



## MUNDUS IMAGINALIS

“Imagination and emotions are the most concentrated forms of energy that you possess as physical creatures.”

~ Seth – *The Nature of Personal Reality*

“The Truth that sets you free is that you can experience in imagination what you desire to experience in reality, and by maintaining this experience in imagination, your desire will become an actuality.”

~ Neville – *The Power of Awareness*

“The activity of Ultimate Reality, the Supreme Power, resembles most closely the human experience which we call imagining.”

~ Raynor C. Johnson – *Nurslings of Immortality*

Imagination is a shared faculty of perception amongst earthly and Risen beings. Any individuality, including animals and plants, manifests its own world through the perceptive faculty of imagination. Each experiential world-sphere is real, and so imagination, therefore, is not illusory.

To assist in your awakening to the reality of imagination, it will help to recall the introduction to the concept of *fields*, succinctly introduced in Chapter 4—Spirit and Science, and which will also be explored a bit more in Chapter 15—Psychospiritual Amnesia. This method of careful and gentle introduction of certain complex subjects, sustained by brief repetition, is part of the collective efforts of the Risen who are orchestrating the tapestry of this book. This higher-conscious weaving is also part of the fabric of *their* Risen imagination or Risen world-spheres—or, more aptly stated, *the imaginal*.

These world-spheres are “fields of consciousness,” of and in which the individuality is more or less aware, depending on how we perceive our own self-manifested reality. This is also true for the individual units of energy that exist on the level of reality labeled as “atomic” but which are, to a much greater extent, restricted in their movements in relationship to one another. This restriction is *constriction*, and a conservative measure that provides stability for

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biological world-spheres. But at specifically human biological levels, *imagination is unlimited*. Biological conservation is challenged by the spontaneous and liberating element of *novelty*. Novelty is that which is new and stimulates change, or evolution, which unfolds from *within* the greater design. This change is movement amongst the infinity of world-spheres, manifesting on scales of scarcely-imaginable biological and non-biological complexity.

In spite of our current self-imposed limitations, through imagination we are able to continuously find transformational ways to locate, engage, embrace, communicate, and commune with others—wherever, whenever, and however they may be. We are “beings in movement” and “becomings in transformation.” These transformational movements are the creative methods of interweaving of all things living—and remain aware that there is nothing that is *not* living. Note that “creative” is used here instead of “manifesting” for one of the very few times in this book. In this instance, creative means “fun,” or more succinctly, “to enjoy.” That is, to join with the drawing forth of joy from where all pleasure surges forth, and to permeate our life with that joy.

Keeping the Risen concept of weaving in mind, what we have before us, and are integrated in, is 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” again meaning “with fun.” The Grand Design 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, while simultaneously staying within the Grand Design as imagined by *Higher Imaginals*, of whom we are an inseparable part. The Higher Imaginals are many things, but for our purposes here it suffices to say that they are *unimaginably* advanced, evolved individuals—or Most High Selves of Authenticity. Because It is infinite in concept and execution, it’s not possible to stray from the Great Design—so it’s not possible to be judged for appearing to do so, or even for wanting to.

Although provocative in an illustrative way, the idea of a tapestry is a limiting concept and can be misleading. An earthly tapestry is a two-dimensional representational projection onto a three-dimensional object, used to portray three- and four-dimensional worlds—the fourth dimension being time. With the mind’s eye, it is possible to expand this concept by seeing a tapestry as woven not in a flattened manner, but as interwoven from all directions and by all beings, simultaneously. Picture this happening as guided by some kind of Great Designer who is presently unknown to us from within our limited dimensional awareness. Proceed further by seeing the interweaving occurring within different kinds of time, which gives rise to movement, which is *change*. We begin to comprehend the idea of a living work of art, which is Life as we know it, and as we don’t know it. Lastly, imagine that we are each a Great-Designer-In-Progress.

Our individual lives are collectively woven into Living, as imagined by Higher Imaginals, and by the greater world-spheres of individuals with whom some of us may identify as our Higher or Authentic Self, Higher Power, a Creator Deity, the Universe, God, and so on. In turn, their world-spheres are simultaneously interwoven into greater, expanded experiences of Living by yet greater awarenesses, forever without end. Or as Tim likes to say, *infinitely*.

When our own field of individuated universe connects with another's there is an expansion of both. "Expansion" is another word for "heaven," and Tim is hinting that later he'll share a bit about his experience of this expansion. All universes intersect and interpenetrate at a point in some space and in some time. Our capacity for joy is directly a result of our conscious awareness of the interpenetration of co-manifested universes. A sense of humor and pleasure are one's ship and the breezes that move it upon this cosmic ocean of awareness.

Like all individuals, Tim and I exist as focused, intelligent points of light in an immeasurable constellation of Intelligent Light. We continuously get better at finding each other's individual points of light and then intersecting—it's like playing hide-and-seek in an endless swarm of fireflies—and constantly surprising ourselves in childlike delight when finding one another with and within our minds and souls. These shivery discoveries are the evidence of the unlimited gifts that our imaginations are able to reveal to us.

Our imaginations also enable us to find or be found by other spirit forms. Souls in the Risen realms learn to recognize one another as individualized patterns and as points of spirit-light. The patterns also indicate relationships between individuals. This is reflective of the current earthly world-view of waves and particles, which simultaneously exist 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 amongst the Risen because of the vast differences in self-awareness and in awareness of time. The human faculty of imagination exists as a tool for those who are still in the earthly material body, enabling initial and sustained connections with beings in other dimensions, including the Risen.

As one of our sensory faculties, *imagination is real*. In our predominately Eurocentric world culture, 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 are thought to be delusional and no longer considered "normal"—and in some instances no longer considered safe to be around. This is yet another kind of "reasoning" tactic of the ego-mind in its drive to sustain control through its simulate selves.

Reason is a mental tool developed by the ego-mind to assist in making choices out of the myriad, spontaneous events of novelty constantly welling up from one's intersection with others' world-spheres. But the plowshare of reason has been turned by the ego-mind into a sword of judgment, and seldom used for nonviolent responses to the world-spheres of others on earth.

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Imagination is considered a key and crucial factor in many of the earthly therapeutic approaches to exploring, understanding, and healing the human mind-body and psyche. These semi-scientific approaches have never been totally clear about whether or not they can easily acknowledge and accept imagination as its own reality. Tim and I have experienced that the power of imagination is literally able to open doors 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 it's as if 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 connected with a reality generated by your own imagination.

If you want to connect with a Risen loved one, first sit in a chair or lie down in a bed, close your eyes, and begin imagining that this person is literally right there with you. Your body's wisdom will adjust and regulate its breathing. Mentally send out a strong and *positive* emotional greeting to your loved one. An emotional greeting carries a feeling with it, such as contentment, security, happiness. *Relief* is an especially powerful feeling, so see if you can feel relief, *as if* you've already made contact—"as if" is a form of projecting. Keep in mind that you cannot force anyone to do something they don't want to, so it's appropriate to invite someone to join you rather than insisting on it. Invite your loved one to join you in this experiment, and begin to share back and forth with one another what you initially imagine you are each trying to feel. Imagine the kind of conversation you might have in this moment. Share feelings and loving thoughts, and don't listen to your ego-mind telling you that you're delusional or hypnotizing yourself—beam love upon it to silence it. And then use that love to welcome your Risen One.

In your mind, feel yourself take their hand, or feel them leaning against you or hugging you or putting an arm around your waist, just as they would have done when they were on the earth. Let yourself feel this contact as fully as possible, and take it as far as you can—relax 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? Can you see anything with your mind's eye? Maybe you can smell them, but if not, try to remember this person's particular smell. Perhaps you can feel the warmth of their arm directly, or as felt through cloth.

When you can feel something as if it were real, you've made the connection—it's that straightforward. *Now* allow yourself to feel relief, which is another word for "release"—and also another way to signal, "I'm receptive and ready." Continue to be aware of any comments by the ego-mind. Because the process is usually so exquisitely subtle, the contact between you and your Risen loved one will probably go on for a while before you consciously recognize that it's actually happening. These subtle feelings are, in fact, the spiritual senses, and were activated by your human sensory faculty of imagination.

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These words may not make conscious sense at this time,  
but my spiritual senses comprehend and retain  
this knowledge for Authentic Self.

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 your astral body is feeling the tangibility of the experience while intermingled within the same space-time as your physical body. Being a body, your astral form has its own senses, just like your physical body. The astral senses are part of your spiritual senses. Your Risen loved ones no longer have physical bodies that match yours, but they *do* each have a bodily component of "astral essence," and it is with the corresponding senses between your spiritual bodies that this very real connection is achieved. Your own physical and astral bodies are still intimately intermeshed, which intercommunicate about the various things sensed. Your astral body informs your physical body about its experiences, but because of its higher vibrating nature the feeling is much more subtle, which is often ignored, as misdirected by the stronger, controlling ego-mind. It takes a great deal of genuine self-awareness that gives rise to confidence in one's own abilities to sense spiritual things and events. Once we've found the light of Authentic Self-awareness, our doubts will fade away.

This kind of sensing may sound so simple as to make one think it's not real. But why make it any more complex 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, and others will believe it's not. Which kind of person would you prefer to be in this instance? Make up your own mind about it and then try it. And then listen, watch, feel, learn, relax, and enjoy.

If you're resistant to this process or insist you can't do it, try something a bit simpler. 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 your transitioned loved one. Get familiar with this object while your eyes are closed, touching it all over, rubbing it against your arms and face, and carefully noticing the different textures and smells. Playing meaningful music may amplify the emotional resonance. Now open your eyes and examine it all over, down to the finest details, and commit them to memory as well. Then put it out of sight and quietly repose with your physical eyes closed. See if you can remember what the object felt, smelled, and looked like. *You* will know if you're successful but the success also depends on your acceptance that

something real is happening. As strange as it may sound, if you can connect with an imagined piece of cloth, you can connect with the Risen.

If, for whatever reason, this last experiment seems to have failed, try something even simpler. Think of sucking a lemon and notice how your mouth begins to water almost immediately. You will have quick proof that even if there's not a lemon within miles, your body is telling you that there *is* a lemon easily accessible, in all its sour glory, right there in your mind. If you're not sure about the truth of something, your mind may lie but your body will not. The lemon exists as a seemingly non-physical thought form in your mind, but your 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 attempts at connecting with the Risen.<sup>30</sup>

Once you've connected with your loved one and have allowed yourself to accept the reality of the experience, it's up to you to decide where you want to go from there. Begin talking to one another, perhaps discussing things left unsaid before the person's transition. Tell each other your stories, about how you've been and what you're doing. It's also very nice to just quietly rest in one another's presence without words or thoughts—to commune. Remember when you used to do that together?

At the beginning of this book the check-list of experiences included "finding yourself, for no apparent reason, in a spontaneous conversation with your transitioned loved one." It was suggested that the communication really *is* taking place, simply because you've begun responding to *their* having first reached out and saying "hello." Now you can better understand how this works, and that the Risen utilize a similar process in reaching out to us.

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 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 something we call "psychospiritual amnesia." It's not uncommon for a person attempting this contact to just forget about doing it again, even after achieving results—I speak from personal experience.

The Risen also must strive to sustain contact. Their world's vibrations also interfere with the connection. The beauties and wonders of the Risen geographies distract them constantly, just as our worldly affairs distract us here.

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<sup>30</sup> I've actually met someone who, although having sucked on a lemon before, had so little imaginative awareness that he was unable to recollect the sourness in any physical way. Unfortunately for him this meant he had to find some lemons and practice. – AG

While on earth and just before he had begun to get seriously ill, Tim had begun to study Eastern spiritualities and their meditative practices that utilize the mind's ability to visualize—and to imagine—in order to become aware of other states of his consciousness. This gave him some advantages when we were learning how to connect inter-astralphysically.

“True, August, but I had to overcome previously-held beliefs. It's often a matter of language. ‘Other states of consciousness’ is the same as saying ‘geographies’ or ‘planes of existence,’ ‘spheres of awareness,’ ‘multi-universes,’ ‘the kingdom within,’ and so on. These phrases might make sense to some people, but until we can truly understand that imagination is the means by which we can access these places, they will just remain unreachable castles in the sky. But—alors, revenons à nos moutons.”

“You pulled *that* out of my mental French 101 section, didn't you? I don't think I've heard that expression since high school. Well, then—let us return to our sheep. Now, which sheep were we talking about?”

“Imaginal ones.”

“Right. I was sharing about how your terrestrial studies of Eastern approaches to other conscious states gave you insights and access to various writers on earth. Later, you brought to my attention one particular writer, a distinguished French scholar of Islam—oh, *now* I get it.”

Anyway, this *French* scholar, Henry Corbin, was a foremost translator of Islamic texts, particularly of Persian and Sufi mystics. Certain Risen Ones led me to Corbin's precious essay titled *Mundus Imaginalis, or The Imaginary and the Imaginal*. It examines esoteric Persian spirituality, and Corbin struggled—as did the English translator of Corbin's original French—to find the correct word to describe what most Western translators would transcribe as “imaginary.”

Twelfth-century Persian spiritual literature is intensely complex and practically alien to a Westerner's way of thinking. Yet Corbin found ways to make the Persian spiritual concept of imagination more accessible to us. There must have been Risen Ones interested in his work, for an inspired solution was found. He chose the Latin phrase *mundus imaginalis* to conceptualize the Persian “World of the Image.” Corbin invented the Latin word, *imaginalis*—or *imaginal* in English—to differentiate from our Western concept of imagination—that is, *real* versus *not real*. He utilized Latin because its terminology of technical precision offered a fixed point of reference against which the various, suggestive equivalents of Western languages could be compared.<sup>31</sup>

One particular text relates in great detail the wondrous, infinite worlds that exist outside our material earthly awareness, as reported by Persian mystics

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<sup>31</sup> Henry Corbin, *Swedenborg and Esoteric Islam*, trans. Leonard Fox (West Chester, PA: Swedenborg Foundation, 1995), 1.

who routinely traveled beyond earthly consciousness. They recognized with great familiarity the suprasensory world of the Soul that is beside and beyond our physical sensory world, as well as another world inhabited by pure, archangelic intelligences. These three universes correspond to what Corbin called the three “organs of knowledge,” which are the physical senses, imagination, and intellect—or body, spirit, and mind. It is useful to realize that soul and mind are interchangeable here as well, as they are so closely linked by the imaginal. Together, this triad of body, mind, and spirit becomes the bridge extending from our world to those worlds where we resurrect as Risen Ones.

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This bridge is actually a world itself—the *mundus imaginalis*—a world of being which the Persian mystics experienced as real as the world of the physical senses, and of the intellect as well. To get to this world requires one of our faculties of perception, the imaginative power, which Corbin cautioned to not confuse with our modern concept of fantasy or with that which produces only “the imaginary.” Corbin realized that he could have just used the words “fantasy” or “imaginary” to translate this concept of the imaginative power, but he strongly intuited otherwise. The organ that perceives this Reality is the cognitive function of the imagination, the imaginative consciousness, which uses energy to image.<sup>32</sup>

Corbin delineated this organ as the “Active Imagination,” and more finely as the “Spiritual Imagination.”<sup>33</sup> He noted that first, the Spiritual Imagination is a pure spiritual faculty, which is independent of our physical body and therefore continues to exist after the body is gone. Secondly, the Spiritual Imagination is a power of *cognition*, where imaginal consciousness and imaginal perception have their own cognitive function.<sup>34</sup> “Cognition” is another way of saying, “knowing, as apprehended by the understanding.” There are infinities

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<sup>32</sup> For a detailed expansion on the philosophy of the divine imaginal, see *The Zermatt Dialogues* (London: Macmillan & Co., 1931) and *The Oberland Dialogues* (London: Macmillan & Co., 1939) by mystic-philosopher Douglas Fawcett, whose works were expounded upon by Raynor C. Johnson in *Nurslings of Immortality* (Hodder and Stoughton, Ltd., 1957). Both were acquainted with the Persian literature, as probably introduced by Corbin.

<sup>33</sup> Corbin, 2, 8–9.

<sup>34</sup> Corbin, 15–16.

upon infinities of worlds awaiting our apprehension beyond whatever present one we might be in. Corbin emphasized that to the Persian mystics, the *mundus imaginalis* appeared more real to them than “normal” mundane reality. Further, we are to be assured that these Persian travelers, or “witnesses” as Corbin labeled them, were perfectly conscious that they had been *otherwhere* and were not mentally disturbed. They not only cognitively understood one reality from another but they knew which one they were in and when they were in it—and apparently without fear, which is banished by understanding.

Corbin expounded in great detail on these “topographies,” which the twelfth-century Persian mystics knew with great intimacy. They gave this Reality, as well as many others, a most provocative descriptor—*climate*. This brings to mind my use of the word “geographies” to describe the intermediate astral worlds. Is *climate* visible or invisible, or both? Does it change, like the weather, or *is* it the weather? Is it similar to the social climate of a room of people, or to our own inner emotional world, or to a relationship? Can all these climates exist simultaneously—can they interpenetrate in the same space and at the same time? Our ability to perceptually access and manifest worlds through imaging, by using the spiritual imaginal organ, is what the astral planes are all about. Perhaps Tim might be able to share a bit of his understanding and experience from a Risen perspective.

“Avec plaisir, mon coeur. You and I are the bridge, which is a world unto itself and is also *who* we are—body, mind, and spirit. That is why the way to go is *within*, starting at the level of bodily awareness and from there journeying inward—it can be found nowhere outside us. While on earth, the more you can embody your mind in the awareness of Authentic Self, the closer you can draw near to a Risen loved one. I had to learn this after I had Risen, and in a new body. You and I both experienced and grew to understand that the imaging faculty, or the imaginal, is a faculty that is real and accessible. You had to learn to confront and reject your ego-mind’s defense that said this faculty wasn’t real, whereas I was able to quickly grasp the fact, since my ego-mind no longer had its hold on me, and I had more direct access to Risen Healers.

“Using this imaging faculty is often haphazard and clumsy at first for many who are newly Risen. With guidance and practice it becomes the main way to manifest Risen Reality—meaning, our life. On earth, art is said to imitate life. Here, art *is* life and so life is art. *Imaging* is how we use our Risen minds to realize—to make real—our environments and everything in them.

“When one’s mental processes are active and fluid, the environment will also reflect this by change and adjustment. This can get chaotic and confusing if you are emotionally unstable and unable to control your feelings, which are deepened and more intense when Risen.

“Being in a dark mental place will outwardly express as being in a dark physical Risen geography. The more positive the feelings are behind the

thoughts, the more positive the outward expression, and the more light that is expressed in the environment. This is the same kind of process that occurs on earth but it's so slowed down from the density of material reality that most people are generally unaware that they are seeing it as it is happening. Neither do they see how their thoughts and feelings are creating their reality, nor how the ego-mind misuses the sacred gift of their imagination. This dense slowness can generate less-than-positive feelings, but once you're Risen so much of that simply drops away. If it doesn't, there are Risen Healers who will present themselves to help you work with any unresolved emotions to which you're clinging—which, by the way, takes an awful lot of effort to otherwise maintain.

"The Healers never force you to do anything you don't want to do—they only ask and wait for an answer. Saying 'no' is always honored, but never judged nor can it ever disqualify you. Assenting to assistance brings one to see that the Universe is here to provide never-ending opportunities to say 'yes.'

"Often, saying 'yes' will take more time than it takes to resolve the issue. You'll hardly even notice the issue missing because you won't even remember that it was ever there—it's all over in an instant. Then the inherent beauty within you will be released with each imaginative step taken, appearing as whatever landscape, structure, town, country, or urban environment that you could possibly want—on land, under the sea, in the sky, or amongst the stars. Here, the sky is not the limit.

"Relationships are also unlimited. As I healed and learned to communicate with you through my imagination, August, our relationship began to amplify, expand, and transform—it transmuted."

"A good word to describe it, Tim. I certainly experienced the imaginal in our relationship and my own life as a transmutation—a literal metamorphosis. The resulting changes merged into the numinosum that united our spirits, minds, and bodies, transcending the ordinary. This metamorphosis eventually resulted in the extraordinary event of our being *physically* together."

"I bet we've got everyone's attention now, August."

"I'm sure, Tim. But before readers attempt to try to understand the implications about something known as "materialization," they need to be acquainted with the concept of something called 'numinous,' which best describes the events about which we are going to speak."

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, and unknown. Phenomena belong to our material world, and noumena *elsewhere*.

Words fail when confronted with something numinous, and so verbal language must often be left behind like a boat on the edge of a river. Instead,

this numinosity must be experienced, which is like jumping into the river. This is the experience that skeptical and non-skeptical researchers alike must initially undergo before they can proceed with any serious investigations of mediumship. Our experience with the Risen will depend on our willingness and trust to lift our feet from the river bottom and let it carry us to an unknown destination—or *is* it unknown? This destination is actually Creator Source, so perhaps it is not unknown but just forgotten, and too large to be contained within our current human conscious awareness. 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.

Numinosity is that *something*, that particular sensation one might associate with a certain holiday. We speak of it as “the spirit of a thing.” The spirit of Christmas is very different from that of Hallowe’en. The experience of time during these festivals becomes altered or ceases entirely. “Numinous,” from the Latin *numen*, literally means “a nod of the head”—“head” meaning “Highest Self”—so a nod from the Divine. So a numinous event—a *numinosum*—is an experience of Authentic Self, which is gifted to us as a grace from Creator Source. “Grace” can be generally defined as “the all-nourishing substance of the universe which *is* Creator Source, and freely given *by* Creator Source *to* Creator Source.”

Authentic Self has no limits, no boundaries, and no end. We may experience ourselves as being within Creator Source, which makes it seem as if inspiration comes from outside us. But inspiration comes to the attention of our outer layers of consciousness from Creator Source within, not from without—because there is no “without.” The further one’s consciousness is turned away from Creator Source, the less one is consciously aware of It—and so It may seem further away. Distance is not measured here in physical terms but by the focus of attention. Inspiration quickens one’s spirit-energy like a pebble dropped in a still pool of water, sending ripples of vibration outward.

“Kind of like the way *I* dropped in.”

“Very much like that, Tim.”