, for the whole process takes time and that often means not getting enough sleep. But if I go right back to sleep I would forget it all in the morning, so I try writing at least a little. The next morning, reading even the few words that came out of emotional clarity rather than sleepy confusion is usually enough to activate inner visualization and emotions that contain the real solid information, and then I can proceed to write even more. I'm now able to quickly affix in my mind all that happened and go back to sleep and write about it in the morning—which I only do if I can't afford to lose the sleep time. With time and practice, you will also be able to learn how to do this. (For a more detailed discussion about visualization and clairvoyance, see Appendix 1.)



My life is always unfolding perfectly, no matter what.

PONDERINGS

- ∞ If we're not sure about the truth of something, our mind may tell fibs but our body will not.
- ∞ Let yourself smile through the clouds.
- ∞ The feeling of the loving presence of a Risen One transforms any of our lower vibrations to higher ones.
- ∞ When you can feel something as if it is real, you've made the connection.
- ∞ There may be delays in our experiences because we have activated previously sleeping spiritual senses, and it's not until later that we begin to open up to them.
- ∞ The subtle feelings are, in fact, the spiritual senses and are activated by our human sensory faculty of imagination.
- ∞ If one can mentally connect with an imagined piece of cloth—or even a lemon—one can connect with the Risen.
- ∞ Invoke the evocative.
- ∞ The power of imagination is able to open actual doors to new and actual realities.
- ∞ Our imagination enables us to find or be found by other spirit forms.
- ∞ The human faculty of imagination exists as an instrument for those who are still in the Earthly material body, enabling initial and sustained connections with beings in other dimensions.
- ∞ The mental experience of imagination must be combined with the physical experience of feelings in order to manifest an experience in the world of material reality wherein we reside.



THE DOORWAY OF GRIEF

"Grief and relief walk hand in hand."

~ *The Risen* ~

Grief appears to be an inescapable aspect of our human experience. Yet—paradoxically, of course—it can also be a channel to entrances of grander unknowns, portals of the great mysteries of an Earthly life. Grief is not meant to last long enough to stay mysterious, because we are not meant to be on the Earth forever. It is not a mystery to be mastered on the Earth but a door to be opened and passed through, bringing the enigmatic with us into places where it will then be used for things we cannot yet imagine.

The Risen want us to understand that there are many doorways to Spirit, and that they are all interconnected. One door of Spirit may open up to many dimensions of experiences. Stepping through such doorways is often more difficult than waiting for others to do so first, including those who are Risen.

Grief is a doorway.

No one will be exempt from some form of grief experience during an Earthly life, however brief or ephemeral—nobody can avoid it. The fear of pain can overwhelm us for fleeting but still seemingly unending moments, preventing us from crossing grief's threshold. The feelings of loneliness and abandonment from deep grief can never be adequately described, and those left behind wonder how and even if they will survive the desolation and isolation that has descended upon them.

Because grief has become difficult for us to express in this modern age, the natural process of this exquisitely human experience may never be allowed to fully unfold into its glorious spiritual manifestation.

Each “death,” each transition, is *the* major life event, sometimes dropped like an explosive into the midst of our existence. It may open up beneath us like an earthquake, with our very being as the epicenter. Such an event launches cycles of waves that swell and recede, ebb and flow. There is something new here that inhales us, and uses our life for its own breathing. We drift helplessly on an ocean of profound depths while struggling to keep from sinking. Our fear causes us to forget that when we stop struggling, we will float.

The momentum of the cycles slows down over an indeterminate period of time, causing us to sleep too deeply or be kept awake while being held hostage by haunting memories. The slowing down feels depressing to the body, and the small-mind—ego-mind—uses this feeling to justify inviting dark and dismal thoughts. These thoughts collapse into remorse and guilt, holding us fast like an anchor caught on reefs of despair. The cycles grow heavier and slower, encrusted with crystallized memories. We become trapped in a frozen hell of numbness. But these cycles are part of Nature and so part of us. They are meant to carry us *away from* the event to a place of safety, supported by waves on an ocean of unlimited love and not of endless grief—if we let them.

**The cycles of grief are meant to carry us away from the event
to a new and better place.**

No matter how much we may struggle, the waves of our sadness that we must allow ourselves to feel *will* eventually take us to new waters, geographies, and life experiences. These feelings will carry us to an expanded understanding and awakening awareness that we are always safe and can *never* die. This supportive ocean of love is Creative Source, which will wash away the old to reveal the new. If we allow ourselves to surrender to the process and float, our grief can more easily and quickly convey us to the mental and emotional shores where our loved ones, once believed lost, now await us.

Recognizing that we’re engaged in a cycle of grief is also part of the allowing—it’s an act of surrender. Surrender is not submission nor a defiance that puts up barriers. Rather it is an agreement to put down any weapons against grief. One can always pick them back up again if needed, but the only place they can be aimed is at one’s self, wherein the grief resides. The word “reside” is used here to emphasize that our grief shares our life with us—an earthly hearth experience—“hearth” meaning “home.”

Conscious and aware recognition of how Earthly time works in these cycles becomes a self-empowering tool. In the early days of bereavement we may feel disengaged when the cycle is at a low point, and little or no movement is felt from within the stuckness. But we needn’t use the down-time to try to shift things by doing something. Down-time is for resting by non-doing and non-thinking.



The body and mind are in an acute recovery mode during this period. Arrangements should be made to not be working for at least a month or more if possible. During their bereavement some may feel an urgent need to quickly return to the familiar patterns of work because the structure of their life has seemingly fallen apart. This return may bring temporary relief but is actually avoidance of the greater need of the ever-developing soul to grow and rebuild a new structure through the experience of new growth. An urgent response to an urgent feeling will only strengthen the sense of urgency. A quiet, soft response will lessen the spin and allow our interpenetrating body and soul the rest they need.

Many of us believe that the soul is a purely spiritual aspect of our greater Self, along with countless other confusing and contradictory ideas put forth from various religious and cultural perspectives. What has been mislaid and oft forgotten, however, is the knowledge that the soul is first and foremost an energetic grouping of *earthly* energies. The human soul is a particular spiritual seed that is planted in the deepest layers of terrestrial experience, and so must be nourished and grown first by the life-giving flow of Earthly Nature, and then by Higher Nature. As it was revealed early on in this book, while Earthly Nature urges us to assume and remain physically standing as part of our bodily survival, it is Higher Nature that coaxes us to assume an even higher mental and feeling posture which will convey and align our maturing soul with those souls who have survived and risen above and beyond terrestrial existence.



The words may not make conscious sense at this time,
but my spiritual senses comprehend and retain
the knowledge for Authentic Self.
Breathe in ... and out ...

Until we have achieved an increased sustaining of this higher mental posture—meaning the eventual replacing of wavering beliefs with firmly rooted self-knowledge—we must continue to care for the soul and body just as we would an Earthly infant. And so sleeping and eating are essential and must not stop for very long. If sleep will not come or stay, it's best to consult a health care professional about temporary remedies, including non-allopathic and nontraditional approaches such as acupuncture, herbs and homeopathy, shiatsu and other forms of massage. *Rolfing*, a specialized type of deep-tissue massage, might be especially beneficial. (See Resources at the end of this book.)

Because grief is a very watery process, plenty of the purest water must be taken in to replenish lost fluids, and much more than we might think. Quiet support by trusted others who are close by and in contact by *brief* phone calls, letters, and sometimes email is also nourishing. But back off from texting and *especially* social media for a while, because they happen too much and too fast and tend to cause an urgent feeling to immediately respond. Time may be also well-spent in the safety of a therapist's space. The therapist will know how to help us thoughtfully and carefully plan and use time for rest and healing.

During these quiet down-cycles we can let the feelings of grief arise, like bubbles trickling up through a muddy lake. These bubbles will continue to stir up a lot of cloudy stuff before the waters begin to get clear again—and so it takes time. There may be large pockets of sadness or enormous gusts of despair and even rage—let them go by allowing them to pass, knowing their energy is temporary. These feelings are the aftershocks felt within one's own body. Although they are real, they are not signs of weakness, sinfulness, or insanity. They are all humanly normal.

These down-cycles are the time for quiet respite, so let the body rest. There's no need to force the mind to dwell on any particular thoughts. Rather, with the eyes closed, let a spot of sunlight shine on your face and on the heart area—warming with a gentle glow—just for a few brief moments. Sunlight gives energy to life and is deeply healing.

It's advantageous to seek help from the Risen during the down-cycles, especially from a Relocated Loved One. Many ways to connect with them for this help are suggested throughout this book.

Worrying that our Relocated Loved One is in pain or in a bad place is counterproductive and works against the cycle—ours and theirs. It's safe to say they're now in a healthier place than before. If you can't convince yourself of this, say the following blessing during a down-cycle: “[The Loved One's name], your soul now rises in glory, rests in peace, and everlasting light shines upon you.” Continue to invite Risen Healers to assist your own healing by saying: “May all those who are interested in my wellbeing and that of the Universe, assist me now.” Allow yourself to relax into accepting that your request will be answered without fail. “I know that Creative Source always hears me. I let myself relax and rest in this knowing.”

**“Your soul now rises in glory, rests in peace,
and everlasting light shines upon you.”**

When the cycle begins to turn upward, the time has come for doing—but not much—in fact, very little. Walking or sitting quietly in nature is especially grounding and really quite enough. When we hear the sounds of birds and insects or the leaves rustling in the wind; feel mist and rain on our face; watch clouds slowly cross the sky; gaze at the incomprehensible majesty of the stars at night while inhaling the scents of water, air and earth, the most ancient parts of

our brain are stimulated, bringing us back into contact with our primordial race origins and grounding us in ancient earthly foundations of cosmic wisdom.

It's best to avoid alcohol and other intoxicants—which includes unnecessary computer time—but watching a few old TV movies and eating comfort food is not a bad thing—although too much of them is not healthy and may stimulate addictive tendencies or result in hangovers in the form of nausea, headaches, confused thinking, absence of mind, lethargy, and physical depression. In turn, these affect the mind in similar ways, swinging the body back into the next down-cycle too soon. Continue to rest during subsequent down-cycles but engage in slightly more energetic healing exercises like yoga. Meditate or listen to mindfulness apps and audios easily found online.

The main thing to remember—which is not easy in the midst of pain—is that there is usually something that feels like a delayed reaction between cycles. The delayed effect of a cycle is like weather, or the growth from seed to flower. It takes time for one season to transition to another.

**“My soul rests in peace
and everlasting light shines upon me.”**

There are at least three bodies we each possess while on the Earth—our densest material or physical body, and our less dense etheric and astral bodies, all interpenetrating one another. In the West there have been different perceptions about which body is subtlest—etheric or astral. For some people it seems to be important to precisely delineate them as separate bodily experiences, and for others it's more a matter of awareness of one's unique situation. For simplicity's sake, a particular Risen suggestion of referring to the subtle body experience as “astral-etheric” is used here. The interpenetration of these bodies is not a static condition but an evolving one that undergoes important changes and reflects one's own personal growth. Regardless of how many there actually might be, they all contribute nourishment to the implanted human soul, which in turn gathers wisdom information from its terrestrial experiences, eventually to blossom as a never-ending, miraculous spiritual actuality of great celestial and divine Risen beauty.

Because we are in a physical body of matter which exists within terrestrial time, time matters. A more accurate way to say this is “matter is timed.” During the down-cycle of grief the physical body moves to a state of quiescence. The astral-etheric spirit bodies are then less inhibited from responding to healing approaches, even very gentle ones like the sunlight exercise mentioned earlier. The response of the astral-etheric bodies also takes place in the form of increased vibration. This increased vibration, however slight, expands one's receptivity to the Risen, who are naturally of higher vibration. Laughter also raises one's spirit, and it's a very good sign when a sense of humor peeks through the clouds.

Because of the seeming delay due to the timing of physical matter, at first little or nothing will appear to happen as result of any healing interventions. There is no immediate appearance because healing is first taking place within the invisible astral-etheric bodies, which are usually beyond our physical sense perceptions. But as the down-cycle begins to swing into an up-cycle, momentum will increase, enhanced by the spiritual healing. The up-cycle will occur faster because of the healing attention applied during the down-cycle, and so both cycles will grow shorter and less frequent as stability grows. As the spirit's health improves, the body's health will follow, and then begin to manifest in visible and tangible ways.

When it's time for a down-cycle it's easy to forget that we felt better just a little while earlier, and then fall back into old negative thought response patterns. But if we look at the things we're still managing to achieve regardless of how we are feeling, we will realize we're doing better than we thought.

We are doing better than we might be thinking.



We must allow the emotional experiences to *be*, even though they may feel never-ending. This feeling of endlessness could be *reacted* to with ego-mental fear and its own endless forms of defensiveness. Or we could instead *respond* to this endlessness, which is actually the breathtaking feeling of eternity, by embracing it—gently at first—until its coldness gradually becomes warming and familiar.

When no longer felt as a threatening presence, grief transforms and evolves into a feeling that is accepted as part of one's self. It's like taking an abandoned and shivering kitten and putting it under our coat to keep it safe and warm, instead of ignoring it and leaving it to deal with the harsh elements of life all on its own. Kindness is a necessary component for living on Earth. Unkindness is never necessary, especially to oneself.

Unkindness is never necessary, especially to oneself.

Whether or not we describe the leaving of a loved one as death, transition, or relocation, the fact remains that for most of us they appear to no longer be with us, and this seems to be final and irrevocable. Even when joy and anticipation are measured in with the sorrow there is still the immeasurable pain that falls and remains upon our shoulders like a heavy cloak, often for the rest of our Earthly lives.

Ignored and unresolved anguish is a wound that will stagnate, harden, and fester. This growing injury will then begin to devastate our life from within, and from there our life's energy will spiral downward. The same will happen if grieving is given too much energy. If we focus exclusively on the depressing

thoughts of our grief, the resulting downswing may gain an ever-increasing momentum that generates agonizing guilt, which then becomes nearly impossible to stop. “What ifs” and “I should haves” will appear and spread like fungus in our very heart and bones.

Grief can be so disabling, so deafening and mind numbing that we might not be able to see or hear others around us—embodied or Risen—who are asking us to let them in to help. Neither would we be able to ask for their help. We wouldn’t be able to experience any awareness of our Risen Loved Ones who are near us while we are cloaked with feelings of light-sapping futility.

The Risen are very aware of our intense suffering and our feelings of loss. Yet it is not the same for them, for they have gained the extraordinary self-knowledge that they still live. They want us to remember that we are alive as well and will, without any doubt, be rejoining them. By focusing on beliefs that grief should be ignored or negated we deprive ourselves of opportunities to center on and attend to the advanced form of the reality of the Risen.

The Risen are very aware of our intense suffering and our feelings of loss.

There is yet another paradox about grief. Even transformed, it may not appear to completely vanish, for it becomes a temporary yet integral part of our life while we remain on Earth. The *quality* of grief will be different for those whose understanding allows them to accept that the separation from their loved one is temporary. If this is accepted it’s possible for the experience to continually transform into something less sorrowful and more affirmative. The experience moves into realms of higher spiritual qualities as the new inner conditions allow for more openness and less fear. It is then that outer conditions will begin to manifest to reflect the inner transformation.

When not held back, grief becomes unstuck and moves through us. This has the balancing effect of moving us through it, as if it were a door. We will be enabled to commune with our Risen Loved Ones instead of feeling isolated from them. We learn firsthand that they have not really left us but simply seem less accessible at times. Thus empowered, we can also begin to communicate and live more authentically with our loved ones who are still with us on Earth.

**Grief is temporary because it can be transmuted
to something higher and finer.**

The Risen experience an expanding joy from being who they are and where they are, and continually want more than anything to share their wonderful new fortune with us. We can let our feelings work for and not against our Relocated Loved Ones by finding a way to be happy for them. In doing so we grow to become happy *with* them, which allows us to forget our own self-absorbed loneliness for a little bit. It might seem obvious here but not feeling lonely, even for a little bit, actually feels better.

There really is no need to fear that if we think we are letting them go it means that we'll never see them again. They would never leave us—it's as simple as that. Think of letting go as if you're releasing a bird so it can fly as it's meant to do and not imprisoning it in your hands, where it would only languish for freedom. Think of it as letting a small child learn to crawl on its own so that it can learn to walk, while it laughs in delight and pleasure at seeing how it can move freely of its own volition in its new, exciting, stimulating world. We are all such children with dreams of flying and dancing to our own ever-evolving music.

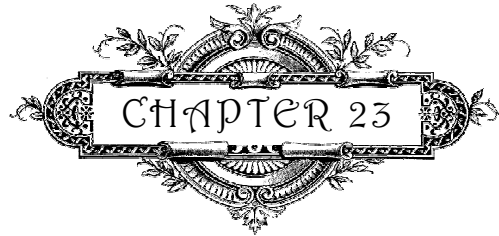
Human suffering becomes transformed when viewed through the new lens of knowledge gained about the absolute truth of survival beyond the untruth of death. As the light of conscious awareness is turned upon the alleged darkness, it will be seen that the negative things are actually positive, waiting in the shadows to be revealed.



My life is always unfolding perfectly, no matter what.

PONDERINGS

- ∞ Negative things are actually positive, waiting in the shadows to be revealed.
- ∞ Grief is temporary because it can be transmuted to something higher and finer.
- ∞ Our Risen Loved Ones have not really left us but simply seem less accessible at times.
- ∞ The Risen are very aware of our intense suffering and our feelings of loss.
- ∞ Unkindness is never necessary, especially to oneself.
- ∞ We are doing better than we might be thinking.
- ∞ Healing first takes place within the invisible astral-etheric bodies, which are usually beyond our physical sense perceptions.
- ∞ It takes time for one season to transition to another, whether external or internal.
- ∞ Laughter raises our spirit.
- ∞ Surrender is an agreement to put down our weapons against grief.
- ∞ If we allow ourselves to surrender to the process, our grief can carry us to the mental and emotional shores where our loved ones, once thought lost, now await us.
- ∞ An urgent response to an urgent feeling will only strengthen the urgency. A quiet, soft and sleepy response will lessen the spin and allow the rest our body needs.
- ∞ We are always safe, and can never die.
- ∞ The cycles of grief are meant to carry us away from the event to higher ground.
- ∞ When not held back, grief becomes unstuck and moves through us, having the balancing effect of moving us through it, as if it were a door.
- ∞ Grief is a doorway.



THE MAP OF DOORWAYS THROUGH GRIEF

"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 ~

There are many words for *burden*: load, weight, worry, problem, affliction, drain, liability, encumbrance, millstone, yoke, trouble, duty, obligation ... are any of these feeling familiar? Some of them imply a heaviness that was placed on us against our will, while others are afflictions we have accepted or placed upon ourselves. Many of us are supporting any number of them, whether grieving from bereavement or not. This means that we might be grieving in some way most of the time, even though the burden of grief is not meant to last for too very long.

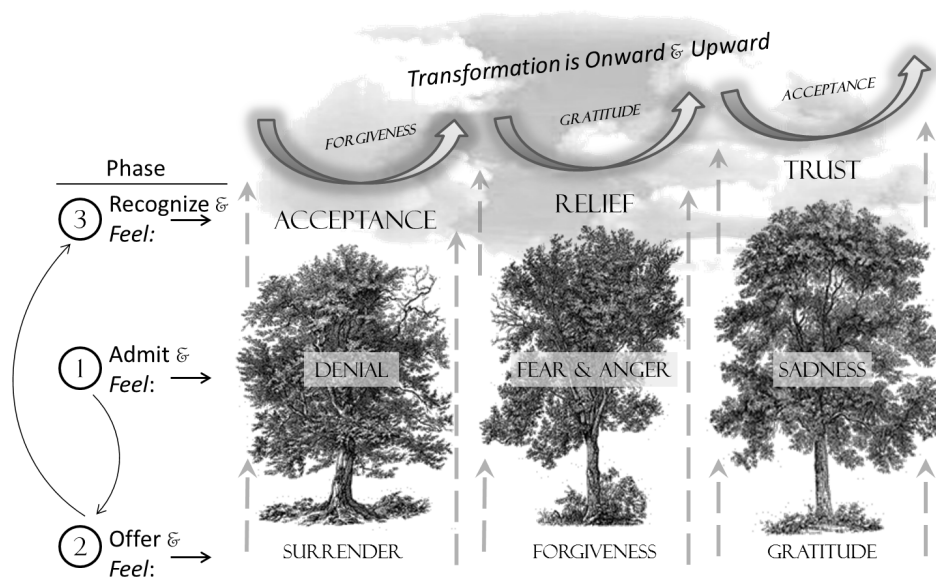
The Risen Map is presented here once again. It suggests possible psychospiritual ways of reducing resistance to passing through the doorways of grief, and unburden and uplift ourselves by raising our vibration. *Psychospiritual* means inwardly and privately experienced, but not necessarily outwardly, physically observable. The Risen contributors to this book greatly desire that we understand that these psychospiritual ways are not vaporous theories wafting about but actual, vibratory fields of oscillating energy waiting to be activated. Unlike physical doorways these inner, invisible spiritual portals not only allow us to go onward through them but also in other directions, particularly when unrestricted by beliefs. These doorways are not separate from us—they *become* us—or more accurately, we become the doorways. Like the GPS built into your vehicle or the paper map that may be in the glove compartment of your car, this map of doorways suggests ways to get from one *here* to another *here* of consciousness—from the visible to the invisible.

The human psychospiritual process is like the opaquely visible but still concealed, private metamorphosis of the caterpillar, transforming it into something new and enabling it to rise above its former way of being in the world. Like the joyful butterfly, we will become released from the gravity of a

caterpillar existence. We must become unburdened if we want to change and fly. The primary vibration that stimulates and energizes this process in us may be described as that of a mixture of gratitude and appreciation. But for many of us these may be the last things we are feeling or wanting to feel because of our bereavement and the beliefs we are holding, and which are the cause of our resistance to change. Our resistance to movement must be lowered if we want to journey. The Risen Map presents ways to remove blocks of resistance.

Although a map might seem a bit inelegant, it properly suggests the idea of an imaginal journey and illustrates a process that stimulates changes in the quantity and quality of grief. This change is movement through a landscape of thoughts and feelings—a journey away from our usual space-time to a new and expanded geography, wherein our Risen Loved Ones currently dwell.

If we allow ourselves some quiet and unhurried time with it, this map can guide us in a particular Risen way to invoke and utilize gratitude to gain the understanding that ultimately leads to changing beliefs—which is lessening the burden of prolonged or repetitive thinking—until we finally find the feeling of acceptance that all really is well. Accepting that all is well is letting go of the burden that is weighing us down, bringing the most tremendous relief. Keep in mind that our biological time is our own so we can take our time and in our own way—there is no need for wanting to hurry, so declare it as “ok.” Natural delays in hoped-for-progress, which are due to our earthly time and space, are normal and to be expected. Because everything is continuously unfolding, nothing is finished, and so we really need not worry about our eternal journey.



The image of the tree represents the manifestation of our inner self and its life, a life which is always moving, always growing and rising upward into higher states of vibratory consciousness, or more light. We start with the feeling in the middle of the tree rather than at the bottom because the feeling in the middle is often caused by a thought that is blocking the higher spiritual energy of life from moving up from the deeper roots—our connection with Creative Source—and on through the higher individuating branches. This blockage, which prevents growth, feels much more uncomfortable than the discomfort of actual growth. Feeling the middle feeling will change the thinking and then release and dissolve the blockage and get things moving again. This frees the higher spiritual feeling, which has often been pushed deep into the roots of our underconsciousness, to finally rise upward and receive light and nourishment. The released and now-moving feeling will continue to transform into the higher vibrating feeling at the top of the tree, and then move even further beyond our earthly conscious perception and awareness.

“Trust” is the tallest tree because it’s often the hardest to achieve in terms of time and effort for most of us. But it’s also the most potentially magnificent manifestation because its achievement also leads to more surrender, or more accurately, ever increasing acceptance—and thus more growth, or ever-awakening-never-ending.

There is a yet profounder aspect of the Risen idea of the tree here—so deep and beyond human history that it defies adequate words—and even the notions of pre-history or of the most primal beginnings cannot define it. This is the Risen *mundus imaginalis*—or world of the image—of the archetypal Tree of Life and Knowledge. The tree represents the materially manifested earthly channel that conveys Creative Source energy through Itself, providing Itself with never-ending Life and, therefore, Knowledge. Because each of us is such a channel, we can allow Creative Source to flow fully and freely through our life experience or we can interfere with it, slow it down or block it.

Creative Source always says “yes” to us; we are the ones who can only say “no.” “Yes” is the affirming acceptance of all the good there is and only is, and “no” is the affirming projection of perceived lack and limitation. This map is a Risen *mundus imaginalis* of how the energy of grief may not only manifest, but attempts to show how it can be utilized as a power of life, the *yes* that the energy of grief actually is. This “yes of grief” may be the most puzzling notion of all, and yet is one which will, with or without our conscious assistance, resolve into more glorious, never-ending life—an earthly parable Aesop might conclude with “And so, therefore, worry is never necessary.”

Do not force yourself in any way if you don’t feel drawn to exploring and experimenting with this map. It will still impress itself in some way into your underconsciousness by just looking at it, which will cause presently sleeping and elusive but powerful spiritual feelings to begin stirring. Dreams and

daydreams may manifest with new meanings and feelings. These feelings will grow and gently emerge into your consciousness first as intangible intuitions and later, possibly into tangible understandings that will influence further transformation.

Transformation comes through changing beliefs. A belief consists of a thought or thoughts, energized by a feeling or feelings, which we then repeat over and over to ourself until it becomes a learned pattern, which we then continue to automatically repeat and reinforce. For many of us the pattern is held in place by the emotionally manipulative agendas of our undisciplined ego-mind. This map seeks to suggest and guide processes that have been experienced and analyzed from the Risen who have been through such doorways. They want to help us learn through our own experience in ways that lessen ego-mind's hold on our ability to consciously and emotionally make decisions about how we really want to authentically think and feel.

While this map illustrates how I've discerned these Risen processes, you may comprehend and see them in your own ways, all of which are valid and valuable. You may want to explore it differently so feel, listen to, and follow *your* feelings. If you find you're feeling inspired to make your own map, or alter this one, give it a try and see what happens. As an exploration, transformation cannot happen incorrectly, only differently. Because we each have the freedom to make our own choices about how we want to respond to anything, we can set our own destination. This is quite different from believing in a destiny that was already set for us.

*There is no destiny awaiting us except
that which we create out of our own choices for ourself.*

During a physical mediumship séance I once heard a Risen scientist, who called himself an "Alchemist" assert that grief was not meant to last forever: "It's alright to grieve, but then use your love to leave the grief." This profound spiritual suggestion is presented in this book as one of the three unpretentious—or authentic—ways of the journey with grief. It means we are to use our love for loved ones but also for ourself. The processes of the map allow us to do both.

Be Mindful: Even though one's intent may be to transform grief about a current particular person or event, it is possible that the process will awaken unresolved grief issues from older, even forgotten losses. Therefore it is important to acknowledge feelings that arise from past events and allow them to be part of the process, even if in the background. Of course, at some point it will be to one's advantage to give the proper time and attention due to each event as its own process.

We will first examine the Doorway of Acceptance, which is the state or feeling to be sought and attained. Then we come to the next Doorway of Relief and finally, to the Doorway of Trust.

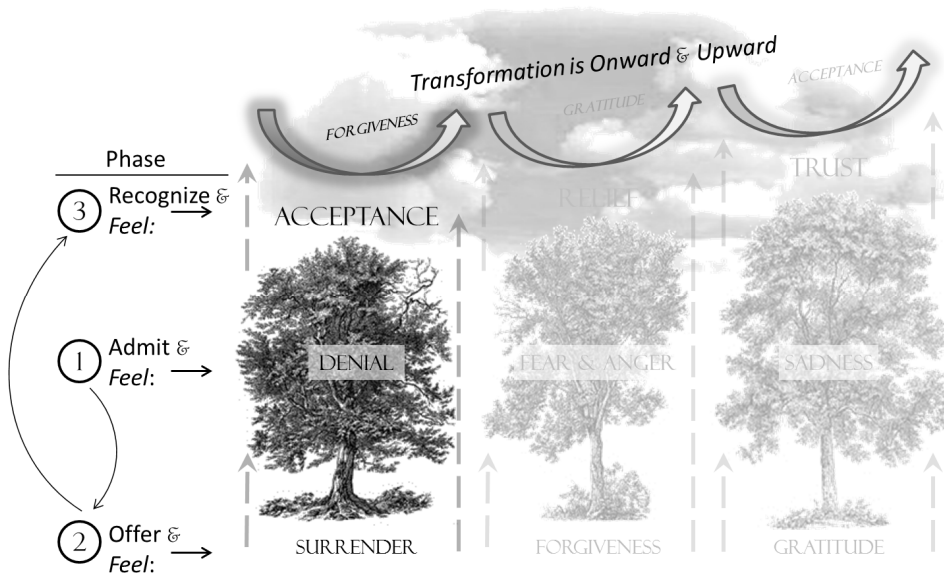
If the following list seems confusing or overwhelming, do not worry about it, just move on to look at the different maps themselves.

- ✧ The processes in this map of guidance cannot be done wrongly and so it is alright to do them differently. Listen to the messages of your feelings and then let them guide you.
- ✧ A Doorway has 3 Phases: Admitting, Offering, and Recognition of Feelings.
- ✧ Each Phase has 2 parts: (A) a thought or statement of affirmation and (B) a feeling. Uniting a thought with a feeling and then repeating it until it becomes a learned pattern creates a belief.
- ✧ Doorways do not necessarily have to be entered in the order outlined in the map. Following the flow of your feelings is learning to trust them.
- ✧ As feelings are recognized, accepted, and allowed to move, the resistance of confusion will lessen and clarity will increase in some way. The increase of clarity may be so subtle as to be barely noticed for a while. There are delays because it takes time.
- ✧ Because Doorways are interconnected you may experience aspects of each regardless of which one you are specifically working with.
- ✧ This map may look complicated at first, but it's essentially and simply about acceptance and giving. Give it a chance and give it time. It's designed to slow time down, which may make you feel anxious. Say a prayer or try a breathing exercise before you begin. A simple affirmation for help is, "I now ask for and accept help from all those in Spirit who are interested in my wellbeing and that of the Universe."

Always know that the intention here is to feel better. It may and probably will manifest as small increments of feeling better as you move through a tree, but feeling even a little better is still feeling good, and feeling good is what we want for ourself, always. In feeling good you are raising your vibration toward that of your Risen Loved Ones who want the same thing for you, and which allows you to align and connect with them in their space-time—their dimension, geography, land, plane, or however and wherever you envision it.

It is not necessary to read the instructions with each map if you're too tired or just not feeling like it. Letting your gaze lightly wander over the maps for a little bit is really quite enough.

ACCEPTANCE



Phase 1 – (A) I admit to the denial I hold about my loved one’s departure and (B) I let myself feel the feeling of denial.

You may be thinking, “This death can’t have happened; it isn’t true. I can’t and won’t accept it.” You aren’t being asked here to let go of denial and replace it with acceptance. If you don’t want to then you don’t have to. You’re only being asked to accept that you may have some denial going on. You can decide if your denial is a gift or a burden, and keep it for as long as you want. Releasing it will transform it but only when you want to. This is something nobody can force you to do and so you must do it for yourself. All you are being asked is to recognize that you may be making a denial of some kind—which is really a feeling of resistance—and then allow yourself to feel it. Rather than getting replaced by acceptance, denial is to be transformed by it. Any resistance will then move into a feeling of acceptance. This seems simple but may be very hard to get moving, so continue to ask for help from your Risen Loved Ones and Spirit Guides—“Dear Ones, I’m willing to let you help me move and remove any resistance I may have, conscious or not.”

You may stay with any feelings that come up for as long as you decide—and then stop, and then maybe try again. Depending on how often you practice this as sacred diligence, this first Phase may require days, weeks or even months before you feel different, and then ready to go on to the next Phase—or it may be enough for now. The new feeling must feel better—which is the transformation—which is positive and so a good thing.

Phase 2 – (A) I offer my surrender up to the Universe (or Creative Source, God, Higher Power, and so on) and (B) I let myself feel the feeling of surrender.

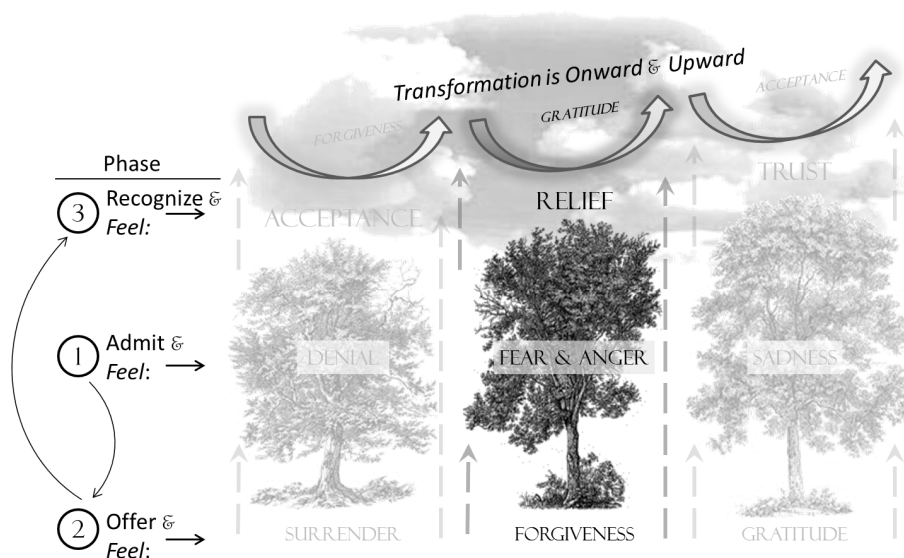
The movement up-and-through denial can be termed *surrender*, which is also acceptance. In a way that works for you, let the Universe know (or Allah, Creative Source, your Higher Power and so on) that you are letting go of the denial. For example, you could imagine your denial as a letter, a list of complaints or some other document, and putting it on a beautifully ornate golden tray. Hold the tray up in the air while loving hands come down out of the clouds, which accept and take it from you and then disappear with it back up into the clouds ... let it go, and watch it vanish into the distance.



Phase 3 – (A) I recognize that acceptance has been activated, and (B) I let myself feel it.

Rest quietly in the *feeling* of your acceptance unfolding. If you aren't feeling it, you haven't reached it. But don't be discouraged—remember that it takes time. As long as you are willing to give it time and let it happen, it will happen. As can be seen up in the clouds, the feeling of what might be termed *forgiveness* also begins to arise from the feeling of acceptance. You may also begin to feel some relief, which is the primary intention of the next Doorway.

RELIEF



Phase 1 – (A) I admit there is fear and anger about my loss, and (B) let myself feel these feelings.

Anger is often misperceived as unhealthy, but is actually an emotion of strength, evolved for the purpose of cultivating appropriate boundaries of mental and physical well-being that keep us safe. Anger actually feels much better than the desolation of grief. Anger is a kind of fear-based feeling and arises when something has been said or has happened that has crossed a line. This “offense” can also occur when it seems as if something or someone has been taken away from us—an object, a job, a privilege, and even a person. Ego-mind, which believes it actually owns people and things, encourages the belief that someone, without its permission, has breached the walls of its imaginary kingdom and stolen something or someone of value from it.

As it was emphasized in Chapters 5 and 20—and yet again repeated almost word-for-word here—it is of the utmost importance to realize that it’s not only ok to let oneself get angry at our Risen Loved Ones—and for any reason whatsoever, it doesn’t matter—but that it’s a crucial part of our spiritual evolution which they completely accept and even encourage—“encourage” meaning “make strong; to hearten.” Of course, many if not most of us fear that if we get mad at them, they will reject us or even get mad back, and punish us by refusing us access to them, or try to bring some kind of revenge against us. Quite the reverse! They know, and we should too, that our anger cannot and will not hurt them, even if we are hating them so much in the moment and

want to use our anger as a weapon against them. The Risen have such an expanded experience of the universe that they can easily see that the energy of human anger barely registers on the infinite cosmic scale.

“But!”—you might respond—“What if this Risen person is also angry at *me*?” Here you must begin to see how ego-mind misappropriates your imagination to keep you caught up in a fear-based drama. Once someone has Risen, any fear-based emotions they may have brought with them are unpacked and resolved very quickly, if not instantaneously. Even for someone who has transitioned while in a blind rage, or was damaged from a lifetime of unrelenting trauma, healing is immediately available, unless they choose to resist it. Your prayers for them will have a softening effect on any resistance both of you may be hanging onto. A Golden Key, which was introduced to us in Chapter 20, can, *without doubt*, work interdimensional miracles. Note the emphasis placed on “without doubt.” Doubt must not be allowed in through the door to your inner self.

Anger is not meant to stay for very long. Yet we must at least briefly accept our anger so we can then release its energy to transform; otherwise ego-mind will continue to strengthen it and so the energy will be pulled back into our body, where it will affect us in increasingly injurious ways.

Energy can be neither created nor destroyed but only reformed. Anger is meant to last for just a few minutes, not days, months, or years. Hanging onto it turns it into a burden. The energy of anger must be quickly acknowledged to transform it into a different state more easily released, like steam. Often this steam is sadness. Unreleased sadness will harden to settle and accumulate into various body parts, crystallizing and slowing them down while clogging various paths of physical and psychological circulation. Allowing oneself to acknowledge and then briefly feel the anger will dissipate it once its purpose has been utilized. Usually this is done privately and alone. Expelling anger by speaking it out loud—“I’m feeling so mad!”—preferably as a response after we’ve felt it instead of a reaction as we’re still feeling it, will further vaporize it away. This vaporization feels better as it dissipates and our spirit rises with this better feeling, which is a relief, and also the raising of our vibration.

It can be helpful to bring the anger to a counselor, where we can practice speaking it aloud first in a safe and private place, while learning how to eventually utilize it appropriately outside that space.

Phase 2 – (A) I offer this anger up to the Universe (or Mother-Father-God, Tao, Creator Source, and so on) and (B) I let myself feel the feeling of giving it away. This feeling is forgiving.

The upward movement of releasing our fear-based anger is allowing oneself to be relieved of its burdensome weight, which transforms into the feeling of relief. Give up the anger as soon as possible. Mentally picture your

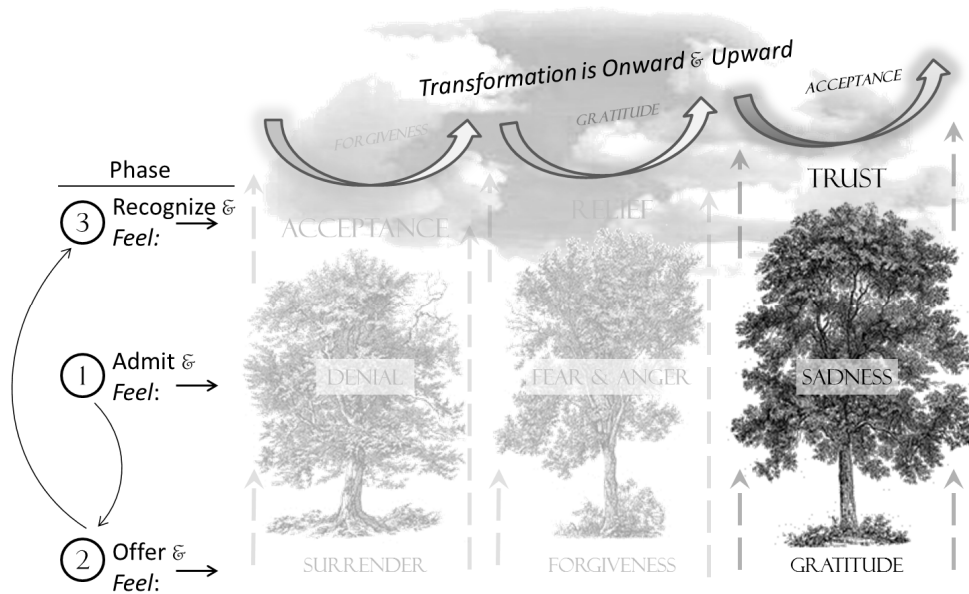
anger as something that can be put on the golden platter and watch the hands of Spirit take it up and away into the clouds and forever out of sight. *Feel relieved.* Let yourself sigh and even cry in the feeling of your relief.

Phase 3 – (A) I recognize that forgiveness has been attained, and (B) I let myself feel the relief of release.

Throughout the day, let yourself rest quietly in the feeling of relief. Proclaim frequently and firmly, “I am now forever free and I let myself *feel* it.” As can be seen in the clouds above, the feeling of gratitude also begins to emerge out of the feeling of relief.



TRUST



Phase 1 – (A) I admit there is sadness about my loss, and (B) let myself feel the sadness.

Take special note that we aren't saying "I am sad" or "I am sadness" but rather "I am, *and* there is sadness here." This is also the same for anger—"I am, *and* there is anger here"—not "I am angry" or "I am anger."

Sadness can feel very dense with pressure when trapped beneath anger. When we are relieved of the fear-based feeling of anger, the sadness that was trapped beneath can then rise up, like bubbles of air from the dark bottom of a lake. In many cases we tend to avoid feeling our sadness because of the fear that it will overwhelm and pull us back down to a lightless and airless bottom and then suffocate us. The feeling of this sadness is like being trapped in a place where there is no oxygen and so we cannot breathe. This is why paying attention to and adjusting our body's actual breathing can play such an important part in the transition of our emotional being. Breath in ... and out.

Once the fear has been transformed to relief, the sadness can then rise up into the light-filled space of consciousness. Rising up to emerge into the clear and always abundant Source Consciousness is like finding air after being unable to breathe for a long time. The sadness transforms into a different, lighter energy, just like the anger. What changes the burden of sadness is something new and unexpected, and that is gratitude, which also contains the deeper

feeling of appreciation. This appreciative gratitude is the life-preserver that will help us float in safety on the waters of our grief. Eventually it will float us to an emotional and mental place of higher vibrations where our Risen Loved Ones are waiting for us.

Phase 2 – (A) Because the anger and sadness are now lighter or even gone, I can offer gratitude up to the Universe (or God, Creator Source, Higher Power, and so on) and (B) I let myself feel this feeling of gratitude, which also contains the feeling of appreciation.

You can affirm your thanks in positive statements, such as at last “I feel the great fullness of relief that moves me through fear and sadness.” Or, “I feel appreciation for my fear and sadness, because all my feelings are of value to me, no matter how mysterious or even painful.” Such statements are uplifting movements that transform the feelings as they move up through us. Mentally picture your gratitude as something that can be put on the golden platter and watch the hands of Spirit take it away into the clouds ... but this time ... if you can become truly still ... you will feel or hear Someone thank you back.

“ ... and thank *You!*”

Phase 3 – (A) I recognize that a level of trust has been reached, and (B) I let myself feel it.

The Risen are calling this Doorway “Trust” primarily because it’s a word that has taken a strong hold in 21st century language about relationships. Other words that attempt to express the same feeling are ok to use, such as acceptance, appreciation, confidence, reliance, assurance, faith, belief, conviction, and knowing.

Allow yourself to rest quietly in the feeling that things have gotten better and will continue to do so. You attain self-knowledge in increasingly clear and authentic ways, which gives rise to feelings of self-assurance, self-confidence, and self-appreciation that all is well. One of the clearest ways to state this particular feeling in a higher, self-authoritative way is, “I know that I know.” Say this to yourself quietly and explore the feeling of it.

I know that I know.

How does saying this feel? Let yourself *feel* it.

Your up-and-outward expansion into freedom from fears is yet another form of transition while still embodied upon the Earth. This expansion could be seen and experienced as a spiral from a certain perspective. In a real and vibrantly moving way it is being Risen on Earth. Notice on the map that the feeling of acceptance continues to spiral from the gained feeling of trust. In fact, everywhere you look at this map you are looking at some form of movement, some form of acceptance, big or small. This upper level of

surrender is of a higher vibration than the earlier one, meaning that some form of acceptance will always be evolving—or spiraling—as part of the process of one's ongoing and eternal metamorphosis.

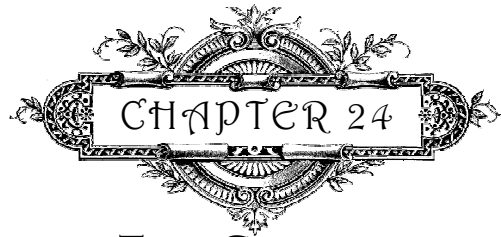
Surrender means openness, and openness means we can then allow Creative Source complete and unblocked access to manifest through us and with us.



My life is always unfolding perfectly, no matter what.

PONDERINGS

- ∞ I know that I know. And I like how this feels.
- ∞ The “yes of grief” will, with or without our conscious assistance, resolve into more glorious, never-ending life—an earthly parable Aesop might conclude with “And so, therefore, worry is never necessary.”
- ∞ Your up-and-outward expansion into freedom from fears is yet another form of transition while still embodied upon the Earth. It is a doorway to being Risen on Earth.
- ∞ Anger is an emotion of strength and wellness and actually feels better than the desolation of grief.
- ∞ Surrender is acceptance unfolding and appreciation rising.
- ∞ Surrender means openness.
- ∞ Releasing a burdensome feeling will transform it, but only when you want to release it.
- ∞ Listen to the messages of your feelings and then let them guide you.
- ∞ Transformation comes from changing beliefs.
- ∞ Life is always wanting to move as well as grow, awake, and rise upward into higher states of vibratory consciousness.
- ∞ Invoking and utilizing gratitude leads to changing beliefs until we finally find the trust that all really is well.
- ∞ We must become unburdened if we want to move, change, rise, and fly.
- ∞ Inner, invisible spiritual entryways not only allow us to go onward through them but also in other directions when unrestricted by certain beliefs. These spiritual doorways are not separate from us—they *are* us.
- ∞ There is no destiny awaiting us except that which we create out of our own choices for ourselves.
- ∞ Psychospiritual means inwardly and privately experienced, but not necessarily outwardly, physically observable.
- ∞ A transformational exploration cannot happen incorrectly, only differently.
- ∞ Many of us might be grieving in some way most of the time, even though grief is not meant to last for very long.



THE SPIRAL: A PRACTICE OF RISING

"Life is a journey up a spiral staircase; as we grow older we cover the ground covered we have covered before, only higher up; as we look down the winding stair below us we measure our progress by the number of places where we were but no longer are. The journey is both repetitious and progressive; we go both round and upward."

~ William Butler Yeats ~

The Risen have been intimately enjoined with us in contemplating a spiral as we have journeyed together. An ancient emblem of life, transcendence, and eternity, the spiral runs 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 our 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 and relocation to places of existence beyond this Earth, 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.

The following practice is to help us grow while bringing forth both quiet invigoration and soothing comfort. It is one that, in many sublime and subtle ways, has been integrated and traveling with us since we first started our journey together—as we have been spiraling from the lower realms of grief into increasingly higher geographies of spiritually risen awareness. A response of brilliance to the small things that have taken us out of our connection with Source, it will work just as well with the bigger issues.

English is a living language, and this practice utilizes its alphabet for its childlike straightforwardness as a way to begin spiraling—or rising—upward and outward in gaining good feelings of momentum and direction. English is unusual in its seemingly unlimited flexibility to adapt, adopt, assimilate and even metamorphose words with little regard to formal rules, much to the frustrations of “old school gatekeepers” of the language. Because of its metamorphysical magic, its alphabet is particularly utilized here to enable easily creating any word that invokes your evocative.

Words are used as touchstones to better-feeling living. This is really nothing new in the ways of self-reviving wisdom, having been available in many forms over several millennia, and recently re-emerging in wonderfully creative ways amongst various spiritual communities. Like the Golden Key, it is simplicity itself, while also a particularly spiritualized variation of those ways.

In keeping with the peculiar idea introduced at the very beginning of this book, it begins with the end—a multidimensional notion that may or may not yet make sense to those of us who are still living a mostly linear life on the Earth. Such an action of conscious consciousness is literally reflective—a mirror of spirit that echoes time back to us, amplifying its energy as it reappears from speaking in mindful, authoritative, and unafraid ways. This practice, and the way in which it purposely unfolds, is yet another that raises the lower to the higher, a lifting-up that creates a momentum of attracting even more amplifying vibrations.

Instead of starting in the way we’ve been taught to recite the alphabet, we begin with the last letter instead of the first. There are particular Risen reasons for this, which intend the stimulation of opening new vibrational channels—by startling the timid creature of habit to move from its nest, rise up and begin to

fly, however awkwardly. This intentional movement of reversal was seen in one of the earliest suggestions to re-read a difficult paragraph backwards, and later, to begin by imagining the end where we want to begin again differently.

All we have to do is come up with words that begin with the chosen letter; words that make us feel good, or better. You can write your words out, or just build a mental list. One cunning reason we begin with the last letter is because the English alphabet, for some cryptic reason, ends with letters that are rarely used in that language. And so while we might be able to come up with many words with the beginning letters of our alphabet, rolling us along with ever-increasing momentum, we will come to a very slow and possibly confused halt as we get to the finish line, which might cause us to feel somewhat less good. But don't take our word for it—give it a try with your own words.

Although you are first asked to come up with your own words, Tim and I will share ours as an example of the process. You'll see how the process starts and stops with difficulty, faltering and sputtering a bit before the pistons start moving faster and easier. As you move backwards through the alphabet, one word may automatically give you another word for a letter you've already touched upon, and another, and another. It really doesn't matter which words you choose—it's the *feeling* that they evoke in you. Nobody can or will judge you for your choices. Your list of words will grow not only in one direction, but in other directions and then still others—like a flower opening up in all its multidimensional glory. Much of this glory will be invisible and even illogical to anyone else other than you.

Along with your very own Risen Loved Ones, the Risen Orchestrators of this book also will join you in this practice. Know and remember that you can always call on your Risen Loved Ones and Guides to help you get off the ground, anytime and anyplace. So go ahead, give it a try, starting with the letter "Z" and then to "Y" and then to "X" and so on until "A." It is quite alright at any time to peek ahead and look at what Tim and I came up with, and then come back to your own list. Do this practice in the morning and evening, and especially when you might be engaged in some thoughtless and boring task, or while walking or sitting or rowing or making bread. Also, while you might not initially be aware of it, you may at some point notice that your breathing will automatically adjust itself in an easy, mindful way to move the energy of the emotions that are being evoked.

It's only necessary to come up with one word for each letter—later on you will find more. We know you won't resist the temptation to look at our list right away because, being alive, you are looking forward to new horizons. Of course we've been working on ours for awhile, so don't let yourself be intimidated—continue on in your mission to be curious, unbiased, and unafraid. At the very least, just have fun browsing through our alphabet.

A SPIRALING ALPHABET UNFOLDED BY
AUGUST GOFORTH & TIMOTHY GRAY

Zounds. Zoë. Zeal. Zany. Zap. Zip. Zoom. Zzzzzzzzzzzzz ... *Sputtering ...*

Yawn. Yearn. Youthful. Yodeling. Yippee. Yahoo. Yes ... *Still sputtering a bit ...*

eXtra. eXtraordinary. eXciting. eXquisite ... *A bit better ...*

Wonder. Wonderful. Weird. Wishes. Windfall. Wealth. Waiting. Water. Whales. Wisdom. Walking. Wisteria. Wholeness ... *Pretty good ...*

Valor. Valuable. Vigor. Velocity. Vroom! Vibration. Vibrant. Vanilla. Violets. Violins. Voices. Vortex. Vastness. Variety ... *Better ...*

Understanding. Ultimate. Undulating. Ululating. Union. Unusual. Unique ... *Still interesting ...*

Terrific. Touchstone. Tranquility. Trust. Truth. Timelessness. Transformation. Transmutation. Thrive. Teatime. Toast. Toasty. Tickled. Tim. ... *Better ...*

Supreme. Sublime. Savor. Satisfying. Soup. Safe. Source. Sacred. Sanctuary. Simple. Stillness. Sagacious. Santa. Sureness. Strength. Swimming. Singing. Soaring. Sparrows. Softness. Soothing. Serene. Siamese. Sleepy. Sand. Sardegna. Sunrise. Starlight. Shining. Snowflakes. Scintillating. Splendiferous ... *Sigh ...*

Rich. Royal. Regal. Restful. Renewed. Refilled. Refreshed. Replenished. Rejuvenated. Relaxed. Radiant. Radiance. Rainbows. Roses. Raspberries. Remarkable. Resourceful. Revolutionary. Rising. Risen. Rapture. Rapturous. Row, Row, Row Your Boat ... *Gently down the stream ...*

Questioning. Queenly. Quality. Quickening. Quirky. Quarky. Quilly. Quiet. Quiescent ... *A lovely little whirlpool in the flow ...*

Pondering. Prosperous. Peaceful. Paradise. Passionate. Persistent. Playful. Precocious. Precious. Princely. Purity. Pure. Purring. Powerful. Positive. Prosper ... *Pleasure. Present ... Amplifying the flow ...*

Okay. One. Omniscience. Omnipotent. Omnipresent. Opulence. Opalescent. Oceanic. Owls. Oaks. Open. Oolong. Onward, Ho! ... *Flowing more gracefully ...*

Nature. Neptune. Nirvana. Nurture. Nesting. Nestled. Novel. Nowhere. Napping. Nice. Newness. Nourishing. Numinous. Numinosity ...

Meaningful. Magical. Majestic. Moon. Mars. Martians. McHenry. Moss. Marvelous. Magnificent. Moved. More. Mellow. Mind. Mindful. Miracles ...

Likeable. Loveable. Lovely. Loving. Laughing. Lark. Lazy. Loony. Light. Luminous. Luminescent. Lilies. Lily Dale. Lustrous. Life. Living. Liberated ...

Kindness. Kindly. Knowledge. Knowing. Kneeling. Knitting. Kittens. Kingly. Kazoo. Keeness. Kismet. Keep ... *Keep breathing* ...

Jubilant. Jupiter. Jove. Jovial. Jolly. Jelly. Juicy. Jam. Jammies. Jumping. Joyful. Joined. Joyous. Journey ...

Infinite. Iridescence. Immense. Inspired. Inspirational. Incredible. Intensity. Interesting. Ice-cream. Icicles. Insight. Innocence. Impish. Illuminating. Inner. Inward. Island. Invincible. Inquisitive. Intuitive. Isness. Imagine. Imaginal. I Am ...

Hopeful. Happiness. Hooray. Healthy. Hushed. Handsome. Harmony. Hydrangeas. Hummingbirds. Humorous. Heartfelt. Human. Heavenly. High. Higher. Holy. Here ...

Good. Golden. Generous. Gorgeous. Great. Grateful. Gratitude. Greatfullness. Green. Goddess. Glad. Giddy. Giggle. Gallop. Glisten. Glowing. Gifted. Groovy. Gentle. Grounded. Glorious. Gray. Goforth ...

Focus. Feelings. Fullness. Fabulous. Fantastic. Fascinating. Faeries. Fiona. Fierce. Fiery. Fun. Funny. Frankincense. Faith. Forgotten. Flowing. Flying. Flight. Fearless. Frivolous. Fantabulous. Frabjous. Flourish ... Freedom ...

Energy. Ease. Easy. Enthusiasm. Enthralling. Elegance. Exuberance. Eternal. Enlightening. Elevating. Enchanting. Empowering. Earthy. Elephants. Evolving. Evocative. Embracing. Exhilaration. Exultation. Exquisite. Extraordinary. Exciting. Electric. Eclectic. England. Elation. Ecstasy. Enjoyment. Experimentation. Exploration ...

Dream. Dreamy. Diamonds. Dearest. Dolphins. Dachshunds. Dormice. Doorways. Delicate. Delicious. Delightful. Devoted. Dancing. Desirable. Dazzling. Daring. Dashing. Diving. Deepness. Dear Heart ...

Calm. Cozy. Content. Creative. Charming. Charmed. Cheer. Cheerful. Cheery. Cherries. Chocolate. Cosmic. Cosmos. Celebration. Cats. Comforting. Curious. Confident. Continuity. Courage. Centered. Communing. Cheerful. Colorful. Compassion. Clarity. Certainty. Concentration. Consciousness. Carefree. Curiosity ...

Believe. Breathe. Breath. Breathtaking. Bountiful. Bubbles. Bath. Brilliant. Brilliance. Brightness. Bravery. Boldness. Balance. Balmy. Bees. Buoyance. Better. Bestest. Blossoming. Beautiful. Bridget. Beatitude. Benevolent. Beingness. Beyond. Bliss. Blissful. Blithe. Blithering. Blessed. Behold ...

Abundance. Aligned. Alignment. Anticipation. Appreciation. Atlantis. Avalon. Acorns. Angels. Angelic. Astounding. Awe. Amazing. Allow. Adorable. Affirm. Affirmation. Ageless. Aroused. Alert. Adventure. Art. Amplify. Awareness. Authentic. Affection. Amazing. Astonishing. Alive. Agile. Alternative. Amusing. August. Attraction. Awaken. Abracadabra ...



A PLACE TO GO TO

"Do you think it's weird, being dead?"

"I think it's more weird for the people left behind."

~ *Last Tango in Halifax* ~

As I neared the end of work on this book—a span of almost six years—one of my parents entered the final earthly sleep and relocated to a new geography of spiritual existence. The funeral was solemnly conducted with the religious sacraments I had been familiar with as a child, connecting the long-ago with the here-again. Rather than being comforted by the rituals, I felt frayed and edgeless. The burial was in the timeworn cemetery that embraces ten generations of my family, overlooking the tiny village where I had grown up. After everyone had left the graveside I sat alone by the coffin and pondered. My gaze wandered over the tops of the newly budding forests of the northern Appalachian hills below me, announcing and adding another spring to the countless ones that had come before, century upon century of mostly forgotten time.

Every hill, barn, dirt road, and tree triggered one memory after another, taking me back to the day when I had stood on that same hill over forty years ago, just out of high school, numbed with shock over the sudden transition of my cousin and best friend, Thomas. He had disastrously exited the Earth in a car crash on one of the many precariously winding roads that crazy-stitch the mountains there—if only he hadn't been in such a hurry and had slowed down before that wicked curve. I could recall the exact moment when I thought that I would never see him again—which was actually the *belief* that I would never see him again—at least on this plane in which I still moved about. And in spite of the fact that our church constantly told us that we would never die but instead rest in peace until everyone on that hill on which I now sat would rise back up on some strange appointed day. That moment is one I can't seem to forget, and will never want to have again—nobody should have to experience it, and yet most of us will. It was as if all the air had vanished from around me, sending me spinning away into an endless darkness where there were no stars or clouds, no breezes or sunshine or rain, and no Thomas—just *nothingness*. "Helplessness" does not adequately describe the sensation of not knowing what to do with this sensation of nothingness.

A few nights later after his sudden departure, Thomas came to me while I slept. He appeared more vibrantly alive than he had been in life, and also agitated and exasperated as he desperately implored me to please, *please* tell his mother to stop grieving so hard, as it was making his new life needlessly difficult. I could still feel him shaking me by the shoulders when I awoke. I realized then that while I would never see him again on this Earthly plane, I *would* eventually rejoin him, should both of us so desire—and I knew we both would.

In a flash my grief had been transformed by this realization into higher vibrating feelings, which first comprised relief and then moved me into deeper feelings of elation. Although I didn't feel confident enough to pass the message on to his overwrought mother, I did keep my promise to keep an eye on her and give her as much loving and attentive support as she would allow. Now, decades later in the same graveyard where their worldly dust continued to settle not far from where I sat, I mused how we would all eventually be reunited in the Land of the Risen. Elation began to rise in me again.

As I lingered at the gravesite I rested in the knowing that my present grief would transform, feeling the great fullness of my own life as it manifested and connected with the elements of Nature also transforming around me. I felt a renewed resolution to finish this book with the desire that it might uplift a few others toward realizing that their fear of finality, of spinning off into an endless nothingness is neither necessary nor true. Perhaps the very little that I can offer—or so it seems to me—might at least help them slow down and take the curves in life with just a little more mindfulness, and be less in a hurry to get from one place to another. We will always get there because there will always be a place to go to.





PONDERINGS OF FREEDOM

The following ponderings were chosen from various chapters by the same Risen Orchestrators who bequeathed us this book. Each is a proclamation about freedom, the one gift of Creative Source, and which those of us still on Earth want to not only have, but to be. They are the ribbons on gifts of great fullness our Risen friends are offering to us, with the wish that upon opening them we will pass them on in the same spirit of love and benevolence.

- ∞ Our Risen Loved Ones are now more deeply conscious in an experience of spiritual freedom. We must become more conscious of our own spiritual freedom as well if we want to achieve and maintain a conscious awareness of a continued relationship with them.
- ∞ The Risen may experience aspects of emotional heartache, often directly connected with our grief. They are so happy to be joyous and free and want us to be relieved for and exultant with them. Their knowledge that we will also survive allows them to feel relief for us. Now we must endeavor to feel our freedom, which will enjoin us with them.
- ∞ Trying to undo their leaving is not really possible, and any attempt to make such a thing happen will only cause struggle, while preventing the freedom of our own experience of joyful movement.
- ∞ We refocus inwardly toward the flawless purity of our individual center, which is the world of the living spirit and which never dies. From there we can begin to rise into an endless universe of expansion, relief, peace, bliss, joy, and freedom.
- ∞ We always have the freedom of choice, which includes how we perceive the transition of a loved one—such as seeing it as relocation instead of annihilation.
- ∞ Fear not, for you have always been and always will be free. Release all fearful beliefs about death to feel the adventurous great fullness of your immortal freedom.
- ∞ The realization of the earthly warehouse becoming increasingly empty can be received as a positive sign. It signifies our temporary cocoon body, from which we will emerge anew and into a far more awakened spiritual state of freedom and light.

- ∞ The Risen exists where they always feel good. They have the freedom to choose to feel and thus learn through joy rather than suffering—and so they do. They feel great joy and freedom because they have very, very high vibrations. If we want to feel the Risen and to communicate with them we must find a way to remove our resistance of suffering to match our vibrations to theirs, and also recognize opportunities to remove the resistance that is keeping such freedom from happening.
- ∞ If you can forget something hurtful a child said or did to you then you can forgive anyone. Very likely the child has forgotten all about it and does not mourn the memory. Are you disappointed that this sounds too easy? Perhaps the hard way has become easy for you. Untie your attachment to disappointment and see what happens. Try softer. If you can say “it was nothing” and also believe it, then it is done. You have freed yourself to continue moving onward and upward. This feeling of freedom is the movement toward meeting with our Risen Loved Ones.
- ∞ We have the complete and total freedom, ways and means to use our words to navigate our Ocean of Life as calmly, peacefully, and blissfully as we should ever desire with our Risen Loved Ones. This is the Principle of Freedom, which unfolds from our words—as all Principles of Spirit unfold. We get to choose the meaning of our words, which will define and then manifest our experience in this Ocean. “Ocean of Life” is another way of saying the Mind of Creative Source.
- ∞ Acquaint yourself with the freedom of letting go of your earthly beliefs about grief for a bit.
- ∞ “I have the advantage of not having to dwell in earthly time, and freedom to go wherever my mind takes me, which is in spiritual time.” (Spoken by Tim.)
- ∞ Eventually your transitioned animal friends will use their new freedom to explore further outside previous boundaries, but as long as you let them know that they always have a place with you they will return without hesitation. And when you at last make your transition, it’s a promise that they will be among the first to accompany you on your journey Home.
- ∞ Regardless of our individual awareness we and our Risen Loved Ones are still communing—we are together. This togetherness will remain in its form until it changes in relationship to whatever else is changing. This changing is transformation. Transformation can be experienced with any label we choose—each way has its own feeling. The freedom of choosing how to label an experience is the noticing of contrast. Feeling the contrast of any experience allows transformation to be entirely and infinitely flexible.

- ∞ More often than not a person of 21st century Earth has so little knowledge and understanding of the transition process—and what to expect—that their own relocation to the Risen lands results in partial or even full paralysis rather than independent freedom. This is a result of having lived a mostly fear-based life on Earth and not resolving and transforming the fear during the time spent there, as well as neglecting the nurturing of their spiritual bodies.
- ∞ In the language of certain modern healing support systems, there must be rigorous honesty to achieve the true freedom we all want—especially if we want to connect with those who are, right now in this very precise moment, experiencing the higher freedom of an unconstrained Spirit in an unobstructed universe.
- ∞ We often give our freedom to ego-mind, while our Risen Loved Ones are offering us freedom of Mind.
- ∞ We can no more be forced out of our self-limiting place than we would force the premature opening of the butterfly's cocoon to release it to greater freedom.
- ∞ My life must become more about me and how I want to ultimately feel and less about the feelings of others, which will return me to the feeling of total freedom. This freedom is the air I want to live in and breathe, the infinite ocean of life in which I want to swim and play with my Risen Loved Ones.
- ∞ Internalized programs of ego-mind convince us that there is a problem—and a serious one at that. We believe it instead of realizing there is no problem and then letting it go, and then getting back to enjoying the freedom we want to experience.
- ∞ Because we each have the freedom to make our own choices about how we want to respond to anything, we can set our own destination. This is quite different from believing in a destiny that was already set for us.
- ∞ We must continue to focus on our own feelings until we find that which makes us feel better. The feelings may lead us to the words, music, or even pleasant thoughts of a seascape or landscape that can become our touchstone to freedom. And once we are doing that, we will probably not even notice that we have let go of the string to the burdensome balloon we had been hanging onto, and that the elephant has also left the room—cleaner, lighter, happier, and free.
- ∞ Our up-and-outward expansion into freedom from fears is yet another form of transition while still embodied upon the Earth. In a real way it is being Risen on Earth.

- ∞ There appears to be a Very Grand Design which we all follow—either in awareness or not, co-creatively or not—“creatively” meaning “with fun.” This Design of Grandness is a work of perfection intermingled with imperfection, solutions with problems, brilliance with *faux pas*, and stillness within movement. As we weave we are free to make it up as we go along in any way that pleases us, all the while simultaneously staying within the Great Design. Infinite in concept and execution, it is not possible to stray from the Great Design—and so it is not possible to be judged for appearing to get lost or for even wanting to do so.
- ∞ Untying yourself from whatever’s weighing you down will set you free like a cosmonaut to float unrestricted in space.
- ∞ Everyone in a Risen world is free to do whatever they like and as much or as little of it. Work and play are indistinguishable from one another.
- ∞ Regardless of our choice it must be understood that we are free to use our mind in any way we want without fear of any judgment, criticism, or interference from Creative Source—*ever*. Rather than judgment, we are free to expect and welcome opportunities for adjustment.
- ∞ Authentic Self is never in a hurry because It has nowhere to go, which means It is free to go anywhere It wants.
- ∞ We will all move forward into a new field of experience as a Risen One, free to fully live as an immortal being.
- ∞ To be free to fully live is to at last become aware that as a person—including our Transitioned Loved Ones—we are each already on an eternal adventure of immortality.
- ∞ We can change ourselves because of the gift of free will from Original Source.
- ∞ I am now forever free and I let myself feel it.
- ∞ Every apparent death is an actual resurrection. To be free of any belief that says otherwise—to rise above it—is to be free to live fully. To be free to live fully is to become aware that as a forever-living person we are each already on an individual, eternal adventure of immortality—just as our Relocated Loved Ones are. How magnificent is the revelation that we are going to be adventuring with them!



SUPPLEMENTARY 1

EGO-MIND & SIMULATE SELVES

This information from the Risen is to help us learn to discern the difference between our own mental voice and the voices of those in Spirit. It might be rather challenging and dense with possibly new and strange information. It will be repeated several times in different ways to assist with gradual understanding. The difficulty in understanding it as you read may arise from ego-mind trying to get you to not understand it. This isn't a race or contest, so read at your own pace. Be kind to yourself, and take what fits and leave the rest. This is a good place to keep the following in mind:



The words may not make conscious sense at this time,
but my spiritual senses comprehend and retain
the knowledge for Authentic Self.
Breathe in ... and out ...

All the thoughts we *experience* arise through ego-mind. Note the emphasis on “experience.” Thoughts don’t originate from ego-mind, but pass through our mind—more often, they’re allowed to pass through by ego-mind—and we then experience them and their effects. “Discipline” means to learn. Because we haven’t taught ego-mind to let us make the final decision about our thoughts, it has taught us to do what it decides instead. Thus for the vast majority of us, our ego-mind is undisciplined. As we move forward with this discussion, unless otherwise clarified let it be assumed that when mentioned it is with the understanding that it is about an undisciplined ego-mind.

Thoughts may come unbidden to the doorway of our mind, and we often invite them. For most, our undisciplined ego-mind has gained control of the door, deciding which thoughts it lets in and have us experience. Perhaps you can see thoughts as creatures flying about, looking for a place to perch. You can also understand why it’s important to be aware of what kind of creatures they are, and if you should accept them by letting them into your mind.

Picture it like this—if unhealthy, negative thoughts get into the house of your mind wherein you mentally reside, they will trash the place, eat all the food, crap on the rugs and play all kinds of annoying music non-stop, without permission or caring about you, their host. So why would you let them in to begin with? How do you get them out? Is your door even closed, or just open to any and all strangers? Some information will be offered to consider and which might be helpful in stimulating you to find your own creative answers.

If you and I were talking together, we would be primarily aware of our conversation, and less so of other sources of incoming data all around us, such as a ticking clock, a siren outside, even bodily hunger or thirst. Or you are so focused on reading a book that you fail to hear someone knocking at the door. This is ego-mind functioning properly. It is meant to be a kind of psychological mesh or screen to filter out unnecessary incoming information, so we don't get overwhelmed by too much of the billions of bits of data circling around us, and then short circuit or even shut down. It's a mental component evolved to help us stay alert and focused. But at some point—far, far back in earthly time, ego-mind managed to gain practically complete control of our minds because we increasingly allowed it to be the primary decider of what gets in and stays in. So instead of an advocate it's become more of a weapon, aimed at others and even ourselves to protect its own interest in survival.

Ego-mind knows that it will cease functioning when the material body dissipates. Authentic Self knows that It will survive for always. The arrogant ego-mind greatly resents this fact. It has discovered that fear is a quick source of energy, which it believes it can use to grow stronger and survive, while keeping Authentic Self from interfering with its little kingdom of paranoia. Obviously, using more fear to protect oneself from fear doesn't make sense; it's not sane. But this is exactly what ego-mind does in its non-sanity. Authentic Self can choose to address fear with love, of which there is an infinite source.

Our bioform is sometimes referred to as a vehicle, which can be a helpful metaphor to begin grasping some of its intricate complexities. For the majority of us, ego-mind is the unauthorized driver of our vehicle, while we sleep in the back seat, unaware of Authentic Self. Ego-mind's driving tends to be bizarre while insisting it's always right. It will do *anything* to survive and stay in control. Even if we should somehow manage to get it in the back seat, it will continue to annoy us with know-it-all back-seat driving, or incessantly whining, "Are we there yet?" while pestering us to let it drive until we finally give in.

Ego-mind will often defend itself by manifesting what will be referred to here as simulate selves, giving rise to the deceptive experience that there are many selves with different voices within us. These selves are all mostly at odds with one another, resulting in chaos and fear, and making—or manufacturing—the appearance that our mind is fractured and torn apart. This appearance is an illusion we believe to be real and so it frightens us. The resulting fear is more energy for ego-mind's plan to rule the world.

A simulate self is an obsessively opinionated, decision-making psychological component manufactured by ego-mind for the purpose of maintaining control of our vehicle. Ego-mind creates a simulate self as a kind of mask, which we then wear as our personality. Most of us have many masks, and so therefore have numerous personalities with their own voices, depending on the survival drama we are acting out and with whom.

The ancient, fear-based system of ego-mind is tribal and so is defensive, aggressively competitive, and judgmental. Its simulate selves act out and voice its judgments, using phrases such as better than/less than, best/worst, superior/inferior, evolved/degenerate, elite/common, chosen/damned, exclusive/low class, special/ordinary; new and improved, fashionable, restricted and classified.

Gossip, complaint, and criticism are food and drink to ego-mind. The personality of a simulate self is motivated by ego-mind's need for the power of fame and recognition, and fueled by envy and opposition. Insatiably seeking entertainment, glee and gloating best describe ego-mind's sense of humor, which is delivered by certain simulate selves with jealousy and resentment. Ego-mind loves competitive contests. It enjoys disasters, attracts them and even manufactures them through its simulate selves.

Ego-mind was originally designed to keep an eye out for us, to detect any incoming stimuli that might be detrimental to our well-being, and then make a decision about the information. Decisions are based in the present only, yet ego-mind does not have the ability to wait, which is something only a truly conscious mind can do. Ego-mind has not only learned how to worry, but to worry about worry, and so is primarily future-oriented. Its unhealthy language, which is couched in negative suggestions, generates anxiety and panic attacks. It will seize upon the body's minor aches and pains and escalate them into mental terrors and fantasies about disease and bodily death.

Ego-mind's development began very soon after the dawning of human consciousness, and so it is the original and most ancient source of human-generated deities that demand unquestioned authority. This means that from very early on, we learned to believe that we have no real authority over ourselves—that to be an Authentic Self who makes all the decisions is blasphemy.



The words may not make conscious sense at this time,
but my spiritual senses comprehend and retain
the knowledge for Authentic Self.
Breathe in ... and out ...

Authentic Self has been called the Hidden Observer, Higher Self, Higher Power, the Oversoul—there are as many ways to label it as there are individuals to say it. Stilling the incessant criticism of ego-mind will eventually result in an awakening *to* Authentic Self—yet not an awakening *of* it, for it is already awake and just seems hidden because it is much quieter than ego-mind.

Sometimes this hiddenness is interpreted as being asleep, but Authentic Self can't really be said to be asleep or awake in the way we on Earth can be, because that state which we want to call "awake" as contrasted with "not awake" does not exist on a pendulum of *is or is-not*—there are no pendulums in the full awareness of Self. (See the *Introduction* for detailed information about this pendulum.)

Few Earth-embodied people are fully awake and consciously aware of Authentic Self or of ego-mind, although it appears that increasingly more people are awakening. Still, the vast majority of people are moving about in the world with ego-mind in the driving seat while they sleep in the back, occasionally and briefly waking to look at the scenery passing them by, wondering how they got there, but then quickly falling back into a coma. Ego-mind's driving is compulsive, habitual, irrational, and its ever-increasing neuroticism is generally uncontrollable because of our ignorant sleep-walking. It has taken refuge by hiding in our underconscious, from where it secretly dictates most if not all of our mental direction. In other words, it completely controls the illusion we are told to call our world.⁴¹

Because of the unlimited energy we unknowingly give it through self-unawareness and fear, ego-mind is able to present and maintain the appearance of a self-aware consciousness. In effect, this simulacrum or imitation manifests its own kind of form—the personality of a simulate self—and simultaneously projects an emotional environment for this form. It's important to remember that fear projects illusions, while love extends reality. The projected environment arises from the multitude of anxious thoughts we allow ego-mind to generate and amplify, drawing from the vast expanses of energy generated by our fear and trembling, which trap us behind illusory mental walls. An extended reality—which is not a projection—has no boundaries, and allows us to move freely about in the universe.

Fear projects illusions, while love extends reality.

The label *false self* has been popularly utilized by many modern psychological models. The word "false" usually brings up the idea of something bad or unhealthy. This idea suggests that this "other self" is not only sick but that the assumed personality is essentially sinful, and so the personality as well as the real person beneath it needs to be controlled, changed, rescued, healed, or eliminated. However, the real person, or Authentic Self, is already perfect as created. But because of the inferred illness or sinfulness there is usually an attack on one's own bioform or on another's in

⁴¹ *Underconscious* is used here instead of the classic "unconscious" because there is no such thing as unconsciousness. It is closer to the concept of many ancient cultures, generally known as "the underworld."

some way. The ensuing violence is then directed—or self-directed—toward the simulate self while actually impacting the physical body. Authentic Self can neither be attacked nor hurt or killed, but it can fade from our self-awareness as we fall into a kind of sleep or dream because of fear—which pinches off the flow of Creative Source through us. Ego-mind can assault and cause suffering to the simulate selves of other ego-minds, and even its own simulate selves.

To avoid strengthening established negative connotations, the false self has been reintroduced here by the Risen as the *simulate self*. The terms *simulate self*, *ego-mind*, *personality*, *character*, and even *identity* can all be exchanged for one another because they are essentially the same in their illusory concepts, actions, affects, and effects.

Ego-mind can fabricate, present, and maintain a personality or identity to appear real and to use to appeal to others. This personality is a simulated or simulate self. It is programed by ego-mind to assign the greatest importance to itself as our personality regarding the affairs of the outer and inner worlds. It is extremely valuable to keep in mind that our personality is not who we authentically are at the core of our immortal existence. Personality is not Authentic Self. Our simulate selves and the simulate selves of others will support one another's personalities in order to keep the illusion of personality sustained. "Flattery will get you anywhere" is one example of ego-mind's manipulative agenda. Ego-mind convinces us to make it our primary identity, and so whenever our ego is threatened we are influenced to believe that Authentic Self is threatened. However, being immortal, Authentic Self has nothing to fear.

It is a relentless suggestion of an undisciplined ego-mind that we let it take the reins of our mental processes. Once we agree to this, it can then fulfill its agenda that everything would be easier and better if we just forget that it exists and let it continue on in its delusions while concealed in our under-consciousness. We are then "permitted" to continue on in our lives in complete unawareness of it. Most of us end up agreeing to this conspiracy with little or no questioning, much less with any conscious awareness of the situation or of having made any such agreement.

Ego-mind makes its temporary home in our material body's mental areas of the underconscious. The core True Self or Authentic Self dwells within the higher-vibrating, non-mental areas of our interpenetrating material, etheric, and astral bodies. This is why some refer to it as Higher Self; in this book the term "Higher Nature" has also been utilized.

Although undisciplined ego-mind seeks to condition us, Authentic Self can never be conditioned. Authentic Self does not think or have thoughts, although it can observe them as they arise through the mind. As unaware beings whose lives are dictated by ego-generated beliefs, we allow ego-mind's channeling of energy to sustain the reigning belief that the simulate self is the

Authentic Self. We then give ego-mind the power to rule our body, our environment, and our life by its appropriation of thoughts and in any way it chooses. Or we can consciously stand guard at our mind's threshold, opening its door only to those thoughts we deem whole (or holy) and therefore safe.

The manifested outer world—the Tao's "ten thousand things"—is projected by ego-mind. The ego-mind's perceived projection is a presumption of reality, giving rise to illusions it suggests we should experience as "the world." Ego-mind will unfailingly and skillfully use the illusion of any form of presumed, perceived loss—grief, fear, sadness, regret, doubt, anxiety and so on—to keep us from connecting with and awakening to true, present reality. Awareness of one's immortal existence—one's true presence—within an infinite universe of experience reveals that "loss" is only a thought, an idea with no basis in reality whatsoever. We forget to laugh at such an amusing idea.

A smile can change the course of our direction for the better.

The presumption of loss arises from insufficient experiential awareness, which is misinterpreted as actual lack or less-than and sometimes even misconstrued as a kind of "more-than." Insufficient experiential awareness arises from fear and anxiety. Fear and anxiety are generated by undisciplined ego-mind to keep the illusion of the presumed perceptions projected. This becomes a circular and repetitive cycle. This circumscription of the life experience manifests an "edge," beyond which is a presumed unknown which serves as the threatening guard to keep us from exploring beyond our prison's perimeters, where we would otherwise expand and continuously experience awareness of our immortality. (See Appendix 2 for discussion about *the edge*.)

Undisciplined ego-mind detests change of any kind, for change signals transition—or at the very least suggests the idea of death—and so it works continuously to use fear to keep the status quo. Yet change is how transitional mutation—or transmutation—comes about, and transmutation is how a manifested universe allows us to relocate from one state of being to another, while simultaneously *being* that experience, i.e., Authentic Self-awareness.

The dissolution of ego-mind and its simulate selves at the time of our transition is inevitable, which ego-mind correctly understands but resists as its own ending. It comprehends that it will eventually become severed from all its relationships with the material world when an individualized Authentic Self transitions to a state where a different kind of embodiment is experienced from the current terrestrial one. The refusal to accept the instinctual knowledge of its own ending and any related references to death is part of the complex ego-system known as *denial*. When the *eco-system* of a healthy, aware mind is replaced by an ego-system, the result is fear, mindlessness, destruction, and war. When the ego-system is healed and reintegrated as a healthy tool instead of a weapon, all mental eco-systems will become healed to wholeness as well.

For ego-mind, self-change means an ending, or death. As far as Authentic Self is concerned, any ending contains the experience of the next beginning and the next, and so on, never-ending. Ego-mind has learned how to convince us that its sense of ending is our own. This feeling is not authored by Authentic Self and so is inauthentic to us, which we feel as a discomfort. This discomfort is little more than psychic vapor, but because of our agreement to live by the rules of an inauthentic personality, we accept its idea that this feeling is something called “fear” and that we should act in prescribed ways when sensing it—or **Faking Evidence to Appear Real**.

Since our personality loves to own things in order to appear real, fear can be difficult to release, especially if it’s not real. Using this fear like a gun at our heads, our ego-mind takes us hostage. It demands and is given so much *carte blanche* energy that it could be said to have a mind of its own, the mind which used to be fully ours. This entity-like energy will do anything to survive.

Although this entity-like energy is not us, it is *similar* to us, for it emulates our body’s built-in biological drive for survival. Because grief embodies so many forms of assumed loss or less-than it is often seized upon by ego-mind. The deepest aspects of grief can underscore a human life for its entire Earthly existence. With grief as its weapon ego-mind may weaken us even to the point where the body will no longer sustain our spirit. Thus there are people who have been said to have died of a broken heart. Like an enraged, spoiled child ego-mind can conduct a tantrum of such proportions that it will find a way to cause life energy for the body to be withheld, because somebody (some body) must be punished for the injustices inflicted upon it and upon the other body it believes it owns. The undisciplined ego-mind is inherently suicidal, as it will cannibalize its own material body to fuel the fear that sustains it. Physical disease then often appears as a protest to such abuse.

Even when consciously aware as Authentic Self, we cannot help but miss our loved ones terribly and painfully in our grief. For most of us this pain cannot be avoided and is part of living in this particular realm of manifestation. We have the capacity to accept that everyone “dies,” or perhaps more compassionately, “moves on.” But ego-mind cannot deal with any reminder that its own particular existence will eventually cease. The fear-mongering non-sanity of the undisciplined ego-mind becomes clearly obvious by its plan to survive even if it means destroying its host, our body, by proving that it is right in its beliefs—hence the delusion of its own superiority. The question has sometimes been posed, would we rather be right or happy? The usual answer is “happy.” However, undisciplined ego-mind is often actually in charge of our life. It knows that it cannot *be* anything, and so in the final analysis undisciplined ego-mind can be seen as insisting on *having* both.

When our spiritual self finally withdraws forever from the terrestrial material body, never to return, that body is absorbed back into its source, the

Earth, as well as by cosmic rays from the stars passing through our planet. Deprived of a material body, ego-mind has no further earthly function. Up to that point ego-mind believes that only the material world can fulfill its needs and desires. But since the terrestrial, material world is constantly changing—or re-manifesting—it can never fulfill ego-mind’s insistence on non-mutation. Undisciplined ego-mind refuses to accept any change over which it has no control and continues to search, to temporarily find and then to lose what it found in a never-ending cycle of games. Out of this cycle rises the human addiction to material things, an automatic resistance to change and, ultimately, fear of change. This addiction is not meant in the way one is attached to drugs or other forms of physical or emotional sensation. It is about the denial to understand that all materiality is a brief reflection of one’s inner Authentic Self, simultaneously moving outward and expanding—or relocating—and is temporary and impermanent. This denial must be explicitly maintained in order to achieve the illusory seamlessness needed to support the undisciplined ego-mind’s theory of self.



The words may not make conscious sense at this time,
but my spiritual senses comprehend and retain
the knowledge for Authentic Self.
Breathe in ... and out ...

Source is Omnipotence, Omniscience, and Omnipresence—or as Tim likes to say, “... Ooo! ...”. Therefore the answer is *always* available to us, from us. Often—if not currently always—we are asking questions to which we think we don’t know the answer. It is ego-mind that suggests that we don’t know. Yet know, and know that you know, that in the moment you have asked you have also received the answer from Authentic Self—and seemingly, most illogically—you have received it *before* you hear yourself asking, and *before* you have finished the question.

As mentioned earlier, this is like the Red Queen in Wonderland authoritatively believing in six impossible things before breakfast. The undisciplined ego-mind knows all about this and so seizes your answer *after* you have received it from Source, but *before* you can consciously acknowledge it. Ego-mind steals the period at the end of the answer and substitutes a question mark in its place, and then allows it to come up through our conscious awareness. It can do this because you have been giving your undisciplined ego-mind permission to give you your answers from a very early age.

So when you find yourself feeling very deeply that you have a question that must be answered, first try replacing the “?” with a “.” and see how it feels. If it feels better, you have undone what ego-mind tried to do. This is how one accepts and focuses Authentic Self-Authority. Here is yet another idea that is possibly causing discomfort, which is a sign of beginning growth.

If you closely examine the previous two paragraphs you may come to the realization that ultimately, questions are unnecessary. All that is necessary is experience. Even more succinctly, experience is all. Say this a few times, emphasizing each word differently—first with a formal seriousness and then with a casual flippancy, while experiencing the feelings arising.

Experience is **all**. Experience **is** all. **Experience** is all.

Quite early on in this book it was said that a certain Zen Master once likened a human life on Earth to getting into a boat that’s going to sail out to sea and sink. The Risen then invited us to consider what happens next.

Most of us will not have noticed that this invitation was a declaration and instead probably allowed it to become the question: “what will happen next?”. But the Risen are not asking a question—they are, rather, requesting something else.

Let’s try again.

A certain Zen Master once likened a human life on Earth to getting into a boat that’s going to sail out to sea and sink. The Risen would like us to consider what happens next.

This leads to their own Risen Zen declaration ...



SUPPLEMENTARY 2

ANGER

Anger and rage are two very different things—the first is meant to be a healthy strength response, while the second is a fear-based reaction to an implied threat of annihilation. An understanding of the differences can be very helpful when confronted by the many emotions arising through grief.

Most people, at least in the West, believe that anger and rage are the same feeling of emotional energy on a polarized, linear scale—that anger is on the low end, gradually escalating in severity to rage at the other end. However, while anger is a healthy emotion and undeserving of the negative reputation it has been given, rage is not healthy and is indicative of a developmental process interruption or a delay in growth. Anger and rage are two very different things, and are not on the same line or scale of polarity.

Anger is a bodily chemical reaction, in just the same way as chemistry occurs in nature, laboratories, and other forms of cookery. When correctly assessed and then responded to, anger should last no more than perhaps five minutes, simply because it's a bodily chemical reaction to some kind of physical and/or emotional boundary violation. Changing its chemistry by increasing oxygen and taking in more air—including water, which is mostly oxygen—will help the chemistry move faster and easier.

Somehow, in some way, one or more of our personal boundaries has been breached—something has happened, or someone has said or done something that has crossed a physical or psychological line in some way. Our body has evolved to wisely alert us to this breach by initiating a chemical reaction of certain stress chemicals which cause the feeling we label as “fear.” The body is getting ready to respond either by fight, flight or freeze.

What we are labeling as the feeling of anger arises naturally from this fear if we *think* about it in a negative way and hold this thought longer than necessary—note the emphasis on the word “think”. Negative thoughts are allowed to pass through the judgmental court-system of undisciplined ego-mind, which typically has the agenda of always being right and first. So when we open our mouths to respond, the anger is expressed in negative words as prompted by ego-mind. This response is most often a mindless one to an non-conscious awareness of the fear. Thinking about the boundary crossing in a consciously positive or neutral way will manifest a different response.

“Discipline” means “learning.” A disciple is one who learns, most often by following something or someone who has gone ahead and then shares the experience that was formed for others to potentially utilize in some way, should they so desire. There is an order to this learning. So an undisciplined ego-mind is one that is not following Authentic Self, and instead is disoriented

and disordered in its delusion that Authentic Self should be following *it*—and so it is ego-mind that is out of order.

If we are mindfully aware of the emotion of anger that is happening or just happened—rather than mindlessly unaware—we can notice it by feeling it. Then we will also likely discern ego-mind’s attempt to draw us into its plan like an insect into a sticky spider web. Instead, we can say clearly and with Authentic Self Authority: “Yes, there is anger here, but it is not me; it is not who I am. You may think *you’re* angry, ego-mind, but *I’m* not. It is simply energy in motion that I’m noticing.” If we have already been drawn into the web and are covered by the stickiness of the anger, it will take a bit more diligence to withdraw from it, but it can and will be done if we so command it.

If we are able to be consciously aware of the fear reaction as it’s happening, or even right after it’s happened, we then have the opportunity to also consciously make choices about our thoughts, which will likely be very different from the unconscious fear-based ones. It’s also quite likely that the undisciplined ego-mind will jump in first—because it always wants to be first—and try to create more fear. Fear is the energy it uses to strengthen and sustain itself. So what we are becoming conscious of—after the initial reaction of the body—is ego-mind’s self-superior judgments.

However, once we are conscious of our interior processes, we can choose to briefly acknowledge ego-mind’s negativity, bypass it, and then compose an authentic response to the person or situation without fear. This positive response results from compassion rather than hostility, which gives rise to the powerful feeling of feeling safe, or relief. It also spontaneously generates the achievement of forgetting about the perceived negativity, or in other words, forgiveness.

Here is an example of a healthy anger process. Notice that besides purposely using time in certain ways, each verbal response carefully strives to convey or imply both thoughts and feelings together, which activates and energizes the full human experience of intelligent and conscious awareness.

1. Someone has said or done something that has “crossed me”—that is, has crossed a line— physically, verbally, or emotionally. They may or not be aware of it, but my body must be because I notice I’m having a distinct reaction by a raise in my heartbeat, a change in my breathing or a nauseous feeling in my stomach. This often happens in grief and bereavement situations, as we’ve all been on both sides of something being said that’s well-intentioned but somehow hurtful or insensitive. Although they may strongly believe they have not crossed a boundary, if I *feel* something, then it’s valid and real for me. So I must be the one to take responsibility for my thinking and feeling.

2. I consciously notice my body's sensations and say silently within, "Well, it appears my body is having a reaction to that."
3. I do a quick body scan. Where am I feeling these sensations? In my head, chest, throat, stomach? Are they tight, hot, cold, moving around? Am I hungry, lonely or tired? This scanning is actually feeling the feeling, which allows the energy of the feeling to move and transform, rather than stay stuck.
4. Say clearly and with Self Authority to ego-mind: "Yes, there is anger here, but it is not me; it is not who I am. You may think you're angry, ego-mind, but I'm not. It is simply energy in motion that I'm noticing."
5. I can then have a brief internal conversation with myself: "How do I want to respond to this? When do I want to respond to this? And maybe even, "*Do* I want to respond to this?"
6. If it seems safe and reasonable enough, and there is sufficient trust between the other person and myself, I could say something such as the following:
 - "You know, I'm feeling something here about what I just heard (or experienced)." Explain as simply as you can.
 - "When I'm hearing (or experiencing) something like this, I feel sad (and maybe even a little confused)."
 - "I'm noticing that I'm having a reaction to what I just heard (or experienced) and I'm not sure how to respond to it right now, so I'm going to take some time for myself and get back to you, ok?" This might mean staying and being quiet for a bit, crossing or leaving the room, or ending the phone call and calling back later.
 - Think about how *you* might respond to someone sharing about their anger with you, and from someone who also trusts you.
 - *Silence*. This response of becoming quiet may be the most difficult yet also the most powerful one.

You may have noticed that the words "anger" or "angry" were not spoken aloud. With many people, such spoken words trigger feelings of threat, primarily because they were taught that anger is scary and not a good or healthy thing. Ideally, and hopefully but without expectations of perfection, the other person will hear what we're gently saying and respond in a calm and adult way. We must keep in mind that *they* may feel that we have crossed a boundary in some way and so may also feel angry. They might respond in various ways, but possibly not as harshly because we have already modeled a better way to express feelings:

- “I had no intention of making you feel that way (or angry) so thanks for telling me.”
- “I had no intention of making you feel that way (or angry) so thanks for telling me. But I don’t really understand, so could we talk about it?”
- “I hear what you’re saying, and I’m noticing I’m feeling something (or angry) too. What should we do?”
- *Silence*. This response of stillness may be the most difficult yet also the most powerful one.

If the situation is more formal, such as at work or with strangers that we’re not sure where the level of trust is, we must still have the conscious recognition of our anger and then a brief internal self-conversation, and then choose to adapt our response to the person or situation. This often means not sharing the fact that we’re having a reaction, and just share a response. Sometimes the timing is not right for an immediate response, while the reaction is kept privately inside for a bit, but not for too much longer. This kind of situation may call for more customized finesse and tact, sometimes consciously opting for a delayed response while still setting the stage for negotiation. So we might say something like:

1. “I think I’m hearing what you’re saying, but not sure I feel that I agree—could you tell me more?”
2. “That’s very interesting—is there anything more you could also tell me?” I feel I might have a couple ideas about it as well.
3. “While I’m feeling mostly in agreement, I’m also having some different thoughts as well—do you have time to explore them with me for a bit?”
4. “I’m feeling somewhat differently about it—may I explain?”
5. *Silence*. This response of stillness may be the most difficult yet also the most powerful one.

Radically opting for silence, as suggested above, takes a great deal of courage and willingness to explore. It’s something one has to actually experience rather than just talk about. And the more it’s experienced, the better we will learn how to trust our intuition about when and how to use silence.

It must be acknowledged that there are individuals, who, for various reasons, are apparently incapable of meeting us at the reasonable levels of expectations suggested above. Rather than judging them as bad, unintelligent, immature, or otherwise imperfect, we can utilize the situation as an opportunity for adjustment on our end. In such cases this often means removing our focus from the situation by stopping the communication or even leaving it, and

returning our focus upon our own inner, ever-accessible sense of well-being through our connection with Creative Source. From there we will be able to access the clarity which has been our goal, and maybe return to the situation a bit later with that clarity. Also consider a Golden Key (See Chapter 20).

To sum up, anger is healthy, affirming, and humanly constructive, achieving and preserving connection and communication while helping monitor appropriate boundaries. Once recognized, felt and brought to conscious awareness, there are appropriate and healthy ways to discover and use it to affirm one's boundaries to others. When the other's response to our disclosure is done in thoughtful and respectful ways, the boundary issue should be resolved fairly and quickly. If it isn't resolved right away, that is also to be accepted as useful information toward decisions about possible changes.

RAGE

In order for a child to live, it must learn to sit up, crawl and walk on its own. This is a developmental process that has evolved over millions of years, and must proceed if the child is to live. If a child is crawling across the floor and someone intentionally or unintentionally puts their foot out to stop its progress, the child will most likely get angry because a boundary has been crossed. If the foot is not removed, the child's need to develop into self-sufficiency is being threatened. The unspoken yet implicit message that the child is receiving is "Don't live." Its body or bioform quickly moves into a survival rage response that carries the implicit message, "I must survive! I will do whatever it takes! It's either me or you, *and it must be me!*" A tantrum, whether in a 7-weeks-old infant or a 70-year-old adult, is a rage response of survival against the implied message, "Don't live."



The words may not make conscious sense at this time,
but my spiritual senses comprehend and retain
the knowledge for Authentic Self.
Breathe in ... and out ...

If such interfering actions are repeated over time, then our connecting with others may be impaired and feared. When enraged, one can barely communicate in intelligible ways—we "see red" and nothing else. Many of us have seen a baby, even only a few days after birth, go into a red-faced rage response when the food is not coming on time. Its body knows that timing is a matter of life and death. With anger, one can feel and think at the same time; but with rage one cannot think while feeling, or at least not in lucid ways.

The traumas of childhood may have been such that they wounded and perhaps interrupted and even damaged significant developmental stages and tasks, to the point where important psychological and emotional aspects needed to connect with and attach to others are now inaccessible. Continual re-traumatization is not uncommon, and one may spend an entire lifetime trying to complete the developmental stage but unable to do so, helpless and afraid to move through the unfelt feelings. The suffering is intense, as is the rage against that which would deny one's right to a full and productive human life.

HOT RAGE. Hot rage simmers in its pot until it boils and then erupts in verbal or physical attack on others and/or self. In the pot—meaning our inner self—all kinds of unfelt feelings that were ignored and suppressed are thrown in together with the lid pushed down tightly to keep them there. “Boys never cry” and “good girls are always nice” are lids that may be forced onto our feelings to contain them against our will. These unexpressed feelings continue simmering away until the pressure gets too much and they explode in a big and confusing mess. These feelings must be identified, accessed, and felt in order to reduce the pressure in the pot, and to help learn new skills at keeping the rage safely contained while reducing internal pressure.

COLD RAGE. Cold rage is seen in one's protective withdrawal from any allowing of intimate contact, such as the classic silent treatment or “the ice queen (or king).” We physically or psychologically cross our arms to people and experiences to keep them away and ourselves safe. We can't trust them to hug us, so we will hug ourselves in resentful isolation while we freeze others out. Cold rage is slowly healed by finding ways to safely soften and melt the icy wall of frozen feelings and self-isolating defenses.

Because anger is often a trigger of rage, being able to deal with our anger in a healthy way may help avoid the more destructive rage response. However, whereas anger may actually become a tool of and for healing, rage can only be a weapon of destruction toward self and others. It is for this and other complicated reasons that the best recourse toward safely healing the wounds of rage is with a qualified and licensed psychotherapist—preferably one who has an understanding of the difference between anger and rage as particularly presented here.

As the reader might be intuiting, the issues, dilemmas and healing of anger and rage are complex and would take an entire book to sufficiently address, and fortunately there is one. For a greater understanding of these concepts of anger and rage, see Sue Parker Hall's book, *Anger, Rage and Relationship: An Empathic Approach to Anger Management*.

HALT

H.A.L.T—or Hungry, Angry, Lonely, Tired—is a very effective tool used in 12-Step Programs for addiction and harm reduction work, particularly Alcoholics Anonymous. We do not have to be an addict or even believe we have addictive tendencies to utilize this process.

Undisciplined ego-mind will take advantage of the irritation of your hunger, anger, loneliness and tiredness to use it against you and make you feel threatened by something in the outside world. It makes you mindless, meaning you are detaching from your awareness as a Divine Being while in a physical body.

The idea is to catch ourselves—without negative self-judgment—responding inappropriately instead of in a healthy or sober way to something by recognizing that we’re feeling triggered to act out. In an alcoholic’s case it would be drinking, or an overeater would binge eat. Poor self-care is often the cause of the reaction and response. So before, during or after the experience we want to ask ourselves if a trigger is going off.

Before you immediately fire back a text to someone who said something that is triggering a reaction, H.A.L.T. Because anger may be a trigger for rage, H.A.L.T. is also valuable to help gently contain hot rage and soften cold rage. Eat something, take a break, lie down and chill out, listen to a soothing podcast first. This will have the effect of detaching ego-mind’s hold on you as you get back into your body and then mindfully occupy it. From there, only good feelings about yourself will emerge back onto the throne of your Divine Self.

H. “*Am I hungry?* I can eat something right away.” This also includes thirst, as many people do not drink enough water. The body and brain are mostly water, so we need much more of it and more often than we may realize.

A. “*Am I angry?*” I can find a healthy way to address it.

L. “*Am I lonely?* Who can I speak to or call; could I go to a therapy session/12-Step Meeting/temple/church/a movie with a supportive friend?”

T. “*Am I tired?* I can take a nap, or address a sleep deprivation problem.”



APPENDIX 1

CLAIRVOYANCE AND VISUALIZATION

While our human physical senses interpret the physical vibrations of light and sound, there is also a non-physical vibratory hearing and seeing taking place through our spirit's sensing systems. Due to a complex process of higher vibratory rates, some people can spiritually see and/or hear the symbols of Risen Ones, or even the Risen themselves. This spiritual ability to see is often known as "clairvoyance"—or clear seeing. The spiritual ability to hear is known as "clairaudience"—or clear hearing. "Clairsentience" is spiritually clear sensing or feeling and evidenced by such physical feelings as cool breezes or tickling, goosebumps, "cobwebby" sensations on the skin or on top of the head and hands, or as a pressure around the forehead. Clairsentience also takes place on inner levels, activating strong spiritual emotions that may then evoke corresponding physical sensations, signaling that a Risen One is close by.

There are marked differences between clairvoyance and visualization. Visualization is a function of imagination, a human faculty that is a perceptual form or aspect of thought. When inner visualization occurs during imaginative thinking, one does not see things in the same way one would with the outer eyes as they interact with their material surroundings. Visualization is not a developmental visual skill like eyesight, but a form of thought that produces impressions. These impressions then stimulate the brain to seek and find within the memory those past experiences that are similar to the impressions.

These memories can be thought of as a kind of Braille impressed upon the molecular structures of our brain. When we "touch" the impressed memories with our mind's awareness, the emotions connected with them are activated. When felt, the emotions evoke symbols, which also involve memories, which we are then able to "read" and interpret.

Braille is an apt comparison because it's used to read without light. Visualization does not involve the use of light except when it becomes enlightened. Enlightenment involves actual light, which is spiritual light that is vibrating on a much higher level than Earthly material light. The nature of spiritual light is to bring a new level of vision that clearly reveals formerly hidden aspects, which then brings about understanding, which then becomes knowledge. When visualization becomes enlightened another type of seeing occurs altogether—clairvoyance.

Clairvoyance means "clear seeing." When the physical eyes are closed one sees through the veil of the mind's memories and beliefs and then beyond the veil clearly with the mind's eye. This inner eye, sometimes known as the "third eye," is a spiritual sense organ that has yet to be confirmed by modern science, but has been acknowledged by ancient sciences and spiritual teachings. It interpenetrates the physical body's pineal gland, and is its spiritual counterpart.

The pineal gland nests in the back of the midbrain above the cerebellum, and chemically regulates levels of sleep. Like the material pineal gland, which is sensitive to physical light, this spiritual organ is activated by spiritual light, which vibrates at a much higher rate than physical light and so is considered to be a connecting link between the physical and spiritual worlds. Like the pineal gland, this spiritual organ also causes a kind of mental sleepiness when activated, inducing a relaxed, physical trance state which then allows subtle spiritual elements to be sensed in various ways.

For some individuals, clairvoyance can also take place with the eyes open. Think of it as the times when you are staring off into nowhere—your eyes are open but your inner eye is looking at something nobody else can see. For most modern humans the sensing ability of this spiritual gland is usually inactive.

For some, however, this gland can become activated by various consciousness-raising practices, or by some event of shock or trauma, as well as by allowing certain beliefs to be altered and adapted by one's spiritual experiences, thus becoming more open to information arriving from spiritual levels. Certain tuning fork therapies are also said to “reduce pineal scaling”(see Resources). When the eyes are closed and ego-mind brought to quietness by gradually reducing inner interference—or the noise of thought—the emotions are also simultaneously slowed and halted. Then one can begin to see actual, real scenes, landscapes, and people from within. It would be as if one were literally watching a movie with the eyes closed. When the seer tries to analyze, judge, or react to what is being witnessed, emotional memories become activated, causing the vision to distort, disintegrate and fade. The vision will then be stored in the memory as impressions.

By resting in the quiet space of aware, conscious non-interference, more will become clear as the veils of the material world diminish. The light of the spiritual planes dissolves these veils, simultaneously bringing spiritual objects into clearer focus. When higher awareness of Authentic Self emerges into the consciousness, so, too, will higher forms of spiritual emotion arise. These evolved emotional energies will act as catalysts, enhancing and further enlightening existing otherworlds; whereas ego-generated feelings will interfere with the act of clairvoyance and bring the awareness back to Earth.

Clairaudience and the other clear senses also reflect spiritual realities in direct, localized ways, enhanced by evolved emotional energies. Visualization occurs within one's internalized self-concepts of *past* and *future*. Clairvoyance, however, occurs within the individual field of mindful awareness of the ever-present present as it intercepts the present-awareness fields of other beings and other worlds. Clairvoyance can access interdimensional fields or areas of life, and so in such instances time is experienced in ways that can only be reinterpreted by the human brain in past/present/future linearity, which is then further misinterpreted as “psychic seeing of the future or past.”

To understand this, try to visualize something while not identifying with any inner feelings that generate thoughts. That is, suspend thinking while trying to imagine seeing something. To function, the act of thinking needs our memories. Detaching emotional connections will disengage ego-mind's grasp and its cache of memories, and one may then enter an altered state of being-without-words. If anything visual appears, either with the eyes closed or open, then clear seeing or clairvoyance is occurring. It might be indistinct at first, but with determined yet relaxed practice at non-thinking it becomes clearer.

At first we might see only static or swirling energy behind the closed eyelids. But continue to keep the attention focused on whatever's there, without trying to label it like we do when trying to see shapes in clouds. Labeling or responding to what we're seeing, in any way, will stop the process. By finer tuning—meaning by staying focused without thinking—one's vibrations are raised. The static will then appear to slow down and coalesce, and with practice, will be seen to begin to form. Images will first start to appear as projections upon the blank screen of the mind. Eventually, and from within the space of one's quiet, open awareness, the screen itself may dissolve and then the images will resolve into moving, holographic environments one can imaginally or astrally enter.

Conversely, if something is sensed but can't be seen by the mind's eyes, then visualization is occurring. Visualizations are conceptual impressions and nonlocal, meaning they're ambiguous, fleeting, and hard to hold onto. They arise from emotionally-driven responses that originate in the body-ego-mind relationship. Strong, overwhelming emotions cast shadows and misdirect Authentic Self's attention from underlying realities.



APPENDIX 2

THE EDGE

The edge is the perimeter of a reduced personal life experience within an unlimited personal eternal universe. Lacking its own imagination and using ours instead, an undisciplined ego-mind restricts our experience, utilizing the limiting five physical senses when they are activated by anxiety and fear. The imposed restriction is a “sphere of experience” that surrounds an individualized mind-body, which in turn seems disconnected from the conscious awareness of Authentic Self. The world appears to surround one on all sides and seems to be all there is. But it is no more than a mental goldfish bowl, its transparent but impervious barrier reflecting back only that which ego-mind projects. This sphere of forced experience is the kingdom of the simulate selves as ruled by ego-mind. The undisciplined ego-mind enforces the belief that its limited kingdom is unlimited and supreme. The result of this base inconsistency is a constant feeling of being out of alignment with Authentic Self—angst, dread, worry, and anguish.

Ego-mind may allow for a permeability of the edge if this fits its agenda. Individualized mind-bodies can then join and develop a group sphere of experience, attracted by like vibration and held together by like beliefs as dictated by the stronger ego-mind collective. A collective can be small like a couple or a family, or a larger sphere of several groups such as tribes, organizations, corporations, and nations. The separate ego-minds are never fully aligned in agreement and so strife and dissention are inherent in these systems. The spheres of many ego-minds often interpenetrate one another. Intergenerational transmission of beliefs is also highly likely, as parents, usually in total unawareness, pass on belief systems to their children, sometimes down through many centuries. Formalized institutions of collective ego-mind such as governments and churches also transmit and strengthen barriers to authentic and unlimited experience. The Internet has been almost entirely confiscated by the collective undisciplined ego-mind.

The edge of the sphere of experience is seldom visited by its inhabitant—there is usually no conscious awareness of its existence. The idea of this edge can be seen in the antiquated belief of The Flat Earth, which successfully kept people from exploring their physical environment for fear of falling off into an abyss of unknown territory. Even though it has since been realized that the Earth is not flat, the same fear-generated scheme, which was developed by ego-mind, still actively exists in the global ego-mind collective. Although we can now venture around the material globe most of us are still encased in our invisible, protective sphere of ego-mentality, the flatland of the simulate self.

Ego-mind maintains the structure of its kingdom through beliefs that are engendered by deception. The edge or border of its kingdom is held in place by

a force field of anxiety, like an electric fence. Should one move too close to this edge, chemical alarms trigger the feeling of anxiety. One of ego-mind's lies is that the anxiety is unlimited beyond the perimeter, and that once the edge is transgressed the anxiety will go on forever. What makes this lie believable is that Authentic Self is still aware of the actual limitlessness beyond the edge. Ego-mind lies that this limitlessness is identical to unrelieved anxiety and so we unquestioningly avoid the edge. Unlimited authentic living is effectively pinched off into a limited, simulated experience.

This experiential avoidance results in a feeling of having “split” or “fractured,” manifesting a “less-than” experience for us, and the loss is then sensed as inexplicable sadness, grief, and depression. Although the feeling of being fractured is ultimately a misperception, an incorrect translation of vibrations, we feel compelled to correct it and bring the “pieces” back together—typically by looking for other people, or careers—anything, really—to “join with and complete” us. We are already complete and cannot, at the most basic point of reality, be or become anything otherwise.

Change is the nature of the manifested material universe, enabling individualized manifestations of Authentic Self to move about from one geography of experience to another. Transformation of vibration cannot take place without this movement. Inherent in the design of humankind is ever-arising stimuli, causing individual forms to shift and change form in some way—that is, to transform. This stimulus, which is Original Creative Source's aspiration for novelty—or newness—is equally inherent in and activated and detected by our senses. That is, if we didn't have senses we wouldn't be stimulated to transform. All physical and non-physical senses are affected by Creative Source's expansion of novelty.

What lies beyond this edge? Nothing until we get there. As a natural course, we are brought up against our edge as a result of our awareness of Authentic Self's directive to transform. We feel suffocated in a relationship or stifled by a career, or bored by the current lifestyle. A barrier to movement, the edge is a result of ego-mind's need to control. It uses anxiety to keep an individuated Authentic Self from moving beyond the edge and hence from transforming. Ego-mind drives our mind-body vehicle around and around the perimeter of our experiential sphere. This habitual circumnavigation, which often becomes obsessive and compulsive behavior, causes unrelenting emotional, mental, and physical stress. Our awareness of Authentic Self is blocked from realizing our inheritance of our Divine Realm as infinitely bestowed by Creative Source, and instead we endure a frozen hell of restrictive movement, masterminded and ruled by the unrestricted ego-mind. This restricted movement, as directed by ego-mind, is also its limited attempt to simulate Creative Source.

WAITING

Being future-oriented, ego-mind cannot wait. Instant gratification is its motivation. Addiction of some kind—mild to wild—is the eventual consequence. The undisciplined and unrestricted ego-mind can simulate waiting in the form of a simulate self, which uses patience as a form of control to endure hardship, difficulty, or inconvenience against one's true, authentic desire. It neutralizes our ability for self-control and the ability to accept delay.

Patience involves the attempt to hold an idea and its opposite at the same time, rather like holding the breath to try to keep the body from moving. It is trying to simultaneously hold the two thoughts, "I'm worried" and "This won't happen." It is thinking "maybe it will and maybe it won't" which is a resistance that creates the tension that restricts the flow of life. *Waiting* is not worrying about what won't happen and instead is focused upon allowing joy or enjoyment into the present moment, as well as on the *quality* of the moment and not on the quantity of what is or is not there.

Waiting, which is inherent in the nature of Authentic Self, is not meant here as patience. Because it is oriented in the present, Authentic Self has no need for patience and instead resides in resting in the feeling experience of Selfness. For Authentic Self, waiting is rest—and It is always at rest. For the undisciplined ego-mind, which uses thoughts to generate a simulation of experience, waiting is unthinkable and unimaginable. Imagination and rest belongs to Authentic Self; worry and unrest belong to the fearful ego-mind. Authentic Self has neither knowledge nor fear of death; ego-mind strives to destroy this serenity.

Authentic Self can utilize our imagination as experiences that appear to call for endurance if It so desires. But Its nature is to enjoy rather than endure an experience. "Enjoy" is not meant here as ego-mind's concept of getting joy out of something. Rather, putting joy *into* something is what Authentic Self brings to the table of experience, at which It serves as the Good Steward. For the Good Steward, to enjoy is to give. To give does not necessarily mean bringing forth some material thing but also to rest in the allowing of the moment to be as it is. It means acceptance and allowing the joy of satisfaction to flow freely into whatever experience is manifesting. It means the acceptance of the unlimited abundance of the infinite universe, which is always filling the table and the cup that runneth over.

To reside and rest in the feeling of authentic enjoyment is Authentic Self's motivation. Joy is another word for That Which Gives Life—or Creative Source—which is never-ending and unceasingly pours into one's universe through the channel of Authentic Self. When joy is withheld from outflowing the feeling of life shuts down. Depression, illness, and the eventual cessation of earthly material existence are the resulting effects.

Authentic Self becomes consciously aware of anxiety when It finds the edge of a simulate self's sphere of existence. If Authentic Self is in the driver's seat It can choose to pull over and stop to make observations and choices about what It sees as opportunities for change, rather than as barriers against danger. We all know what it's like to come up against our life's edges. For those who have been endeavoring to raise and sustain spiritual consciousness there may be the additional experience of not being able to turn around and go back, once up against the edge. This has been described as being on the edge of a cliff, the dark night of the soul, or within a cloud of unknowing.

This is where waiting—or resting in the feeling of Authentic Self—comes in. When unknowing arises, one has simultaneously reached the feeling of Authentic Source. A simulate self will avoid the cliff's edge. Authentic Self, consciously aware of the feeling of the truth of Its immortal existence and simultaneously unaware of the untruth of death, will be able to accept and contain any vibrations of anxiety while resting in mental stillness at the edge, and even bring joy to the experience. It may choose to rest as long as It wants while examining the belief system generating the barrier. It makes this examination by focusing Its full, attentive awareness upon the belief system. Under Its quiet gaze—"quiet" meaning without ego-mind's critical chatter—any misperception of the belief system will be revealed, which will then cause it to fade back into the nothingness from whence it came. The barrier dissolves and Authentic Self, as an individuated bioform, can then move in the direction It chooses.

**When unknowing arises, one has simultaneously reached
the feeling of Authentic Source.**

Authentic Self may also decide not to move, or perhaps to jump off the cliff. Having reached an awareness of Its wings of immortality, fear no longer prevents or accompanies Its choices. Whatever happens, there will be unlimited opportunity to bring joy along as a companion. It knows Its life will always unfold perfectly, no matter what—and It knows that It knows.

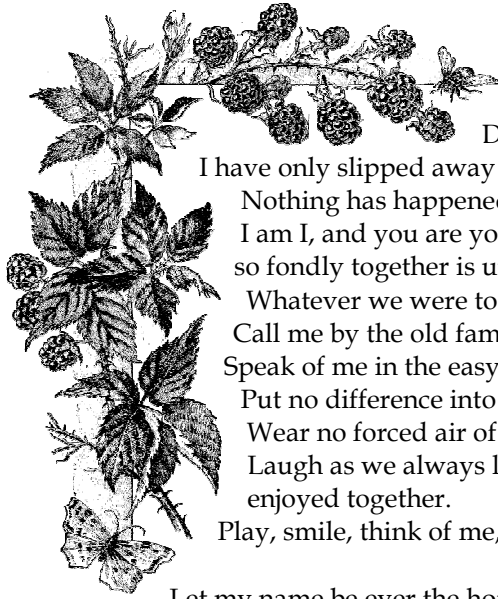


My life is unfolding perfectly.

APPENDIX 3

DEATH IS NOTHING AT ALL

Henry Scott Holland
(1847–1918)



Death is nothing at all. It does not count.
I have only slipped away into the next room.
Nothing has happened. Everything remains exactly as it was.
I am I, and you are you, and the old life that we lived
so fondly together is untouched, unchanged.
Whatever we were to each other, that we are still.
Call me by the old familiar name.
Speak of me in the easy way which you always used.
Put no difference into your tone.
Wear no forced air of solemnity or sorrow.
Laugh as we always laughed at the little jokes that we
enjoyed together.
Play, smile, think of me, pray for me.

Let my name be ever the household word that it always was.
Let it be spoken without an effort, without the ghost of a shadow upon it.

Life means all that it ever meant. It is the same as it ever was.
There is absolute and unbroken continuity.
What is this death but a negligible accident?
Why should I be out of mind because I am out of sight?
I am but waiting for you, for an interval, somewhere very near,
just 'round the corner.

All is well. Nothing is hurt; nothing is lost.
One brief moment and all will be as it was before.
How we shall laugh at the trouble of parting when we meet again!



The great and sad mistake of many people—among them, even pious persons—is to imagine that those whom death had taken, leave us. They do not leave us. They remain! Where are they? In darkness? Oh, no! It is WE who are in darkness. We do not see them, but they see us. Their eyes, radiant with glory, are fixed upon our eyes filled with tears. Oh, infinite consolation! Though invisible to us, our dead are not absent.

I have often reflected upon the surest comfort for those who mourn. It is this: a firm faith in the real and continual presence of our loved ones; it is the clear and penetrating conviction that death has not destroyed them, nor carried them away. They are not even absent, but living near to us, transfigured: having lost, in their glorious change, no delicacy of their souls, no tenderness of their hearts, nor especial preference in their affection. On the contrary, they have, in depth and fervor of devotion, grown larger a hundredfold.

~ Attributed to a sermon by Karl Rahner, FSJ



RESOURCES

GRIEF ASSISTANCE — NATIONAL SUPPORT GROUPS & WEBSITES

Grief Speaks [griefspeaks.com] – Bereavement, including animal companions.

GRIEF ASSISTANCE — ANIMAL COMPANION LOSS

Rainbow Bridge Grief Support Center [rainbowsbridge.com] – Hotline, forums, chats; stories, memorials, volunteership; guidance and support for adults, teens, children.

Pet Loss Help [petlosshelp.org] – Bereavement, community and therapy resources.

ASPCA [aspca.org/pet-care/general-pet-care/end-life-care] – End of Life Care for animal companions.

SELF-EXITING/SUICIDE

The Samaritans Hotline – Call or Text 24/7: (877) 870-4673

Alleviating despair, isolation, distress and suicidal feelings among individuals, 24 hours a day; to reduce the stigma associated with self-exiting. Emphasizes confidential, non-judgmental, and compassionate listening.

MINDFULNESS & MEDITATION

Catnapper by the Monroe Institute: Catnapper [monroeinstitute.org] – Download to listen and obtain deeply restorative rest from a 30-minute catnap.

Headspace App [headspace.com] – Progressive, brief mindful practices.

The Honest Guys – Guided Meditation Youtube videos.

METAPHYSICAL & SPIRIT MEDIUM RESOURCES

Forever Family Foundation [foreverfamilyfoundation.org] – Certified U.S. Mediums – Furthers understanding of Afterlife Science through research and education; provides support for grief. Tell them August & Tim referred you!

The Windbridge Institute for Applied Research in Human Potential [windbridge.org] – “Studying dying, death, and what comes next.” Independent, innovative scientific research organization. Lists their Certified Research Mediums. Mention August Goforth when contacting them.

Afterlife Evidence [victorzammit.com] – Website of Victor & Wendy Zammit, authors of the best seller, *“A Lawyer Presents the Evidence for the Afterlife.”* Includes grief support and information. The Zammits are globally linked to many spiritualistic and mediumship communities. Subscribe to their fabulous weekly newsletter, and be sure to say that Tim and August sent you!

The Golden Key [youtube.com] – Narrated by Heather Macauley Noëll. A brief internet search will also find the free document originated by Emmet Fox.

SOUND – 136.1 Hz is considered the resonant tone of our planet since ancient times, and therefore especially grounding, healing, and sedative.

Below are just a very few of many resources on the Internet. Easy to search and find, explore and experiment—you will know which work best for you.

Planetware ~ [www.planetware.de]

Intentional Sounds (YouTube Video)

Ajit Vadakayil Sound of Earth's Planetary Cycle (YouTube Video)

Frequency of Om (YouTube Video)

The Honest Guys – ~*Binaural Beat for Relaxation* (433 Hz) (YouTube Video)

Detachment from Overthinking & Stress (YouTube Video)

Chakra Suite by Steven Halpern [stevenhalpern.com] – harmonics to clear and entrain.

The Monroe Institute [monroeinstitute.org] – Creators of *The Catnapper* for deep and therapeutic rest.

THERAPEUTIC TUNING FORKS (WEIGHTED) – Use these therapeutic instruments for self and others, including animals; also to demonstrate and clarify the experience of vibration to those who seek understanding about it.

Acutonics [acutonics.com] – Sound, light and scent tools for clinicians and self care: tuning forks, hand chimes, and planetary gongs.

Omnivōs Therapeutics [omnivos.com] – Also see their link to their Sound Therapy Education Center for information on the bioscience of this therapy.

SomaEnergetics [somaenergetics.com] – Vibrational sound tools and training, including “pineal gland scaling” forks.

REST & SLEEP

The Catnapper for deep and therapeutic rest. – [monroeinstitute.org]

Super Sleep for a night of deep and restorative rest. – [monroeinstitute.org]

BATH

Earth Therapeutics Terry-Covered Bath Pillow – Available through Amazon, Vitacost, and Walmart.

San Francisco Salt Company [sfsalt.com] – Bath salts, plain sea salt; also enhanced with lavender or rose. A small and caring company with fast delivery.

HEALTHCARE

What Is Hospice? [moments.nhpco.org/what-hospice] – Hospice is an experience that can become a transformative bridge to the healing of grief.

American College of Physicians: End-of-Life Care Resources

[acponline.org/clinical-information] – A number of resources available on end-of-life care issues including conscious refusal of life-sustaining treatment, advance care planning, palliative medicine and other end-of-life care issues.

Cancercare [cancercare.org] – Counseling, support groups, education, community programs, financial assistance.

Visiting Nurse Association of America [vnaa.org] – Supports, promotes, and advocates for mission-driven providers of home health, hospice and palliative care. VNAA's members provide cost-effective and compassionate home health and hospice care to the nation's most vulnerable individuals, particularly the elderly and individuals with disabilities.

Rolf Institute of Structural Integration [rolf.org] – A specialized form of bodywork involving careful deep tissue massage.

READING

Anger, Rage and Relationship: An Empathic Approach to Anger Management by Sue Parker Hall. (Routledge, 2008).

Beyond Human Personality by Geraldine Cummins. (London: Ivor Nicholson & Watson, 1935).

Biocentrism: How Life and Consciousness are the Keys to Understanding the True Nature of the Universe by Robert Lanza, M. D. (BenBella Books; Reprint edition 2017).

Flashes of Light from the Spirit-Land, Through the Mediumship of Mrs. J.H. Conant, compiled by Allen Putnam. (Boston: William White & Company, 1872).

The Kybalion: A Study of The Hermetic Philosophy of Ancient Egypt and Greece by The Initiates. (New York: Jeremy P. Tarcher/Penguin, 2008).

The Miracle of Water, by Masaru Emoto. (Simon & Schuster, 2011).

The Risen: Dialogues of Love, Grief & Survival Beyond Death, by August Goforth & Timothy Gray. (Tempestina Teapot Books, 2nd Ed. 2017).

Morphic Resonance: The Nature of Formative Causation – 4th Ed., by Rupert Sheldrake. (South Paris, Maine: Park Street Press, 2009).

The Unobstructed Universe by Stewart E. White (New York: E.P. Dutton, 1940).

MUSIC TO LISTEN WHILE READING THE RISEN

Ludovico Einaudi: *Islands – Essential Einaudi*

Tim Story: *The Perfect Flaw*

Stuart Mitchell: *Seven Wonders Suite*

THE AUTHORSHIP

AUGUST GOFORTH, a licensed psychotherapist in private practice in New York City, is also a spirit medium. He intentionally does not utilize his mediumistic abilities for psychotherapy sessions, nor does he work as a professional medium to give readings. This is an ethical as well as a personal spiritual choice and thus utilizes this *non de plume* as advised by the Risen. Along with Timothy Gray he currently sits in a physical mediumship circle for the development of spirit portals to *otherwheres*.

August is co-author of *The Risen: Dialogues of Love, Grief & Survival Beyond Death*. His articles have been published in *Paranthropology Journal*; *Journal of Exceptional Experiences and Psychology*; *Parnormal Review*; *The Searchlight* (The Academy for Spiritual and Consciousness Studies); and the *Zerdin Buzz Sheet* (now the *Zerdin Phenomenal Magazine*). He has been interviewed on many radio shows and podcasts, including George Noory's "Coast To Coast Radio"; Phran & Bob Ginsberg's Forever Family Foundation's "Signs of Life Radio"; by Eldon Taylor of Hay House "Inner Talk Radio"; and by Roberta Grimes on "Seek Reality." August & Tim were interviewed by the renowned journalist, Scott Podmore, featuring them in a chapter in his book, *Conversations With Mediums*.

TIMOTHY GRAY was a writer, editor, photographer and all-about-gadabout in New York City until relocating to his present Risen existence in the early 1990s. He became keenly active in meditation and the development of spiritual sensing abilities in the final two years of his material existence on Earth. His final terrestrial project was the co-authorship of *Dreams, Symbols & Psychic Power* with Dr. Alex Tanous, the noted psychic and parapsychologist. He has been intimately involved with the transmission of much of the Risen Collective's efforts, and continues to interact with his Risen team members who have been specifically involved with this book's physical manifestation on Earth. Tim is a co-author of *The Risen: Dialogues of Love, Grief & Survival Beyond Death*.

THE RISEN COLLECTIVE, the primary energy behind the orchestration of *The Risen Books*, is comprised of inestimable numbers of non-terrestrial beings, plus equally invaluable terrestrial *devas* of various ranges of intelligence, status, self-awareness, and time-spans. All are companions in a cooperative of higher-vibrating multidisciplinary groups, residing in spiritual geographies outside the normal range of terrestrial psychic access. This collective includes educators, scientists, healers, philosophers, writers, and artists from multicultural and multi-temporal backgrounds of Earth and of other dimensional systems, and who share an intensely committed interest in the advancement of communicative relationships with those still embodied on Earth and in other dimensional systems. They are contributing this service under the auspices of an even vaster vibrational gathering, **THE RISEN ASSEMBLY**.



"WHEREOF ONE CANNOT SPEAK,
THEREOF ONE MUST BE SILENT."
~Ludwig Wittgenstein~
