

**BOB:** Our guest this evening is August Goforth. August is a psychotherapist. He practices in New York City. That's his profession. Privately, he's a mental and psychophysical spirit medium. He does not use his mediumistic abilities in therapy sessions, nor does he work as a professional medium doing readings for others. However, he does continue a relationship with many entities no longer in the physical, including his deceased partner in life, Timothy Gray, with whom he co-authored his new book, "The Risen: Dialogues Of Love, Grief, And Survival Beyond Death." Welcome, August.

**AUGUST:** Hello, thank you. How are you tonight?

**BOB:** August?

**AUGUST:** Yes, I'm here.

**BOB:** Hi, how are you?

**AUGUST:** I'm ok, thanks.

**BOB:** Thanks for joining us. I'm Bob Ginsberg. I'm joined by Phran, and I have read the book, enjoyed it very much. You know, I noticed that Dr. Melvin Morse wrote the foreword to your book, so I would imagine that his research, which was extensive with children who had near-death experiences must've opened his mind to the possibilities that our deceased loved ones remain part of our life.

**AUGUST:** Yes, absolutely. He's done an awful lot of work—seminal work—and research into near-death experience with kids, and he wrote the foreword for our book, as well.

**BOB:** As I mentioned, the book is a collaborative effort, mainly between you and Timothy Gray. A great deal of the information provided comes directly from Timothy. So, you know, when we talk about channeled information, the question that many often ask is: how can we as an observer, or reader of the material in your book, or even you,

as a medium—how can you discern whether the information is really coming from the deceased entity, versus the conscious mind of yourself as the medium?

**AUGUST:** That's a great question. It's not something that people just tend to know right off the bat, like, is this my mind talking to me or am I replaying voices of people who are no longer around here and I'm just having imaginary conversations with them? It takes a great deal of sensitivity and an understanding of one's own internal processes—so, a person really needs to be very good at self-examination to understand the differences between one's own thoughts—having conversations with one's self in your mind—and not. And someone else coming through in some other way. And it depends on one's education and culture and—so, it takes a lot of sensitivity to be able to recognize the difference. And I realize a lot of people sometimes worry or try to figure out, like, "Am I going crazy? Am I talking to myself? Or is someone talking to me? Or am I making it up?" And those are good questions of a sound mind to ask yourself, you know—to be able to recognize my subconscious is coming through and telling me this stuff so I want to hear it, or is it something more than that? So, even Dr. Morse and other scientists—you have to be very scientific about it, and be skeptical. Like a natural skepticism to observe it and to test it in that way, if that makes sense to you?

**BOB:** Yeah, it does. You know, you mentioned one thing in the book that I thought was very insightful, and from my observations I agree with you. You said, "One doesn't have to be a good or a moral person to be a medium and discern spiritual forms, any more than a minister, a doctor, or a scientist needs to be ethical in order to do their jobs technically well." So, I guess you're saying that the mechanism that allows such communication is always there for all, it's just different people choose to use these

tools, and some don't.

**AUGUST:** Right, and the mechanism is there in terms of its part of our spiritual senses, which are part of our spiritual bodies. So, we have a physical body, which we are mostly well-acquainted with. But there are other bodies that intersect, that are interdependent of our physical body, and we see this in all kinds of cultures and spiritual traditions in religion, and the spiritual senses, which are much, much more delicate and harder to tune in on, too. For most people, they're kind of dormant, or they aren't really aware of their spiritual senses, but then when people start doing all kinds of things to change that—meditation, or yoga, or some kind of a spiritual practice, or prayer, or chanting, or whatever—even music really gets people connected with these, what I call, spiritual senses. And it's these spiritual senses—the inner senses of hearing, feeling emotion, and inner-sight, that are mediumistic senses, you could call them, that allow us to have some contact with people who are on the other side.

**BOB:** Now, you kind of lead 2 distinct lives, in the sense that you're a professional psychotherapist, but you don't utilize any of your other mediumistic or intuitive skills in your practice. You do that purposefully. The reason is—do you feel it would interfere with your professional ethics?

**AUGUST:** Yes, it's an ethical question, or ethical consideration, in that psychotherapy, in the way that I practice it, is a psychodynamic relationship between myself and the patient, and we're the only people in the room, and the relationship should be between us as we're moving forward, discussing, exploration—a lot of sensitive things. Suddenly trying to say, "Well, I sense that your mother is here in the room." Well, that probably could be a very bad moment and bad timing. It's like it could be all about their mother.

And the other thing is that to say that I sense that your mother is here in the room, or your dad is here in the room with us, suddenly takes the focus off them—and that’s what psychotherapy is about, to keep the focus on the patient, and not about other people wandering in and around the room. And, indeed, usually when there are other entities, who are usually relatives of my patients that happen to be there—it doesn’t happen often; once in awhile—always the person in spirit makes it very clear to me that they don’t want it to be made known that they’re there, that they’re supportive. And, so, I have kind of this other relationship with the disembodied person, who is just there as support, and sometimes they don’t talk, but I can tell by the way they look, by the senses—by my senses—what I’m picking up about them, about a lot of emotions. And sometimes that’s my intuition picking up on them, and helps me ask relevant questions to my patients, to guide them. And the other thing, too, is suddenly it could really scare my patients. Maybe they have personal beliefs, or they don’t believe in that, or they have very deep resistance about death or the fear about death, or it doesn’t fit with their cosmology, or what their beliefs are. I wouldn’t want to interfere with that. They may scare them, and a lot of people are like, “Oh my gosh, they’re ghosts. I’m very scared of ghosts.” That’s true for a lot of people, and I wouldn’t want to start that up. And other people may be so grossly interested in it—over interested in it—that they would suddenly stop psychotherapy and they’d want me to do a reading for them—“Well, what’s she saying?” And it would just completely—I’d lose control over everything.

**PHRAN::** That is quite interesting, August. I want to go back. The concept that spirits—and I really don’t want to use the word, but I’m going to—instinctively know what your

job is in the room, and how you need to conduct yourself, that they actually come in willingly and come in supportively, and yet understand that they're not there to make a connection.

**AUGUST:** Right. It's very much in the way—it's all done through love, as far as I can tell. It's very much the way that any loved one, whether they're in this life or another one, would want to be the bridge to a person's getting better, to feeling better, to being healed in some way. So, sometimes I get calls from brothers and sisters or family members who are concerned about a family member who may have mental illness, and they're making the bridge. Sometimes the deceased person, I'll call them, will actually be the bridge maker. They're the ones who sort of put the idea, or lead the person to go towards psychotherapy, or to go to their minister, or something like that. So, often times, these deceased people are acting as messengers, or they're bringing the people to me or to whomever they want to be healed.

**BOB:** You know, the title of the book, "The Risen," you know, I guess that—how did you come up with the term. Was that communicated to you through a spirit? We usually refer to people on the so-called other side as, you know, the deceased entities or spirit, but "The Risen" seems to be an intriguing term. In a sense, are they—is it a vibrational thing where they're rising from the density of the earth? In what context was the name given?

**AUGUST:** I actually have Tim with me, here, right now, and he wants to take credit for it, because it was really his conceptualization of his experience that he came away with, from going through the experience of transitioning himself and waking up, in his case, in a different geography, in a different area, a kind of living, and it was like rising. And it

just seemed to dovetail very well with the idea of people rising from the dead, and you see that in all the great spiritual traditions, that people have risen, or Christ had said, “I am risen.” There’s just this incredible sense of sacredness and holiness to the whole experience. “Risen” means a comeback from the dead. It’s like the Lazarus kind of idea. So, that term was what Tim came up with to describe himself, because we kind of had a lot of joking moments about what the heck are we supposed to call you now that you’re here, you know? Are you a person, or are you a spirit, or are you a spook, or what are you? And he said, “No, I’m Risen. That’s how I feel. I feel like I’ve Risen out of the depths of incredible pain and misery that I was when I was sick and I died.”

**BOB:** One of the things that Tim and, evidently, other Risen had said—something that was kind of a twist and I was intrigued by this. You know, some in the spirit world believe that their earth experience was a dream, or a nightmare, from which they simply woke up. You know, it’s interesting when you think that most people, it’s usually the reverse. The people in the physical think that the Risen world is a dream. But to think that people that are in the spirit world, they don’t really remember their earthly existence or question it. That’s an intriguing concept.

**AUGUST:** Yeah, one of the things that Tim practically was just bursting to tell me that he had discovered, because being able to communicate from there to here is very difficult. It’s not easy. If it was easier, a lot more of it would be happening, obviously. And a lot of that has to do with not just our belief here, that we believe it’s possible and we’re willing to put in the work to try to make it happen, and to accept when it doesn’t happen—trying and try again. Over there, too, where Tim is, people tend to lose interest really, really quickly about staying connected with people on earth, often

because they're just so relieved to no longer have to through the pain that they were going through, whether it was emotional or physical pain, or both. But also because over there, there's a quote in the book that I have, I took from a really old book in 1905, and I have it here. It explains it. It says, "The new life is so crowded with overwhelming surprises, so fruitful of charming distractions, so beautifully bewildering with unimagined pleasures, so tender in its diverting sympathies, that even earth's purest conceptions are certain to be shattered and carried away, and the perfect God-design leads us gently forward into the fullness of our unanticipated joy." So, it's just like here on earth, I know even for people who do make contact, it's hard to keep contact open because there's so much we have to do here on earth just to survive. There are so many distractions here. Life just takes us away. Same thing with the Risen people. They have so much to do there as well, too, and eventually, it's just so absorbing and so beautiful and so unimaginably intense there that they very soon forget about what it was like here. It's kind of like—I liken it to, maybe, a mother who's gone through a difficult childbirth, and is screaming, "I'll never do this again!" But next year, she can't wait to have another baby. It's like she's forgotten about the pain. Somehow that's been absorbed by the beauty that she now lives in with the child.

**BOB:** Right. So, you know, it's an interesting—what you say is important, because a lot of people—especially people that are bereaved and in grief—a lot of those folks question why they have not received the communication from their deceased loved ones, or maybe they have but the communications are few and far between. And as you point out, it may be just as we have distractions here, they have distractions there. You've mentioned—

**AUGUST:** Distractions there, yeah. And Tim even talks about that there are scientists there, too, who continue studying where they're at, just like scientists study where we're at here, and a lot of them refuse to believe that there's any such place crazy-sounding as earth is—it just doesn't make sense. Because Tim was staying in touch with me, so I was sort of sharing, you know—"This is what's going on, that's what's going on." It was increasingly harder for Tim to stay focused with me because a lot of it just didn't make sense in terms of where he was, or is, now. It just doesn't translate there. Things are much more flexible and change and evolve very differently there, so when he was working with scientists over there who were working with us, who also were a great part of the production of the book—some of the scientists, they said, "Well, prove to us that such a place like earth exists. That just doesn't make any sense when you look at what's here, you know. You must've had some kind of a nightmare or something like that." And so a lot of that goes on.

**PHRAN::** Wait. So we have non-believers over there, the same way we have non-believers over here?

**AUGUST:** Absolutely.

**BOB:** Isn't that cool? [Laughs]. You had an experience that you outline in the book, in "The Risen," where Tim was actually able to manifest his physical body and appear to you on a train.

**AUGUST:** Yes, uh-huh.

**BOB:** And as you mentioned, it was a difficult thing to make happen. It took a lot out of him and it took the help of a lot of other people. You've described it, or Tim described it as really a committee of people that made that happen.



**AUGUST:** A huge committee of professional people . . . all I can call them . . . who are professionally devoted to studying the same kind of phenomena there that we study here, and their technology and their understandings and their physics are completely different from ours, and much more advanced. So he could not have done it on his own at all. He was just sort of a guinea pig, and the more research that I did into this and started talking with people on the other side and more research into many of the books that I have that are published hundreds of years ago, what we may see on this side is something very simple, like table tipping or rapping, or something like that, which is actually coordinated by many, many, many people on the other side. We basically just sit here and kind of just wait for the beat, but there, on the other side, they're doing all kinds of incredible scientific and chemical things to make this happen, and they're taking notes and they're doing research, and it's an experiment, mostly, on their part.

**BOB:** Do you believe that for this communication to take place—it doesn't happen from what I surmised, just by the will of the Risen. It seems to be more of a synchronistic current, where there's some sort of a resonance among the person in spirit and the sitter or medium. So, there seems to be a lot going on that has to click just right for communication to take place.

**AUGUST:** Sure. Yeah, absolutely. And you see this evidenced over and over again in all the reports of séances—mediumistic séances—you know, from 50 to 75 years ago, to recent ones, where there needs to be harmony within the group, and there needs to be a vibration of resonance, where everyone's harmonized, and in the old séances they used—and they still do—a lot of music to try to get everyone in the mood, in the same mood, and it only takes one person, one apple in the barrel who just doesn't believe in it

or is skeptical to throw everything off. So, that kind of resonance, and affinity, that everyone is there working towards the common goal, everyone is there being very open and non-judgmental and flexible, is very important to making these kinds of contacts and maintaining them.

**BOB:** Let's get to a few questions that people always write in and ask us or call about, and most people, once they do believe that we survive our physical death, the next question is, "Well, what is life like?" Would you say that in this other dimension that it's the dimension of thought, so that the Risen can really, virtually manifest anything that they want just by thinking of it?

**AUGUST:** Yeah, I would say that, and a great deal more. First of all, that's the same way things are here, that we manifest our life by thought as well. Tim reveals a great deal in the book—I think, anyway—about his experience, although in relatively few, but powerful, words and concepts. I personally worry they might be too enigmatic—I guess that's the right word—for many reading the material. He doesn't describe it in the same terms that we would if someone were to ask us or ask me, "Where do you live?" His answer is that he doesn't exactly live, as we would say, but perhaps the word "dwell" is the better descriptor of the experience, although that's still kind of inadequate. He dwells in environments or geographies which are vast and never-ending, and they're there for him to explore, or manifest, or occupy for as long as he might want. So, he's saying right now that this means that our mental processes, the workings of our mind, manifest our environment. So, the seemingly outer environment is a reflection of one's inner environment, and *there*, change is indicated by movement of the mind or thought, so as the mind imagines something it just doesn't project outward but it literally

manifests solid, living realities in what he is as an integral, inseparable component of it. He calls it imaging. So, it's like what we call our imagination, he says there are Risen people who use their—a Risen person would use their mind to make real, or realize, their environments and everything in them. So, the beauty inherent within the Risen person—or the not-so-beautiful, too—would be released with each imaging step taken, appearing as whatever landscape or environment that you could possibly want. And it's limitless, according to your ability to manifest your imaging. So, a lot of people get over there, they have no skills in imaging. It's like people here who have poor imaginations. It's the same thing there. So, it's kind of haphazard, and they sort of go through a lot of chaotic, even kind of funny, things, where they just don't have control over their environment. So, people are educated in many ways, there, on how to gain control over manifesting their environment.

**BOB:** And as you point out, there's a common misconception that most people—well, I shouldn't say most—but many people have where when we transition to this other world, that we immediately are imbued with all this vast knowledge and that we have angelic powers, and that we're all knowing. But that doesn't seem to be the case, does it?

**AUGUST:** No, not at all. That's just kind of a myth or maybe a wish, you know—I wish it could be that way for people. Definitely we're in a better place, so that's a good start, and knowing that and suddenly the realization that you're alive—I've heard this from people that I've talked to over there. They say, "My God, I just couldn't believe I was alive. I was looking at my legs and my arms. I couldn't believe I still had them." Just that kind of joy of being is a good place to start, and already, they're in a much more,

better, positive mental and psychological place than they were when they were in a terrestrial environment. So, people don't have super powers or anything like that. There's a lot more abilities, but you have to learn how to do them.

**BOB:** So, there's definitely learning there, the same as here.

**AUGUST:** Right, yeah. You learn with other people. You have people who are guides and teachers and friends. Lots and lots of people over there to help.

**BOB:** Right, but I think you also mentioned that spiritual beings tend to congregate with people of similar beliefs. So, in other words there are groups of people of like minds, so to speak?

**AUGUST:** Right. That's something that is kind of the Principle of Affinity, or like-attracts-like. So, you see that here on the earth. We tend to want to hang out with people who are most like us, in environments that they like, that we like, that we share in common, and instead of having to try to figure out where we're supposed to go when we're on the other side, we gravitate towards those things. We gravitate towards others who are like us, and Tim has said he's become very surprised, still, at how many people he runs into that are like him. He would never have guessed that they were like him.

**BOB:** People that he knew in the physical?

**AUGUST:** Yeah.

**BOB:** That's interesting. Well, I guess a big question, you know—are the Risen aware of, and do they feel the grief of those that they left behind in the physical?

**AUGUST:** They can—very, very deeply. In fact, they feel—the ability to feel and have emotion is much, much more intense there than here, and even mental pain is much

more intense there. So, to say we've lost someone through transition here on the earth, and they're no longer with us, we're in very deep grief. That's just part of the human experience. They feel that, too. The problem that arises is that it hurts them, just as it's hurting us. It's not helping them in any way. And it's not helping us in any way, either. I do a lot of grief and bereavement work in my practice. To help people process the grief, there's, you know—whether there are stages to it or not, like Dr. Kübler-Ross says, there's a lot of stages to grief. But the idea is—especially in this book—there's a central idea that grief has to change. It has to transform. We don't get over it, we get through it. We move through it, and grief is meant to carry—the feelings of grief, the experience of grief is a process that's meant to carry us away from the original trauma, the original experience, towards something better, which actually is towards where our loved ones are. So, Tim used to say when I—I grieved very deeply when I thought I had lost him forever, when he had transitioned. He could feel my grief so strongly, it was as if I had a headlock on him and just wouldn't let go. Like I just was trying to keep him so close to me from the pain that I was in. And he just finally said to me, "Let go of me so I can stand up straight and see where I'm walking and do what I want to do. I'm not leaving you. I'm going to be right here. Be happy for me." So, it was a lot about me taking care of myself and getting therapy as well, too, to work through my own grief so that I learned how to feel joy, knowing that he was alive, rather than grief with the misbelief that he's no longer accessible to me.

**BOB:** That's interesting. So, you know, very often we say it a lot and we don't know whether we believe it, that our grief could be inhibiting our deceased loved ones in some way, or holding them back, but from what you say, that can be true.

**AUGUST:** Yes.

**BOB:** When you're there, when you're Risen, you're looking at things from a totally different perspective. Obviously, you have the knowledge that you're still alive.

**AUGUST:** Right. Plus now, you have more information—a lot more information than you ever had before. And when we have more information—when we're informed—we tend to calm down. We can see a bigger picture. We can see more things that are going on. On earth, we're still very confined, almost prisoners of our grief, and it feels very dark and heavy and there's no light, and we can't see. We feel very small and helpless and hopeless. They can help us move through that grief. There's ways of connecting with them, so that we can share what they're feeling. Because they want desperately to share with us anything to increase our knowledge, to increase our information, to increase our ability to connect with the universe. And they'll do that if we open up to that.

**PHRAN::** Well then, knowing what you know now, is your belief that as a culture we should—this is something that we should know, that this is something we were meant to know, that the continuation of life is a part of who we are, and that, as a culture, having not learned that, was detrimental to our own survival?

**AUGUST:** Yes, it is. I mean, the fact is, it's not going to change the fact that we're immortal. It's not going to change the fact that we're not going to die.

**PHRAN::** Right.

**AUGUST:** It's just going to be a big surprise for a lot of people. And usually, I've seen people who—I've seen, like, little movies that Tim has played for me of people's arrival over there, who had no belief whatsoever, or almost had kind of an antipathy towards

the idea. It just made them angry—“of course they don’t survive”—that they were just so blown away that they couldn’t stop laughing. They were just laughing, and laughing, and laughing, because there was just so much joy in finally dropping away that disbelief that people carry around with them, like this huge weight. As soon as we let go, things can very much change. And it’s really an internal, kind of private thing. We don’t have to tell people what our beliefs are. We don’t have to confess to them. It’s all internal. So, people would never know, looking at me, that I’m having these incredible experiences while I’m sitting, waiting for a bus to come. It’s very private.

**BOB:** Right.

**PHRAN::** Right, but I do love the way you put it, that you were meant to experience the joy in the knowledge that he was still around.

**AUGUST:** Yes.

**PHRAN::** And that’s a beautiful thing.

**BOB:** You know, one of the themes—I mean, you mentioned in the book that you and Tim exist as intelligent, focused points of light.

**AUGUST:** Mm-hmm.

**BOB:** But, actually focused points of light in an immeasurable constellation of intelligent light. And, you know, light is a constant theme in both scientific and spiritual realms. So, would you say that the Risen world is a world that’s more light-filled than our world? Is that the same as saying it’s of a higher vibration?

**AUGUST:** It’s of a higher vibration, so when you have—well, you know, here on the earth, scientifically, when you have a higher vibration, that increases luminosity. There’s more light. There’s a finer kind of light, and we have seen many different kinds

of light on this earth, including laser, that kind of intensified light. So, yes, it literally is light. The substance itself is light.

**BOB:** Hmm. And I think you even mentioned in the book that the sustenance in the Risen world is light. So, that's—

**AUGUST:** And it really is ours here, too. When you get down onto the quantum levels of reality—and quantum physicists are the ones who are coming around really quickly in terms of understanding that we survive terrestrial death—they're reporting that it's light, and all kinds of light. And they're discovering that light has—acts as if it's intelligent. Like, it behaves, which is very interesting.

**BOB:** Right. So, for those that are still in the physical, I guess it's similar to those in the Risen, in that if we can open our minds and advance our consciousness, then what flows after that is we raise our vibration, so to speak. We become more light-filled, and then we can see and experience more.

**AUGUST:** Mm-hmm. And it circles back to what we were talking about in the beginning, about knowing the differences between are we having a conversation with someone who's transitioned, or are we having another conversation with our own mind. It's that ability to learn to how to separate the two, how to differentiate the two that makes us become more skilled, more attuned. That's what raises the vibration. We're actually becoming more conscious. Consciousness is being raised, because we're learning about how our inner psychology works, how our inner thought processes work. And you see this in all the philosophies and religions, again, that they want you to go within to learn what it's like within. So, you're raising your vibration by getting very quiet, going inside, separating the wheat from the chaff, knowing what's real, what's



not real for you, and it's like they're waiting on the other side. There are people in spirit around us all the time who are just waiting for that kind of chance. When we start glowing a little bit brighter, it makes us easier to see, and they can reach out to us.

**BOB:** We've certainly talked a lot about people who have deathbed visions, and it's quite possible that everybody has one before they pass, whether or not they're able to express it or not. Do people that are transitioning have an increased awareness? Do they get a glimpse of the world that they're going to just before they go, do you think?

**AUGUST:** Not just before they go, but often long before they go.

**BOB:** Ok.

**AUGUST:** Because the physical body is starting to separate from the astral-etheric bodies. Those are the ones that partially accompany the person on their transition. There are many inner-spiritual bodies. As the separation occurs, it's almost—the gross physicality of the material body starts loosening its hold on us, because it's so dense. It kind of keeps us from using our spiritual senses and hearing things and seeing things normally we couldn't normally see or hear. As the physical body starts shutting down, the spirit bodies actually start becoming stronger, and so the person who is in hospice, or transitioning, or dying very slowly or quickly, suddenly starts being able to use their spiritual senses, so they can hear things and see things that most of us who are in the room with them can't see or hear.

**BOB:** All right, so they're becoming more Risen-like. They're getting unencumbered of their physical bodies, I guess.

**AUGUST:** Right, and you can have that even without—people have those same kind of experiences when they use drugs or alcohol or something like that, because it's sending

a signal to the body that the body's starting to shut down from these drugs, or from the alcohol, and then people start becoming much more spiritually sensitive. There's a good reason why they call alcohol "spirits." And people sort of want to replay that, so you get addiction going, where people just return over and over again, and, indeed, you see a lot of addiction in mediums.

**BOB:** Yeah, well that's true, although you make me think, though, that in the near-death experience, drugs seem to inhibit the experience, as opposed to enhancing it or manufacturing it. It's one of the arguments that you can counter the skeptical—

**AUGUST:** Right. Well, in the way, like an anesthetic literally separates the astral body from the physical bodies, because it's astral body that allows the physical body to feel things, and so if the astral body is separated from the anesthetic the person can no longer feel, and they're asleep, as well.

**BOB:** Right.

**AUGUST:** But, there are side effects which it effects memory. So, people may very well have incredible experiences while they're under the influence of the anesthetic, or under the drug, but when it's out of their body, they can no longer remember it at all. There's just no memory. And that's true—we have these experiences constantly, all day long. We're constantly vibrating in and out of our body, and we're exposed to sights and sounds that probably would be unbelievable if someone told you that you're having it, but there's something I call psycho-spiritual amnesia, which sets in—it's part of the human psychological process, to kind of set it up so that you can't remember these things. I'm not sure exactly why. I have all kinds of theories about that. I go into that in the book, but I'm suggesting that a lot of those drugs may actually do what we say, but

they also inhibit the memory later on.

**BOB:** Well, you're absolutely right, because many of the scientists and researchers we've spoken to that are involved in near-death experience work, tell us the same thing, that some of the studies that they've done and that they've realized afterwards that they were flawed in some manner, because they found that most people, they found that the drug that they administered, for instance, in hard cases, affected memory.

**AUGUST:** Yeah.

**BOB:** They weren't able to tell statistically, how many people had them and how many didn't. One thing you did mention, also, in the book, is that many, or even most, Risen people quickly forget their transition experience. It's so much like birth. Is that by design, do you think? Because of the—it's suddenly traumatic for a lot of people, or it just doesn't mean anything to them anymore, because the physical body becomes so insignificant?

**AUGUST:** Well, it's true for some people. For some people they don't even know that they've transitioned. It's just so easy and so smooth, that there's no bump in the ride. They're *there* and they're not here, and it takes a while for them to understand that a very major change, indeed, has occurred in their existence. Other people arrive with a great deal of trauma. Like in Tim's case, because he was very, very ill for a long time, and developed a lot of illnesses from having AIDS, he woke up very gradually over there, rather than suddenly, and he was in a healing center where they gradually helped him come forward, or rise, very carefully and healing him as he went. This was not a sudden kind of event, so everyone can have a different kind of experience in that way. In terms of remembering it, he probably would've forgotten most of it, but he entered a special

program there to help with this whole thing that orchestrated this book, to help him remember it, and he had to go back and sort of review the experiences, like in these little movies or films, to see what it was like. Most people don't do that, so they don't really remember, or want to remember, what the transition was like anyway.

**BOB:** Tell us a little bit about judgment. You know, we hear of people, especially during NDEs, that have a life review. Once you're transitioned to a Risen state, do you go through this period of self-judgment? I take it that there is no deity that's passing judgment over people, and sending them different places.

**AUGUST:** Yeah, there's no ultimate judge in any way waiting for us when we get there. It turns out we're the worst judges. We judge ourselves constantly, so people still have that tendency to judge themselves, and that can impact very much the way that you Rise and the way that you manifest and the way that you live your life. We're very hard on ourselves, and there are healers there who are standing by, just to kind of help us work our way through judging ourselves less harshly, and learning how to appreciate ourselves a lot more, and I guess you could say that's what the last judgment is. Like suddenly, you realize, "Oh, I don't have to judge myself anymore, and there's no one here who's going to judge me." That, to me, is the last judgment day, when we finally drop the need to judge ourselves anymore. But there are people who will continue to judge themselves and judge others as they go over there, or think that they should.

**BOB:** And you and Tim talk a lot about, in the Risen world, that there are healers and there are helpers and there are teachers, and to many that's a comforting thought, because, especially you take for example somebody that has lost a child and then the first thoughts are, "Oh, my God!", that there are no relatives over there. Who's going to

help them? Who's going to help my child? But from what the descriptions that you give, there seems to be an abundance of help and of people that are of like minds to handle those things.

**AUGUST:** Right, yeah, of course. Obviously, there are lots and lots of children who have transitioned at all stages of life, and so there's plenty of support for them over there. I had a younger brother who died 10 days after he was born from some serious birth defects. This was probably 40-some years ago, and I've been able to stay in touch with him, kind of erratically over these many, many years, and his whole upbringing there is so alien to even my understanding of being raised here, and I'm kind of alien to him. His sense of humor is very different. He doesn't have any fear. He was raised in total love and acceptance. There was never any doubt that he could do anything that he wanted to do. It's just like such a different kind of human psychology that he has being raised there, and very, very happy, and very secure, and I'm very grateful for that kind of connection I still have with him.

**BOB:** Yeah, that's a wonderful blessing. We have been talking with August Goforth. The book is called "The Risen: Dialogues of Love, Grief, and Survival Beyond Death." You can learn more by going to August's website, which is [www.therisenbooks.com](http://www.therisenbooks.com). There is a link on our Forever Family Foundation website, an Amazon link to purchase this book, and it really is quite remarkable—a lot of great insights, and I thank you so much for joining us this evening.

**AUGUST:** You're very welcome.

**BOB:** And I hope that you and Tim can actually come and visit with us again.

**AUGUST:** We'd love to.

**BOB:** All right. Well, thank you so much for being with us, and have a good night.

**AUGUST:** Thank you for having us. Take care. Bye-bye.

**BOB:** Take care. I just wanted to mention again, since Robin has such a long website, our sponsor this evening was Robin Murray. She is a CPA, specialty in estates and her website is [www.robinlynmurraycpa.vpweb.com](http://www.robinlynmurraycpa.vpweb.com). Our guest tonight, he has some fascinating insights into—

**PHRAN::** Particularly because he's lost a brother. He's a psychotherapist. He communicates with the other side. I mean, he's every piece of information you want to have. It's great. And I haven't read the book, I'm ashamed to say—I'm not ashamed to say. I'm catching up with all the other books of guests we've had on the radio show, but I am looking forward reading this one because it sounds so fabulous.

**BOB:** And I like that August does have a good grasp of the science, and, you know?

**PHRAN::** He certainly does, and that makes it important.

**BOB:** Of course, the name you may think is a little unusual. August Goforth is not his real name. He practices under his real name in his professional career, but that was a name that was given to him by the Risen, so he—

**PHRAN::** Tim.

**BOB:** Well, no, not Tim. This was way before, you know.

**PHRAN::** Oh.

**BOB:** He's had many experiences before having the pleasure of meeting Tim. And I'd like to thank everybody for joining us, and would like to remind you that our loved ones are just a heartbeat away.

**PHRAN::** And science is going to prove it.

**BOB:** Goodnight everyone.

