

Sacred Journey of the Peaceful Warrior Study Guide

**Sacred Journey of the Peaceful Warrior by Dan
Millman**

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Contents

| | |
|---|--------------------|
| Sacred Journey of the Peaceful Warrior Study Guide..... | 1 |
| Contents..... | 2 |
| Plot Summary..... | 3 |
| Book 1, Chapters 1-3..... | 4 |
| Book 1, Chapters 4-6..... | 5 |
| Book 2 , Chapters 7-9..... | 6 |
| Book 2 , Chapters 10-12..... | 8 |
| Book 2 , Chapters 13-15..... | 10 |
| Book 2 , Chapters 16-19..... | 12 |
| Book 3 and Epilogue..... | 14 |
| Characters..... | 17 |
| Objects/Places..... | 23 |
| Themes..... | 27 |
| Style..... | 30 |
| Quotes..... | 33 |
| Topics for Discussion..... | 37 |



Plot Summary

Sacred Journey of the Peaceful Warrior is a novel about how Dan Millman realizes his destiny to integrate the Three Selves and ascend to the spiritual level in the Tower of Life. Dan's guide is an ancient-but-young Hawaiian shaman, who urges him to deal with what is directly before him and wait for Spirit to show him The Way. Through often harrowing "revelatory visions," Dan experiences the substance of Mama Chia's teachings and attains oneness with Spirit and the universe.

Feeling like a failure, Dan Millman seeks spiritual rebirth. In Hawaii, he meets Ruth Johnson, who may be his shaman, nearly perishes on a surfboard in the Pacific, and is nursed back to health on Molokai Island by Ruth, who goes by the name Mama Chia. When Dan recovers his strength, Mama Chia puts him in touch with the Three Selves: Basic, Conscious, and Higher, all part of a secret teaching about which few people seem to care.

Mama Chia helps Dan experience his destiny by clearing out the lower floors in the Tower of Life (corresponding to the Hindu chakras). The critical step is the "great leap" between the third and fourth floors, which activates the heart. Dan must develop "eyes to see" and "ears to hear," go easier on himself, and wait for God's time. Mama Chia has premonitions of her approaching death, but she is determined to live until she dies. He finds his heart among the lepers at Kalaupapa. Tens of thousands of "peaceful warriors" walk the earth, like Dan, looking for where they fit in. He will become their teacher.

Knowing she is dying, Mama Chia prepares Dan for his next master, but "House Rules" forbid simply handing out the name and address. It must be found in Dan's "Inner Records," the "universal consciousness" or "journal of Spirit," where everything is written. On a spiritual treasure hunt, Dan understands the mystery at the moment he realizes Mama Chia is dying. He arrives too late to say goodbye. After the funeral, Dan's heart opens and his mind grows silent. He undertakes a 21-day retreat and fast, achieving "clairvoyant sight," visiting other worlds and dimensions. He sees the three selves merge into his own body and ascends into Spirit. Dan believes that everyone trapped in solitude will feel the love and support of Spirit if they open the eyes of their hearts. Seeing that his journey must next take him to Japan or elsewhere in Asia, Dan sails off to set his affairs at home in Ohio before continuing his spiritual quest.



Book 1, Chapters 1-3

Book 1, Chapters 1-3 Summary

On his honeymoon in 1967, Dan Millman feels he has forgotten something important. By 1972, while teaching at Oberlin, his marriage falls apart, and he flies to India, hoping to rediscover his "transcendent sense of freedom," but he feels like a spiritual outsider. Laying over in Hawaii, he remembers the woman shaman/banker that his teacher Socrates once predicts he will meet. Dan takes out an ad in the personals and visits 18 banks. Outside one bank, Ruth Johnson asks if he is all right, invites him home, and uses Socrates' phrase, "Create a nice day." At Ruth's house Dan finds a party in progress and leaves, but finds Ruth has slipped him his ad and directions to go to Makapuu Beach. It seems like the old days.

Book 1, Chapters 1-3 Analysis

Book 1, "Where Spirit Leads," has Dan Millman explaining why he needs to undertake a spiritual quest as prophesied by his old teacher Socrates but long suppressed by everyday life. He feels like a failure. Although he takes care not to denigrate the rich Indian spiritual tradition, Dan feels like an outsider there. On a stopover in Hawaii, he suddenly recalls that he is destined to meet a shaman there and continue his training. Such flashes come to him often in the book. He searches systematically and fails, but the shaman finds him when he has given up. His old intensity returns.



Book 1, Chapters 4-6

Book 1, Chapters 4-6 Summary

Dan finds a surfboard, hides his belongings, and glides out to sea, wondering how long Ruth wants him to float and what the currents being "just right " means. When Dan awakens with no land in sight, he panics, knowing that without sunscreen, food, or water he could die. By night he suffers feverish chills and remorse for trusting Ruth, and by day his skin blisters, his lips crack, and he longs for death. The third night, he is thrown ashore and passes out on Molokai Island. There, a midwife delivers Mitsu Fujimoto's baby and returns to her cabin, where her young assistant and pupil, Sachi, is caring for Dan. Ruth Johnson asks why Dan fails to follow her instruction to take provisions. Dan objects he receives no second page. Ruth explains her dual life on Oahu as Ruth and on Molokai as Mama Chia, and how inexplicable forces have brought them together. She tells him of a bigger picture that will one day let Dan make a difference. Socrates has told him about preparing in order to exert leverage at the proper place and time. Mama Chia intends to prepare him for what comes next. Because Socrates has not told Dan about the Three Selves, Mama Chia explains working with spirits and energies that are invisible to most people, but these energies are not imaginary. Basic Self, Conscious Self, and Higher Self are part of a secret teaching.

Book 1, Chapters 4-6 Analysis

Book 1 concludes with Dan being sent out to sea on a surfboard by Ruth Johnson, nearly perishing, but washing up on Molokai Island, home to Mama Chia, a shaman, who when on Oahu Island uses the name Ruth Johnson. Mama Chia is also a midwife, who is busy bringing a new life into the world while Dan is recuperating from exposure and dehydration. Her young apprentice, Sachi, does a grown-up job of caring for him. The two-story threads are carefully woven together. Mama Chia gives Dan time to recover his strength before announcing he is to begin getting in touch with the Three Selves: Basic, Conscious, and Higher, all part of a secret teaching that few care about and fewer see. Note Mama Chia's wry sense of humor and Dan's unsureness of the relationship. She will never accept credit or thanks in the way that Dan intends but insists that she is merely doing her part, joyfully, for as long as she lives.



Book 2 , Chapters 7-9

Book 2 , Chapters 7-9 Summary

Mama Chia leads Dan to the beach, where she explains that she has been working with his Basic Self (subconscious) to speed his healing. She draws in the sand Leonardo da Vinci's figure of a man in a circle and goes into a deep trance. Dan dozes and sees himself in the circle, rolling into a night forest, where three glowing lights appear. The belly glows red, the head white, and overhead swirl iridescent colors. Fleeing a thunderstorm, the Basic Self becomes a child and the Conscious Self a robot. Dan's consciousness merges with the child's and experiences life through its senses, feeling good and bad but having no sense of beauty or faith. He next enters the robot and sees sterility and grayness. Dan awakens terrified, and Mama Chia helps him see that the bad dream is the mirror of his life. Dan is a self divided, wavering between self-centeredness and detachment, out of touch with his Higher Self. When he admits to Mama Chia that he is drained and depressed, she says that he is on the right track.

Mama Chia rouses Dan after 36 hours of sleep, saying that she has put him in touch with his "Inner Records," and turned the pages for him to read. She advises him to handle what is in front of him and not worry about the future. She tells about her friend, Fuji, whose love is photography, who after 30 years loses everything in a fire, but having learned to see life as beauty and harmony, gets over the loss. Dan is lonely, especially for his daughter, so time with Sachi is precious.

Mama Chia declares that Dan is strong enough to carry her backpack and sets off. Dan laments, knowing that he is supposed to do something but does nothing. He admits that many people are worse off than he. Mama Chia notes that everyone suffers, in different forms; she is here because she believes she can help Dan. No one person can create a building. Socrates has many talents but has not force-fed Dan's psyche, and in a letter predicts that Dan will be hard on himself and excitable. Mama Chia plans to turn Dan's experience into lessons, and then lessons into wisdom. Mama Chia encourages Dan to trust the process of his life and remember the "law of faith," which is the courage to live as though everything happens for one's "highest good and learning." There is never a need to rush. The feeling of stagnation is the soul getting a running start. Dan must realize he is about to make a leap that is simple but not easy. He must back up, see the bigger picture, embrace all three selves in harmony, and climb one step at a time.

At dusk, they enjoy an incredible panorama and camp. Dan talks about death, which has bothered him since the surfboard. He recalls an Oberlin student dying despite prayers. Mama Chia says that God always answers prayers but sometimes says no, as do loving parents. As a young girl she suffered painful physical challenges that she later sees as hidden gifts. The Basic Self uses pain to get one's attention; ignore it and Death is the final message. Being in touch with one's Basic Self and the subtle forces of nature allows "miracles." Trust God but tie the camel, the Arabs say. As they resume walking, she talks about being being sickly as a child, unable to attend school, and hearing from



her father stories about great women. When she is seven, she meets Papa Kahili, a great shaman, who tells her nurturing stories and predicts she will never bear children. At 18, Mama Chia goes to Oahu, finds socializing empty, senses things others do not, and spends time alone. At 19, her parents die, and Papa Kahili adopts her to teach her kanuna ways. When dies, she takes his place and studies midwifery.

In her mid-twenties, Mama Chia is invited to China and meets Socrates. She travels widely in Asia on her way back to Molokai in 1910, eager to perform miracles - but loses faith when she fails to heal a child suffering convulsions. She moves to Oahu, works in a bank, lets herself go physically, and settles into a routine. In 1919, she marries Bradford Johnson. After two miscarriages, they separate. One day, Socrates shows up and she experiences the second great healing of her life. He makes her feel young and beautiful again. They visit Molokai together and Mama Chia sees it through his eyes. When Socrates moves on, she stays with the bank until she retires in 1957. Only in 1967, after receiving a letter from Socrates about Dan does she resume her work as midwife and kahuna.

Book 2 , Chapters 7-9 Analysis

Book 2, "Illuminations," tells how Mama Chia takes Dan under her wing to help him experience his destiny. In the first chapters, she introduces him to the Three Selves and lets him experience how each self approaches the world separately and working together. She has been forewarned that Dan is hard on himself and needs to lighten up. Several times, Dan admits he does not know how to interpret Mama Chia's humor. She begins pointing to the absolute need for a "great leap," a theme that takes up much of Book 2 and occurs also in Book 3. She gives in and summarizes her long life, emphasizing her years of rebellion against her destiny to be a kahuna. She declines to discuss Socrates beyond expressing gratitude for bringing her back to her true path. Her early life shows the tension between the native huna (secret teachings of the shamans) and Christianity. She quotes the biblical "eyes to see" and "ears to hear" many times and appears to appreciate the non-doctrinaire aspects. She says belief and faith have little in common.



Book 2 , Chapters 10-12

Book 2 , Chapters 10-12 Summary

As the crest narrows, Dan fights vertigo, but Mama Chia plunges on, despite her limp. She appears to transform into an "apapane bird" and, laughing, explains that shape-shifting involves transferring consciousness and forming deep empathy and awareness. When Dan calls it a good trick, Mama Chia turns serious and stuns Dan by crushing her semi-wild pet, Redbird. When she throws the lump into the air, however, he is unharmed. Dan dreads what lies ahead. Mama Chia draws the "Tower of Seven Floors" (chakras). It lies within every person, each floor representing an expanded state of awareness, and has its own qualities. The lower three - survival, creativity, and power - belong to the Basic Self. One must clean them before making contact with the Higher Self in the heart, the fourth floor. Mama Chia says that "The Great Leap" is frightful, but above the heart, it becomes "an elevator ride." It is only a question of in what lifetime a human being ascends to the soul.

Dan drifts away to a windy, stark plateau at the base of a white tower. Each window offers a different perspective. The first shows hostility, the second pleasure, and the third order, balance, and creativity. The robot is stuck on the third floor. In the fourth window, Dan sees the diverse peoples of the world, feels compassion, and hears angels sing. As awareness rises through the upper three stories, he feels bliss, but as the elevator drops, jarring him, he knows he must turn on the lights in the lower floors, clear away issues, and accept what is rather than cling to illusions. Mama Chia tells him he does not yet understand the tower, but will soon - after he deals with the darkness.

Dan feels "formless terror" as Mama Chia hurries among gravestones and speaks with new urgency. They stop at a vacant spot, "to confront the darkness of the first floor." Dan asks permission to be here from Lanikaula, who has guarded Molokai for four centuries. Mama Chia says that Lanikaula likes Dan, hands him a shovel, and orders him to dig. Dan's fear deepens and he briefly refuses, but Mama Chia gives him a choice: dig or catch the next surfboard home. When the grave is deep enough, Mama Chia orders Dan to lie down beside it on a sheet. Mama Chia invokes the Great Spirit to protect Dan's soul - and darkness falls.

As Dan's disembodied self levitates onto the shroud-like sheet, Mama Chia assures him his Higher Self is his guardian angel, but he feels alone. He tumbles into the grave and feels terror as dirt rains down. Alone in blackness, Dan goes mad, trying to breathe, and slithering through a narrowing tunnel, relives the childhood horror of being locked in a storage trunk by bullies. Dan squeezes towards a dim light as though being born, pulls free, but faces more: a serpent's mouth, looters, and fire. Dan relives every nightmare. Dan awakens in the grave but not covered with dirt, glad to be alive, but cannot move. A tiger appears, claws at him, and pulls him out of the grave, causing great agony. Dan tries to leave his body as it is being eaten alive. The "ultimate pain" of fear explodes; everything vanishes, and Dan experiences the deepest peace he has ever known.



Book 2 , Chapters 10-12 Analysis

These chapters show Mama Chia as a determined, demanding teacher, and yet enigmatic. She plays a childish trick on Dan as a prelude to teaching him about the "Tower of Seven Floors," shape-shifting, it would seem, into Redbird, and laughing at his dumbfounded reaction. It seems unfair that when Dan complements her on a trick well done, she tells him this is deadly serious, and appears to do something inhuman. A sense of the numinous falls over Dan's narration. Note Socrates' advice: better not to start, but once one starts, see it through. Mama Chia demands: decide this instant whether to go on.

Mama Chia begins explaining the chakras, assuring Dan that every human being eventually ascends to the soul on the seventh level, but not necessarily in a single lifetime. When Dan surveys his own basement, he finds the debris of many lifetimes to clear away. Dan has had such "revelatory visions" with Socrates, but never gets used to them. He sees that he must accept what is rather than cling to illusions. Acceptance begins by asking permission to enter the sacred graveyard. Mama Chia invokes the Great Spirit, who goes by many names, to guard Dan as he enters the basement. Note that she explains the Higher Self in terms of the Christian guardian angel, and Dan, when he feels forsaken, calls out in Jesus' words. He has not shown any interest in Christianity.

The basement-level lesson about survival is tailored to Dan's most horrible nightmares - being buried alive. He recalls the experience in terms vivid enough to make the reader squirm, far more than his descriptions of surviving his ordeal at sea. Dan is relieved to feel himself undergoing a second birth, only to fall into greater horrors. Being delivered from them, he thinks the worst is over, but finds himself prey to a ravenous tiger. Several times he has said that as a gymnast he has known pain and fear, but this exceeds anything in his experience - but so, too, does the feeling of peace when everything disappears.



Book 2 , Chapters 13-15

Book 2 , Chapters 13-15 Summary

Shivering, Dan lies with his head in Mama Chia's lap, having been to his own hell and faced his demons. Dan next finds himself in a meadow, running, and hearing Socrates talk about energy flowing like a river, bringing life or flood. Release can take many forms, but obstructions must be cleared. Wanting a woman, Dan realizes that this level is about relationships. In a cave, Dan feels one with the Earth and with his amplified physical senses. A voluptuous woman falls into Dan's arms, and he allows himself to enjoy "wild, mindless sexual play," embracing life after facing death. Dan turns into a woman making love to a man - himself. At the point of orgasm, the woman disappears. Frantic, Dan wants not to masturbate as he tastes "purity of being," but his Basic Self demands its release. When Mama Chia appears, Dan feels no shame in being naked. She joins Dan in the third floor, high in the mountains, in touch with nature. She feels Dan shape-shift for the first time and confesses being attuned with him in the cave and feeling young again. Everyone experiences second-floor energies differently. It is not just about sex, but about sacred energy. Every day one must choose to master the energy of life or squander it. Sorrow is the shadow side of the second floor as fear is of the first.

Mama Chia leads Dan to a ridge, before explaining that the third level is about power over impulses and desires of the ego. Altruism and love do not yet exist, but one can do for others out of duty and responsibility. The many kinds of love center in sex until the fourth floor. The world mirrors one's level of awareness, and all are self-centered — self makes the difference. Mama Chia gives Dan a task: leap 30 feet across a dizzying chasm to a ledge and doorway on the other side. She insists he can do it but admits that if he fails, he will feel pain and part of him will die. Dan considers that it may be a test of his judgment, but stops thinking when he sees and hears Sachi, clinging to the far ledge and calling for help as the tiger paces nearby. Dan backs up, races, jumps, and wills himself to fly across. He lands hard, pulls Sachi to safety, and passes out. He awakens bruised, but his injuries disappear.

Dan awakens at the burial site. Mama Chia tells him that his psyche rejects the leap. They camp by a waterfall in which Mama Chia tells Dan to meditate if he needs to prove something to himself. Stubbornness keeps him there for hours. Dan sees himself inside the white tower and moves through four scenes that fill him with disgust: an Indian leper, a French drunk, a suburban teen sniffing drugs, and a dying African baby. When he asks what these people have to do with him, Mama Chia pulls him out, gives him food, and admits he has become a human being. He still has much work to do on the lower floors and has touched the fourth floor, but failed to enter. The third floor is an "arena of battle" and "finishing school" for the Basic Self. Dan has shown strong will; his Higher Self is waiting patiently, and the kingdom of heaven is within. People sometimes have gifts due to work done in "past embodiments," and get a "temporary pass" to the upper floors, but genuine masters are aware at birth. Mystical techniques and substances



grant glimpses, but often increase depression. Spirit is everywhere and there are no shortcuts. As floors are cleared, one creates rather than seeks happiness.

The path to the heart lies in serving others, not out of self-interest or social conscience, but because it is pleasurable. Dan's doubts reflect third-floor eyes. He should not be too hard on himself but trust his Higher Self, which has called to him since childhood and brought him to Socrates and Mama Chia. When one is content serving others, one ceases to practice a way and becomes The Way. The Conscious Self evolves into a Higher Self, but is too ecstatic to take notice. Mama Chia reminds Dan of Fr. Damien, Mother Teresa, and Mahatma Gandhi. When Dan asks how he can give things away and volunteer when he has a family to support, she tells him about her early years, filled with guilt for enjoying herself when others suffer. The world needs compassionate people in all walks of life. Not all rich are villains nor all poor saints. Complex karmas are at work. Mama Chia has made peace with being comfortable by trying to be kind to those nearby. As one rises in the Tower of Life, one naturally simplifies and shifts priorities. Dan must honor his process by being gentle but firm with himself. The timing is in God's hands, not his.

Book 2 , Chapters 13-15 Analysis

As Dan's exploration of the Tower of Life continues, the second and third floors are less harrowing. On the second, Dan learns how women feel during sex and loses his sense of shame at being seen naked. He had believed that the second floor is not just about sex, but Mama Chia tells him until he reaches the fourth floor and cleanses his heart, love is largely confined to sex. On the third floor, Dan gets in touch with nature and first experiences rudimentary shape-changing, which grows out of wondering what it is like to be a mountain, a lake, a bird, or a stone, and by resonating with their frequencies.

Dread returns with Dan's first attempt at making the great leap to the fourth floor. He and Mama Chia debate whether willpower can effect the impossible. The tiger reprises his menacing dream role; fear for Sachi moves Dan to make what he rationally knows is a suicidal effort. He survives, but his ego has held him back from entering the heart. A second attempt, under a waterfall, also fails. Mama Chia seems bemused but supportive. The mind flashes that what he finds disgusting will come back later in the novel as proof that Dan has finally ascended.

After holding up great spiritual leaders, Mama Chia (whom Dan numbers among them), talks about a need for balance in life. One must enjoy life while doing good for others. There is some discussion of karma, the belief common to Asian religions, that actions in one life have an effect in subsequent embodiments (i.e., reincarnations, transmigrations, or rebirths). She reiterates: Dan must go easier on himself and wait for God's time. As they talk in these chapters, Mama Chia twice shows premonitions of her approaching death but stops short of talking about it. Dan notices but does not press the issue. The theme builds throughout the rest of the book.



Book 2 , Chapters 16-19

Book 2 , Chapters 16-19 Summary

Mama Chia leads Dan to a small cabin where they talk about how quickly they have gotten to know one another. Mama Chia wants Dan to be grateful to the Source, not to her. She is at high risk for a fatal stroke but intends to live fully until she dies. Dan has given her fun and laughs, and she wants him not to be troubled. Dan considers that Socrates may have sent him to help Mama Chia as well as receive her help. Reminding himself not to act gloomy, Dan accompanies Mama Chia and Sachi to the Fujimotos and feels the nature spirits everywhere. They borrow a truck to go into Kaunakakai to shop. Four Hawaiian punks approach, bother Sachi, and Dan foolishly intervenes. A storekeeper runs "Beer Belly" and his gang off and warns Dan that he has made a dangerous enemy.

As Mama Chia and Dan undertake another hike to Kalaupapa, a settlement of spartan barracks and cottages housing lepers, Dan is afraid, but Mama Chia announces he will help out for a few days. Dan tells her this is not his calling, but she ignores him and warns not to show fear or revulsion. Mama Chia tells Tia, six months pregnant, that she has found a home for the baby that she must give up after birth. Mama Chia learns from these ordinary people who adversity has toughened. Dan resolves to be their friend as well. He is assigned to help clear the garden. Falling into the routine, Dan stops being an observer to become part of the community, and sees Mama Chia's purpose. She looks smug when he extends his visit. Leaving, Dan knows he will miss these people and is overcome with gratitude for Mama Chia, who insists he will one day understand how she loves what she does, serving a higher mission - assisting others through Dan.

Mama Chia and Dan come upon thousands of starfish washed up and dying and rescue as many as they can. Mama Chia declares that she, Socrates, and Dan are not from this planet, but are part of a spiritual family. She sends him back to the dawn of time and space, to see how angelic souls overshadow primitive animals to experience life through them and cannot separate. Two rescue missions fail before the "peaceful warrior" souls agree to endure mortal life for eons, reminding people of who they are. Hundreds of thousands are on Earth, working in all walks of life, feeling like odd-balls, longing for home, but having a mission to teach, lead, and heal. Dan must awaken himself, find the right leverage, and reach out in his own way.

Mama Chia takes Dan to meet Sachi's family, who already knows him from Joseph, who tells about his rebelling against his Basic Self, and working on his "weak links" after having his ass kicked by Socrates for five years. Dan resolves to repair his own family. Both are amazed to be reunited and to have found Mama Chia. Talking about the incident in town, Joseph recommends that Dan study karate with Fuji, but observes that the boys are just bored, frustrated, and down on themselves. Dan walks to the Fujimotos, explains his need to defend himself, and learns Fuji's best move—shaking hands and asking to be friends—before learning to evade punches.



Book 2 , Chapters 16-19 Analysis

Mama Chia tells about her blood clots and belief that death is near. Dan feels guilty at having worn her out, but she is determined to live until she dies. She has a sense about Dan's destiny to teach others, with which he cannot yet identify. Fuji returns to the story in person. On a visit to town, Dan is menaced by bullies as he defends Sachi, to whom he is becoming attached as a surrogate daughter.

Mama Chia takes Dan to Kalaupapa and forces him to deal with his aversion to the unfortunate. She tells him not to give away his aversion by his eyes and encourages him not to just go through the motions because it will be a waste of time. Some background on the leper colony and Fr. Damien is provided. He feels camaraderie and compassion. Dan keeps busy and chatters with people, half understanding. He sees Mama Chia's purpose in bringing him here—his open heart enjoys being of service. Seeing also that a beautiful pond would enhance life here, Dan sketches plans and pitches in, asking Mama Chia for a few more days. She looks smug. Sweating together, the men bond, working on their common goal and Dan knows he will miss them. On the beach with Mama Chia, Dan is overcome with gratitude and hugs her. She insists he will one day understand how she loves what she does. She serves a higher mission—to assist others through Dan. The starfish rescue underlines Mama Chia's philosophy that one must do what one can with what is at hand.

Mama Chia narrates a mythology whereby heavenly beings take on animal bodies (like shape-shifting) and are so attracted to physical life that they cannot separate. Rescue missions are mounted, but this results only in the creation of monarchs, good and bad. A final attempt is made by tens of thousands of volunteer "peaceful warriors," whose mission on earth, throughout multiple embodiments is to teach, lead, and heal. Socrates, Dan, and she are members of this family, and Mama Chia is certain Dan will be a great teacher. She mentions again the need to awaken and learn to use leverage. Book 2 concludes with Dan being reunited with Joseph, whom he had heard is dead, and Joseph shares how he learns to appreciate his Basic Self. Joseph suggests that Dan learn a bit of defensive karate from Fuji, a reticent and humor-filled Mr. Miyagi kind of character in the Karate Kid movies. The strictly pacifistic lesson and \$10 left in Dan's pocket suggest that he will face the Kaunakakai bullies again.



Book 3 and Epilogue

Book 3 and Epilogue Summary

Fuji and Dan panic, finding Mama Chia napping and rehearsing her death. Fuji advises that the best way to win a fight is to lose it. Dan and Mama Chia toast one another with sake and Dan passes out. In the morning, Mama Chia tells Dan he is not "general manager of the universe," explains that "House Rules" forbid handing out where he is to go next; that can be found in Inner Records. Holiness is everywhere, unseen. Dan is almost ready for the leap but cannot rush it. He should not get too attached to any teacher. When a student is ready, a teacher appears, and when Dan's faith in himself is strong enough, he will know. She instructs him to meet her in the forest at sunset.

Dan resolves to use his Basic Self to intuit the meeting place. Rejecting logic, Dan listens to his Basic Self, ignores his Conscious Self and walks like a blind man using inner senses. Successful, Dan is thrilled to realize there is more to the world than meets the eye. He accepts the treasure hunt, but declares Mama Chia is the true treasure. Reminding him that she is here not to be served but to serve, she jots down a puzzle and disappears. Dan takes a moonlit hike to consider the puzzle, and an albatross shows him his destination. He confronts Beer Belly, who intends to pound him into poi and evades every punch, until, seeing things from Beer Belly's perspective, he lets Beer Belly save face. Kimo (Beer Belly) becomes friendly, takes Dan out on his sailboat, philosophizes about the sea, and seems a different person beneath the surface. Dan tells him he can do anything to which he (Beer Belly) sets his mind.

Kimo take Dan to a secret cave in a reef. Not a strong swimmer, Dan is reluctant to follow but does. Swimming into the narrowing tunnel, Dan panics, but feels like a newborn infant when he breaks the surface to breathe. Dan feels safe in a secret clubhouse and, exploring, happens upon a small statue, which Kimo insists he must keep. The swim out is easier, because Dan knows how far it is. That night, Dan gets to know Kimo as a fellow human being. Kimo has felt different his whole life and wondered what he is supposed to do with his life.

Heading back, Dan is sure he has found the treasure. Simultaneously he understands the riddle and realizes that Mama Chia is dying. Begging her to wait, Dan runs but arrives too late. Mama Chia is laid out peacefully. She has left instructions to cremate her in the kahunas' burial ground, and also left a note for Dan: "Among friends, there are no good-byes." Dan feels Lanikaula welcome Mama Chia. Dan lights the pyre and says good-bye, quoting George Barnard Shaw about being thoroughly used up before dying, rejoicing in life for its own sake; one's torch should burn as brightly as possible. Dan's heart is open and his mind silent. Suddenly, Dan hears Mama Chia's voice clearly saying not to cry for she has not died, and he feels how mortality and death are both in the circle of life. He swoons with compassion for all living things.



In an instant, Dan is not on Molokai but in quick succession in a stinking room in India, a gutter in Paris, a Los Angeles bedroom, and an African hut. The sufferers are all Dan's people, who he wants to help. Dan catapults up through his heart into perfect empathy with existence. His body is transparent and radiant. Earth recedes in the vastness of space. Only bliss, reality, and mystery remain. Dan understands the Taoist saying, "He who says does not know; he who knows does not say." Words are nonsense. Dan falls back into space and time at Mama Chia's smoldering funeral pyre. He sits and waits, and at daybreak, Mama Chia appears, translucent, points toward some trees, smiles serenely, and is gone. Dan finds a tiny, dark hut admitting no sunlight, gathers it is a place for retreats and a clear sign. He shuts himself in, lies down, and sees immediately, Mama Chia saying, "Everything is a dream within a dream." He should make his own meaning. Everything will be all right.

Dan waits for clarity, replaying memories and journeys into his psyche. Socrates once called imagination the first step to "clairvoyant sight," so Dan closes his eyes and lets images float by. He dreams vividly, visiting other worlds and dimensions. On the fifth morning, Dan experience lightness and peace. Days pass slowly, never the same. Dan realizes that working together, the Basic and Conscious Selves provide motivation for everything - and cannot turn off the "encyclopedia of metaphysics" that flows, as the three selves merge into his body bringing unity, power, purity, and inspiration to ascend into Spirit. No inner battles remain. He knows he is the Higher Self. As a point of light, Dan watches his awareness and his Higher Self inter-penstrate and feels "ecstatic waves of unbounded love," which he has known since childhood but ignored. An "angel of destiny" brings symbols before Dan pulls back into physical form, highly energized. He scratches a message about "The Way" into the floor.

As pure Awareness, no longer body or mind, Dan can play anywhere in the time and space. He visits his daughter daily. He recalls Mama Chia's teachings about the Three Selves assisting one another and forming a greater whole. Dan sees a monk taking refuge from the weather in a cave, making friends with the bear. Their helping one another is an analogy of the Three Selves. Returning from his inner travels, Dan leaves the hut hungry, feeling new-born, accepting his human condition, and resolving to live until he dies. He thanks Spirit for blessings, big and small. He recalls Aldous Huxley's summary: "Try to be ... a little kinder," and Mama Chia's final words. He weeps and laughs and knows that everyone can feel the love and support of Spirit if they open the eyes of their hearts.

Packing to leave, Dan finds the object taken from Kimo's cave, cleans it, and discovers a kneeling samurai. He dreams of an elderly Asian who he is destined to serve. Dan bids farewells to his friends and sets sail in Mama Chia's boat, watching a glorious rainbow arch over the island, and rides the wave created by a rare humpback whale breaching and slapping the water. Molokai has taught him unexpectedly to discern the invisible world and reject duality. He will return home, put his affairs in order, find the school in Japan, and discover new things, led by Spirit.



Book 3 and Epilogue Analysis

Book 3, "The Great Leap," brings to a dramatic close Dan's spiritual journey on Molokai. Knowing she is dying, Mama Chia prepares Dan for his next master, but "House Rules" forbid handing out the name and address. Inner Records will show him where to go. Holiness, she reiterates is everywhere, unseen. Sure about Dan's destiny, Mama Chia writes out a "koan" (Zen Buddhism riddles used to distract one from normal thinking in order to let something special happen), and Dan discerns in an albatross' flying where he must go. On Kaunakakai, Dan applies Fuji's advise to help Beer Belly save face, and discovers that Kimo has the markings of a Peaceful Warrior.

Swimming into the narrowing tunnel recalls Dan's panic during his first trial, but this time the joy of rebirth is not the prelude to greater horrors. He feels safe, as in a secret clubhouse. He resists temptation by a succubus, recalling his second trial, and understands the mystery at the very moment that he realizes Mama Chia is dying. Of course, he arrives too late to say goodbye. Mama Chia has requested he play a prominent role in her funeral. Her sense of bonding with him is as strong as his with her. Before lighting the pyre, Dan identifies Mama Chia with those who, at the Last Judgment in Christianity, Christ recognizes as having nourished, clothed, and taken him in, in the form of the least of human beings. Dan quoting Irish playwright George Bernard Shaw is one of the only instances in the novel that something seems forced: Millman needs to reinforce Mama Chia's teaching about being thoroughly used up before dying, to rejoice in life for its own sake, and to dramatize the torching of the pyre.

After Mama Chia's funeral, Dan's heart opens and his mind grows silent. He identifies with the four situations that he previously found so revolting, which had caused him to fail to penetrate the fourth floor. Dan undertakes a 21-day retreat and fast, achieving "clairvoyant sight" and visiting other worlds and dimensions. He sees the three selves merge into his own body, ascends into Spirit, and is given symbols of his destiny by an angel and an eagle. It is truly soaring prose. Reiterating Mama Chia's teachings about the Three Selves is useful for the reader but blocks the novel's natural flow, another rarity. It is followed by one of the few extended analogies in the book: the monk, bear, and cave corresponding to Basic, Conscious, and Higher Selves. Dan believes that everyone trapped in solitude will feel the love and support of Spirit if they open the eyes of their hearts. In the brief Epilogue, Dan learns from the statue found in Kimo's cave that his journey will take him to Japan or elsewhere in Asia, and he sails off to set his affairs in order before continuing his spiritual quest. The Preface suggests continuing the saga on page 184 of the Way of the Peaceful Warrior.



Characters

Dan Millman

The author and first-person narrator of this novel, Dan Millman is an ex-gymnast, who marries in 1967 during his senior year at the University of California Berkeley, has one daughter, Barbara, and teaches briefly at Stanford before taking a position at Oberlin College. Earlier, as he describes in his book, *Way of the Peaceful Warrior*, Dan endures a five-year "ass-kicking" from a gas station mechanic/guru, Socrates, who expands Dan's awareness and sends him out to assimilate his teachings.

As this book begins, Dan and Socrates have been out of touch for some time, and Dan has fallen into a comfortable but unfulfilled life. He forgets Socrates' prediction that he will study under an Hawaiian shaman. Dan obtains a summer travel fellowship, hoping to rediscover his "transcendent sense of freedom," but finds "Sacred India" disappointing. He decides to fly home but during a stopover in Hawaii remembers the prediction about the Hawaiian shaman, goes bank-to-bank in Honolulu to find her (recalling she is a banker), and despairs before she, Ruth Johnson, finds him. Ruth gives Dan written instructions about paddling out to sea on a surfboard at night for a test. The second page, telling him to take along water, food, and suntan lotion, are somehow lost.

Dan drifts for days, suffering acute sunburn and dehydration, before coming ashore on Molokai Island. There, he discovers he is being cared for by Ruth, who on Molokai is known as Mama Chia, a shaman and midwife. She had been alerted years ago by Socrates to expect a student, who is hard on himself and excitable. As Dan's strength returns, Mama Chia works to unify Dan's Three Selves, ascend the Tower of Life, and read his "Inner Records," where everything is written. Dan feels guilty to learn she is wearing herself out, knowing that another stroke will kill her. Mama Chia accepts the coming of death, but wants Dan to reach the fourth floor before she goes. Dan is on a spiritual "treasure hunt" when he senses that Mama Chia is dying. He runs through the forest but arrives too late. At her request, Dan plays a prominent role in her funeral, and undergoes a 21-day retreat in a place her spirit indicates. There, Dan experiences all that Mama Chia has told him to expect and becomes one with Spirit. He then leaves Molokai, knowing that his next stop is Japan or somewhere in Asia, after a stop in Ohio to put his affairs in order, just in case.

Mama Chia

Also known as Ruth Johnson on Oahu, Mama Chia is overweight, maternal-looking, and walks with a decided limp using a bamboo cane, a result of a stroke suffered years earlier. She has the same intense eyes as Dan Millman's former teacher, Socrates. Ruth finds Dan sitting dejected outside a bank from which he has been evicted, shares a glass of juice with him, and invites him to visit her house, to talk with her godson, who



wants to attend Oberlin, where Dan teaches. Ruth knows she has seen Dan before and senses he is a good-hearted person but too hard on himself. Ruth slips Dan instructions to find a surf board and ride it out to sea. Somehow, page two, telling him to take food, water, and suntan lotion, is lost.

When he drifts ashore sunburned and dehydrated onto Molokai Island, Dan is carried to a small cabin, and bandaged. He is amazed to see Ruth Johnson as his care-giver. On Molokai, she goes by the name Mama Chia. A large muumuu and backpack are Mama Chia's standard hiking outfit, and she leads Dan around the island, working to unify his Three Selves and ascend the Tower of Life. Mama Chia helps turn the pages, introducing Dan to his "Inner Records," the "universal consciousness," or "journal of Spirit," where everything is written. She tells Dan that she will die soon and works to bring him to the fourth floor in the Tower before dying. Dan reaches this level, but Mama Chia does not live to hear him report it. She dies an hour before he arrives at her cabin and is laid out amidst flowers by her friends. Her last words to Dan are: "Among friends, there are no good-byes." Dan lights the pyre and says good-bye, quoting George Barnard Shaw about being thoroughly used up before dying, rejoicing in life for its own sake; one's torch should burn as brightly as possible. Dan's heart is open and his mind silent. Suddenly, he hears Mama Chia's voice clearly saying not to cry for she has not died, and he feels how mortality and death are in the circle of life. He swoons with compassion for all living things.

Born on Molokai in 1882 to parents who are each part Hawaiian and part Japanese. She is a sickly girl, unable to attend school regularly, so her father tells stories about great women. When she is seven, her Christian parents overcome their reticence to deal with a shaman and call on Papa Kahili, who adopts her after they die and teaches her the huna way. When Papa Kahili dies, Mama Chia takes over his ministry. In her mid-twenties, she is invited to China and travels to the "roof of the world," where she meets Socrates. She travels widely in Asia on her way back to Molokai in 1910, eager to perform miracles - but loses faith when she fails to heal a child suffering convulsions. She moves to Oahu and works in a bank, lets herself go physically, and settles into a routine. In 1919, she marries Bradford Johnson. After two miscarriages, they separate. One day, Socrates shows up and she experiences the second great healing of her life. He makes her feel young and beautiful again. They visit Molokai together and Mama Chia sees it through his eyes. When Socrates moves on, she stays with the bank until she retires in 1957. Only in 1967, after receiving a letter from Socrates about Dan does she resume her work as midwife and kahuna.

Barbara

An extraordinarily pretty and friendly bank teller in Honolulu with whom he feels a rapport, Barbara agrees to a dinner date with Dan Millman at quitting time. He continues on his quest to find the mystery shaman, meets Ruth Johnson, loses track of time, and stands up Barbara.



Sei and Mitsu Fujimoto

A Japanese-American couple living in the deep Pelekunu Valley on Molokai Island, the Fujimotos are old friends of Mama Chia, who is the midwife who delivers their baby, Toby, early in the book. In her early 40s, Mitsu miscarried ten years earlier and is desperate to deliver this child alive. Sei, known as Fuji, works as a gardener/handyman, but his true love is photography. He practices it for 30 years and then loses everything in a fire. He mourns the loss as he had his stillborn child until he realizes that photography has taught him to see life in a different way: as beauty and harmony. It is like the Zen masters telling students that anything they do is to get them across the river; once across, one no longer needs the boat.

Visiting the Fujimoto's home with its beautiful rock garden and vegetable garden, Dan feels nature spirits everywhere. Mama Chia borrows Fuji's truck for a trip into town. As they part, Fuji shakes Dan's hand and offers to help him any way he can. Dan comes asking for karate lessons after being threatened in town. Fuji tries to refer him to a real teacher, shows him his best move - shaking hands and making friends - and then shows purely defensive moves, which suffice for Dan to avoid a beating when he returns to town. On Fuji's advise, that one sometimes wins by losing, Dan lets "Beer Belly" punch him in order to save face in front of his brothers.

Joseph and Sarah

Residents of Molokai Island and close neighbors of Mama Chia, Joseph and Sarah hear about Dan Millman washing ashore in bad condition from their precocious daughter, Sachi, Mama Chia's huna apprentice. When he finally meets Sachi's parents, he is shocked to see an old friend - the owner of a small café in Berkeley, CA, one of Socrates' students, whose tales of Mysore, India, earlier lead Dan there on his spiritual quest. Dan had heard that Joseph died of leukemia. Tall, slim, with a curly blond beard, deep-set eyes, and a crinkled smile, Joseph tells Dan about growing up in the Midwest, running away to Molokai, raising cannabis in the 60s, building furniture, marrying, Sarah, rejecting his Basic Self, and spending all his time communing with his "spiritual being." He is not ready when Sachi is born and goes to Berkeley, CA, where he meets Socrates and starts his café. Joseph feeds Socrates and Socrates turns Joseph's life upside down, kicking his ass for five years. Joseph realizes he should not become a hermit but return to work on his "weak links." Sarah welcomes him back and Mama Chia helps him heal. Dan resolves to repair his own family. Both are amazed to be reunited and to have found Mama Chia. Talking about the incident in town, Joseph recommends that Dan study karate with Fuji, but observes that those boys are just bored, frustrated, and down on themselves. Sarah is rather reserved. Their five-year old son is named Socrates.



Papa Kahili

The powerful shaman on Molokai Island, Papa Kahili helps Mama Chia as a sickly young girl, correctly predicts she will never bear children, and adopts her when her parents die. Having taught her the huna ways, Papa Kahili then dies, leaving Mama Chia his ministry to others.

Kimo

Known as "Beer Belly" from the time of their first violent encounter in Kaunakakai until Dan and he make peace there a few days later, Kimo possesses the Spiritual Warrior's sense of not belonging to this world and having a special purpose. With no education or employment prospects, he and his brothers drink large amounts of beer and terrorize the town. Acting like a tough guy for his gang, Kimo grabs a flower out of Sachi's hair and taunts Dan to take it back from him. Dan pushes him and Kimo trips over a beer can. A storekeeper breaks it up, but Kimo vows, "Next time, bro', you dead meat." Dan returns during his "treasure hunt," uses his newfound karate moves to evade Kimo's punches, but then allows himself to be hit so Kimo can save face. They drink beer together, and Kimo takes Dan out on his sailboat. Kimo leads him on a harrowing swim down a long tunnel into a cave in the coral, where Dan finds a statue of a samurai warrior. Dan tells Kimo he can be anything he wants to be, and Kimo likes the idea of sailing the seven seas.

Lanikaula

The guardian of the sacred cemetery of the kanunas on Molokai, Lanikaula has kept watch since his death four centuries earlier. Mama Chia brings Dan Millman to the cemetery to face his fears by performing an ancient Tibetan ritual. Dan must first ask permission from Lanikaula, who appears fierce but loving, like the Hindu god Shiva. The large Hawaiian smiles, nods, and disappears. The atmosphere changes and Mama Chia says Lanikaula seems to like Dan. When Mama Chia dies, Lanikaula welcomes her body into the sacred cemetery, where she will help him stand guard.

Holly Millman

Four years old as the novel opens, Holly is the daughter of Dan and Linda Millman. When they separate, she remains with her mother. Dan has a hard time saying goodbye to Holly when he flies off to India, promises to send her postcards, and thinks of her often during his spiritual quest.



Linda Millman

Happily living as a stay-at-home mom in Oberlin, OH, Linda senses her husband's discontent and drifts into "more satisfying relationships." They separate and she keeps custody of daughter Holly. Glimpsed only briefly in the book, Linda has a sarcastic air about her.

Redbird

Mama Chia's semi-wild, red-and-white pet 'apapane, Redbird is first introduced to Dan Millman in the Kalanikaula sacred grove. When Dan takes her pretending to shape-shift into Redbird as a good trick, Mama Chia turns serious and appears to crush the bird in her hand. When she tosses it into the air, it is unharmed. Redbird flies in and out of the story several times, and joins in mourning when Mama Chia dies.

Sachiko (Sachi)

Mama Chia's assistant and pupil in learning the kahuna ways, Sachi appears to be about nine years old, with short, jet-black hair and a beautiful smile. She has learned to cook from her father, Joseph, Socrates' former pupil along with Dan Millman in Berkeley, CA. At age four, Sachi asks her newborn baby brother what God feels like, as she is starting to forget. Sachi cares tenderly for Dan when he arrives, sunburned and dehydrated on Molokai Island, and looks in on him from time to time after he recovers. She introduces him to a grumpy frog, and Dan teaches her to do cartwheels. Dan defends Sachi against bullies in town and nearly gets pounded into poi. Sachi is devastated when Mama Chia dies.

Socrates

Dan Millman's former guru in Berkeley, CA, Socrates' name (and nickname Soc) comes up constantly in this book, which dovetails about midway through the Way of the Peaceful Warrior, where Socrates is a major character. A service station mechanic, Socrates teaches that it is better never to begin something, but once one begins, one must finish it. When he sends Dan off to assimilate his teachings, Socrates writes Mama Chia, his former lover, who he met in Tibet, to alert her to watch for Dan. Socrates predicts he will be hard on himself and excitable as she nourishes the seeds that Socrates has sown. Socrates has helped clear away some deep illusions Dan held, made Dad aware Dan is sleeping, and previewed "coming attractions," but could not awaken Dan. The foundation Socrates has laid is shown in Dan finding Mama Chia. Socrates' other former student, Joseph, has heard that Socrates is in the mountains somewhere and does not expect to see or hear from Socrates soon. Socrates' business card reads: "Paradox, Humor, and Change."

Tia

A woman in her thirties, with a crippled hand and bandaged arm, Tia is the youngest person in the leper colony at Kalaupapa on Molokai Island. Six-months pregnant, Tia hugs obese Mama Chia "like two blimps trying to dock." Tia must leave the colony to deliver her baby and then give him or her up for adoption. Mama Chia arranges the adoption near-by so Tia can visit.



Objects/Places

Berkeley, CA

Dan Millman's alma mater, the University of California at Berkeley is where he shines as a world-class gymnast, meets and marries his wife Linda, and joins Joseph as a student of a service-station mechanic/spiritual guru, Socrates.

Honolulu, HI

Dan Millman's stop-over point when returning home from India, Honolulu becomes the beginning point of his spiritual quest. In an out-of-the-way motel, he remembers his teacher Socrates saying that when he is ready, he will meet a banker in Hawaii who is a shaman. Dan begins a systematic search of the 22 banks in Hawaii's biggest city on the main island of Oahu, growing ever more frustrated and disheartened. After being evicted from one, he sits desolately on the sidewalk and is cheered by an elderly lady, Ruth Johnson. She invites him to her suburban house, and as he heads back to the motel, slips him instructions for beginning his spiritual testing.

India

Dan Millman's destination for a summer travel tour, hoping to rediscover his "transcendent sense of freedom," India is a spiritual disappointment. He has heard about Mysore from Joseph, a fellow student of his guru, Socrates. After landing in Delhi during the monsoon season and taking in the colors and scents, Dan visits Calcutta, Madras, and Bombay, but everywhere finds "Sacred India" overburdened with people. He visits numerous yoga schools, sees terrible destitution, and compares that with the grand Taj Mahal in Agra. He learns from sages, treks to Tibet, and sits in caves, meditating. Within weeks, he is dejected and decides to fly home.

Kalaupapa

The leper colony on Molokai, Kalaupapa is where Dan reaches the fourth floor of the Tower of Life, opening his heart to others. Kalaupapa was founded in 1866, when fearful, ignorant people quarantine lepers there and leave them to die. Fr. Damien, comes in 1873 and ministers until his death from leprosy 16 years later. Doctors and priests care for the people currently, but visitors are uncommon. Most of the lepers are full-blooded Hawaiians and Christians. Mama Chia counsels those who believe in huna medicine. Before leaving him alone for a few days to help with the gardens, Mama Chia warns Dan not to show revulsion. Laboring in the fields dawn to dusk, Dan achieves a sense of camaraderie with people he no longer sees as lepers. They are friends. He postpones leaving until they have finished building a pond to beautify the encampment.



Restricted to the compound, the people of Kalaupapa send flowers to Mama Chia's funeral.

Kaunakakai

A town of 2,200 on the southern side of Molokai Island, Kaunakakai reminds Dan Millman of a "false-front Hollywood set" plus wharf. Mama Chia drives him and Sachi there to pick up supplies. Four Hawaiian punks bother Sachi and threaten Dan when he stands up for her. Later in the novel, Dan returns to town, finds the bullies, dodges the ringleader's punches until he is exhausted, and then uses Fuji's wisdom by allowing himself to be hit and thus making a friend. This leads to Dan's visit to a secret underwater cave, where he finds a statue of a meditating samurai warrior, which points to the next step in his spiritual journey.

Makapuu Beach

A stretch of beach at the eastern end of Oahu Island, Makapuu, marked by a lighthouse, is the starting point for Dan Millman's adventures. As ordered by Ruth Johnson in Honolulu, who turns out to be the shaman Mama Chia, Dan finds an ancient Hawaiian-style wooden surfboard in an old shed, hides his belongings in the bushes, and pushes off into the Pacific. Ruth has declared conditions that night "exactly right," but Dan does not know what that might mean. Socrates' old student Joseph, a carpenter on Oahu, retrieves Dan's belongings and brings them to Mama Chia.

Molokai, HI

The Hawaiian island northwest of the big island of Oahu, on which in the 1800s, lepers are exiled and left to die. Molokai is inhabited by native Hawaiians, Japanese, Chinese, and Filipinos plus a small number of American and European tourists and independently-minded nature lovers. It is also home to spirits, legends, and the secret burial place of kahuna kupuas (shamans). Most of the novel takes place on Molokai, and primarily in the secluded Pelenku Valley, a forest reserve.

Dan Millman rides the currents from Oahu Island through the Kaiwi Channel, around Ilio Point, and along the north shore of Molokai past Kahi Point to Pelenuku Valley. In the center of the island, bare lava cliffs jut skyward above thick rain forests. Mama Chia's cabin is about mid-elevation. She and Dan hike to the peak of Kamakau, nearly 5,000 feet high, cross a razorback ridge, and descend into in Kalanikaula, a sacred kukui grove, where Dan receives the lesson of life and death, thanks to Redbird. They also hike the opposite direction to the leper colony at Kalaupapa, where Dan reaches the fourth floor of the Tower of Life, opening his heart to others. Kaunakakai is the local town, where Dan twice faces off with "Beer Belly," the second time seeing him as a fellow human being. Kimo (Beer Belly) then takes Dan sailboating and shows him a secret underwater cave.



Oberlin College

Oberlin College in Oberlin, OH, is an institution of higher learning at which Dan Millman is teaching when he takes a summer's travel leave to visit India. A student who dies there during his tenure leaves haunting concerns about death and prayer in Dan's mind, with which he must deal on Molokai.

Shape-Shifting

The practice that Mama Chia as a shaman claims able to do, shape-shifting means not changing physically into something else, but merging with the spirits of animals, rocks, or water and seeing life from another point of view. After Mama Chia pretends to shape-shift into Redbird, her semi-wild pet 'apapane, she explains that shape-shifting involves a transference of consciousness, forming of deep empathy, and feeling awareness with the other shape. It is not a trick, however, but a matter of life and death. Mama Chia experiences sex along with Dan during his second test through shape-shifting, and observes several instances when he makes tentative attempts. An albatross shows Dan where to go next during his final test, and he finds himself at one with the universe during his 21-day retreat after Mama Chia's funeral.

Stanford University

Stanford University in Palo Alto, CA, is the first college at which Dan Millman teaches after selling insurance in Los Angeles for a while after graduation from the University of California Berkeley.

Three Selves

A secret teaching that few care about and fewer see, the Three Selves had not formed part of the training that Socrates gives Dan Millman prior to this novel. Mama Chia clarifies that invisible does not mean imaginary. On a beach, Mama Chia draws in the sand a crude version of Leonardo da Vinci's figure of a human being inside a circle. Dosing off, Dan sees himself rolls into the forest, glow red in the belly (the Basic Self) white in the head (the Conscious Self), and swirl with iridescent colors overhead (the Higher Self). By becoming part of the Basic Self in the form of a child and the domineering Conscious Self in the form of a robot-computer, Dan sees the two lower selves need one another plus the inspiration of the Higher Self for life not to be shallow and incomplete. Dan realizes he has felt this way for his whole life and it is what he is searching for. After Mama Chia's death and funeral, during his 21-day retreat, Dan sees the Three Selves integrate and he experiences bliss.



Tower of Life

Known to Indian mystics as chakras, the Tower of Life consists of seven floors. It forms the gist of Mama Chia's teaching to Dan Millman. Beginning at the base of the spine and moving upwards, these are: 1) Personal survival (fear; looking out for oneself only), 2) Sexuality/Creativity (sorrow, reaching out), 3) Personal power (anger, discipline/commitment) - at this point, a "Great Leap" is required - 4) Transpersonal love (open heart, compassion/service), 5) Mystical revelation (inspiration), 6) Unity (pure light, communion with Spirit), and 7) Transcendence (pure Spirit, no self remains).



Themes

Failure

Oddly, perhaps, in a novel about realizing one's full spiritual potential, *Sacred Journey of the Peaceful Warrior* shows major characters dealing first with failure. Protagonist and narrator Dan, received five years of spiritual training - intensive enough for him to describe it as an "ass-kicking," involving "revelatory visions" that throw him; this is described in a prior book. Having expanded Dan's view of life, Socrates sends him away to assimilate his teaching and prepare for a final confrontation. He predicts that Dan will some day meet a woman shaman in Hawaii, a school of warriors hidden somewhere in Japan or China, and find a lost journal. Instead, Dan gets caught up in a failing marriage, academia, physical lethargy, and a general feeling of malaise - of missing something essential. This novel is about him struggling to reawaken faith. During his training, Dan twice fails to achieve the Fourth Floor in the Tower of Life, the place of the heart, when ego gets in his way.

Socrates' other student in Monterey, Joseph, suffers worse defeats. Thought to be dead, he shows up in Molokai during Dan's spiritual quest. Having always felt like a stranger in his Midwestern home, Joseph, runs away to Asia, settles in Molokai, marries, but finds himself rejecting his Basic Self, and spending all his time communing with his "spiritual being." He is not ready when daughter Sachi is born and flees to Berkeley. Socrates turns Joseph's life upside down, helping him realize that he should not become a hermit but return to work on his "weak links." There, he finds the shaman Mama Chia.

Mama Chia's failures are even more monumental. Adopted and trained as a shaman by Papa Kahili, Mama Chia takes over his ministry when he dies, but after traveling widely in Asia and meeting Socrates, she loses faith after failing to heal a child suffering convulsions. She moves to Oahu, works in a bank, ignores her dreams, lets herself go physically, and settles into a routine. She marries, suffers two miscarriages, and separates from her husband. She retires in 1957, and only in 1967, after receiving a letter from Socrates about Dan does she resume her work as midwife and kahuna. Dan appears in 1972.

Fate/Destiny

Dan Millman and Mama Chia find one another because they are destined to. In 1967, Dan's teacher and Mama Chia's one-time love, Socrates, writes her to expect him, but with no more detail than that Dan is too hard on himself and predicting he will be excitable as she nourishes the seeds that Socrates has sown. Socrates has helped clear away some deep illusions, made Dan aware that he is sleeping, and has previewed "coming attractions," but could not yet awaken Dan. The foundation Socrates has laid is shown by Dan finding Mama Chia in Honolulu five years later.



Dan in 1972 needs spiritual renewal, fails to find it in "Sacred India," and recalls on a layover in Honolulu Socrates' comments about some day meeting a woman shaman in Hawaii. He vaguely associates her with banking. Taking out an ad in the personals and going bank-to-bank to talk with female employees, Dan is discouraged to the point of flying home. Mama Chia (using her city name, Ruth Johnson), finds Dan sitting forlorn outside a bank, asks him if he is all right, feels she knows him from somewhere, and invites him to her house. There, she gives Dan his want ad (a section of the paper she rarely scans) and instructions about paddling out to sea on a surfboard, saying currents are "perfect." Somehow, the second page, telling him what to take on his voyage, gets lost and Dan nearly perishes.

He washes up on the portion of beach on Molokai that Mama Chia expects, and she nurses him back to health. She begins his grueling formal training, knowing that for her death is near. As she prepares him for his final test, Mama Chia explains that when he is ready for the next teacher, a teacher will appear - anywhere he is. Holiness is not confined to Tibet. She cannot, however, give him a name and address of a guru, as that is against the "House Rules" of spiritual teachers. Instead, she helps him get in touch with his "Inner Records," the "universal consciousness" or "journal of Spirit," where everything is written. Above all, Dan must wait for Spirit's good time, for the currents of karma, particularly for "peaceful warriors," is quite complex.

Love

Love is found throughout Sacred Journey of the Peaceful Warrior, breaking down, as in Dan and Linda's marriage, when he becomes too involved in academia and depressed, and she finds other love interests. Paternal love is shown enduring in Dan's constant thoughts about his daughter, Holly, who he leaves behind in Ohio. A special spiritual love develops quickly between Dan and Mama Chia, the shaman who nurses him back to health on Molokai and undertakes to complete the training he received in California from Socrates. This guru lets him hug her affectionately, which Socrates apparently does not.

Love is also a major focus of Mama Chia's "curriculum" for Dan. It resides at the fourth floor in the "Tower of Life," Mama Chia's term for the "chakras" found in Asian religions. On the first three floors, love equates with sex, because the world mirrors one's level of awareness. The lowest floor deals with personal survival, fearfully looking out for oneself. The second is about sexuality and creativity, as the person reaches out to embrace life and finds energy. The third floor is about personal power and learning discipline, commitment, and willpower. As these floors are cleaned of old issues and the associated emotions of paralyzing fear, sorrow, weakness, and anger are dealt with, one becomes ready for a "Great Leap" to the fourth floor — "Transpersonal Love," where the heart opens and the ego steps aside. One feels compassion and seeks to serve others.

Dan fails twice to make the leap. He is first inspired to try when he sees Mama Chia's assistant, Sachi, who becomes a surrogate daughter to him, clinging to a ledge and



calling for help as a tiger paces nearby. Dan wills himself to fly, is injured landing, saves Sachi, but does not attain love. A second failure comes when he is transported to four scenes of human horror in various parts of the world and is repulsed. Mama Chia cures Dan and helps him make his leap by dropping him off in a leper colony to help in the garden. Dan's fears of the disease are intense and he insists that this kind of social work has never been his forte - no matter how noble he may consider it in others. By the end of his stay, Dan has learned to see the lepers as fellow human being and stays a few extra days.

At Mama Chia's funeral, Dan revisits the four scenes that earlier horrify him and identifies in each case with the caregiver: caring for an oozing leper, carrying a foul drunk to an ambulance, commiserating with a guilt-ridden teen doing drugs, and bringing water to a dying African baby. During the retreat he makes after the funeral, Dan rides the "express elevator" Mama Chia has predicted from the fourth floor to the seventh, Transcendence, where the Higher Self radiates love and fills the Conscious Self with light.



Style

Point of View

Sacred Journey of the Peaceful Warrior by Dan Millman is told in the first person past tense as though it were a memoir. The Afterword makes clear that it is a work of fiction based on certain events in his spiritual quest. Rather than write a didactic book about the Hawaiian kahunas and the Three Selves, he decides to construct a novel set on Molokai and create a teacher, Mama Chia. It fits into Millman's first book, *Way of the Peaceful Warrior*, at page 184, but can be read on its own, after the reader is oriented through the contents of the Prologue.

Dan narrates briefly how his life has gotten off-track and how he takes a summer off teaching to rediscover his "transcendent sense of freedom." Dan finds "Sacred India" disappointing, and during a stopover in Hawaii, remembers the shaman that his teacher, Socrates, predicts he will someday meet. He tells of taking out a personal ad and going bank-to-bank in Honolulu to find her (recalling she is a banker) and despairs before she, Ruth Johnson, finds him. Impulsively, Dan floats out to sea on a surfboard, endures days without water under a broiling sun, wills himself to survive, is dumped unconscious on Molokai Island, and is nursed back to health by Ruth, whose local name is Mama Chia. She is Socrates' former lover and has been waiting for Dan.

Much of the book consists of Mama Chia explaining to Dan the mysteries of the Three Selves and the Tower of Life, common elements in Asian philosophy. With a combination of humor and dead seriousness, she guides him along. Her touch can put him into trances in which he experiences the substance of her teachings, but his psyche prevents him from reaching the level of the heart, the point at which everything will become clear.

Mama Chia dies just as Dan begins to find understanding. After her funeral, he undergoes a 21-day retreat and total fast in which he rapidly attains total understanding, unity with the universe, and clairvoyance. He understands that this is possible for all human beings, with whose sufferings he has come to identify. Dan is ready to move onto the next phase, whatever it is. The Preface suggests that the continuing adventure picks up in *Way of the Peaceful Warrior*, at page 184.

Setting

Sacred Journey of the Peaceful Warrior swiftly summarizes Dan Millman's life in Berkeley, Los Angeles, and Palo Alto CA, and Oberlin, OH, where in 1972 his five-year marriage falls apart, and he takes a summer off teaching to rediscover his "transcendent sense of freedom." Dan describes a few locales in "Sacred India," which he finds disappointing and heads home. During a stopover in Hawaii, he remembers the shaman that his Berkeley teacher, Socrates, predicts he will someday meet. Dan searches in



Honolulu without success and is sitting on the sidewalk in a quandary when Ruth Johnson finds him. She sends him out to sea on a surfboard as an ill-defined spiritual test, and he spends several harrowing days, suffering sunburn and dehydration. Being lost in the mid-Pacific is vividly described.

Dan washes up on Molokai Island, northwest of Oahu, and is carried into lush Pelenuku Valley. On Molokai, Ruth is known as Mama Chia, and serves as a shaman and midwife. Most of the novel takes place on Molokai. Mama Chia and Dan hike to the peak of Kamakau, nearly 5,000 feet high, cross a razorback ridge, and descend into in Kalanikaula, a sacred kukui grove, and in the opposite direction to the leper colony at Kalaupapa, made famous by Fr. Damien. Dan describes the beauties of nature in this tropical paradise, as he climbs the Tower of Life to the fourth level, where his heart opens to others. In the town of Kaunakakai, Dan twice faces off with "Beer Belly," the second time seeing him as a fellow human being. Kimo (Beer Belly) takes Dan sailboating and skindiving to see a secret underwater cave.

During his travels with Mama Chia and particularly after her death and cremation, Dan travels outside himself to the far reaches of time and space, seeing the mythical creation of the universe and the advent of humankind. Twice he ranges to India, France, Los Angeles, and Africa, the first time being repulsed by the human condition and the second time identifying and wishing to alleviate all pain and sorrow.

Language and Meaning

Sacred Journey of the Peaceful Warrior is a fictionalized autobiography of a college professor and former athlete, who has received intensive spiritual training but lost his way in the effort to earn a living. When his five-year marriage falls apart, Dan Millman takes a summer off teaching to rediscover his "transcendent sense of freedom" but finds only frustration. On a layover, Dan remembers his teacher Socrates' prediction that he will one day study under a Hawaiian shaman, and he undertakes a frustrating search for her in Honolulu. He describes all of this somberly, but with touches of humor and appreciation for what bits of good he can glean from the experiences. As Socrates has pointed out, Dan is too hard on himself and excitable.

An elderly woman, Ruth Johnson, finds him on the sidewalk and befriends him. Something about her suggests she could be the shaman. Dan follows her instructions, paddles out the sea on a surfboard, and drifts for days wondering how he could be so stupid. He describes the ordeal in painful detail. Washing ashore somewhere and losing consciousness, Dan does not realize he is on Molokai, until Ruth, calling herself Mama Chia and working as a shaman and midwife, explains things to him and undertakes to continue his training, introducing him to the Three Selves and Tower of Life, concepts common to many Asian religions.

Dan relates a series of dreams that Mama Chia triggers in him. His first trial involves being buried alive (a childhood nightmare), a survival siege, and being devoured alive by a tiger. Reading it makes the skin crawl. He next is seduced by a beautiful stranger



and trades places to experience sex as a female. The text is mildly erotic. He twice fails in attempts at reaching the level of the heart. The first time is in an Indiana Jones-like adventure sequence in which the reader pulls for Dan mightily, but the second sees him being repulsed by human suffering. Dan's relationship with Mama Chia and minor characters deepen, and the telling of it is warm and moving. After Mama Chia's death, Dan retreats to a tiny cabin for 21 days of fasting and experiences all the mystical things that she has described. He describes things that cannot be described, allowing the reader to rise with him to perfect unity with all creation.

Structure

Sacred Journey of the Peaceful Warrior by Dan Millman consists of twenty-three generally short chapters consecutively numbered, each titled, and divided into three titled books. The body of the book is preceded by a brief Preface and Prologue ("A Suggestion from Socrates") both setting this novel in the context of Millman's Way of the Peaceful Warrior, emphasizing that this work stands on its own and providing enough background to make it possible. The text is followed by an Epilogue ("There Are No Good-byes"), which could as logically have been designated Chapter 24, and a special Afterword for the revised edition, describing how the work of fiction relates to events in the author's life, acknowledgments, and a brief sketch about the author. Each section and each chapter is headed by an appropriate epigram.

The text moves in chronological order through the events depicted, with appropriate flashbacks to events in the lives of major and minor characters. The movement is seamless and causes no confusion. Book 1, "Where Spirit Leads," consists of six chapters: 1. "Out of the Frying Pan," 2. "The Journey," 3. "Fool's Gold," 4. "A Fire at Sea," 5. "New Beginnings," and 6. "Barefoot on a Forest Path." It summarizes Dan's awakening to a spiritual problem, search in India, brief lay-over in Hawaii that turns into a quest for a shaman, and near-fatal, helpless drifting in the Pacific.

Book 2, "Illuminations," consists of thirteen chapters: 7. "The Three Selves," 8. "Eyes of the Shaman," 9. "A Well-Rounded Woman," 10. "The Razor's Edge," 11. "Tower of Life," 12. "The Jaws of Fear," 13. "Realm of the Senses," 14. "Flying on Wings of Stone," 15. "In the Service of Spirit," 16. "Dark Clouds on a Sunny Day," 17. "Courage of the Outcast," 18. "Illuminations in the Dead of Night," and 19. "Revelation and the Warrior's Way." Forming the bulk of the text, it details Dan's instruction at the hands of Mama Chia.

Book 3, "The Great Leap," consists of four chapters: 20. "Odyssey," 21. "Sunlight under the Sea," 22. "Living Until We Die," and 24. "Lessons of Solitude. The Epilogue, "There Are No Good-byes," could arguably have been designated Chapter 24. This section sees Dan fulfill his mission of learning, even as Mama Chia dies, and leave Molokai for whatever Spirit shows him comes next. The Preface suggests that the reader should continue Way of the Peaceful Warrior, at page 184.



Quotes

"Well then, aloha,' she waved. 'Create a nice day.'
I stopped and turned back toward her. 'What was that you said — Create a nice day?'
'Yes.'
'Well, most people say, Have a nice day.'
'I suppose they do.'
'It's just that an old teacher of mine - he used to say that.'
'Really,' she nodded, smiling at me in a funny kind of way. 'How interesting.'
My reality meter started buzzing; my tongue went a little numb. Was something a little off?
She stared at me again, then impaled me with a look so intense the café disappeared. 'I know you,' she said.
Suddenly, everything grew brighter. I felt my face flush, and my hands started to tingle. Where had I last felt like this? Then I remembered. An old gas station, one starry night."
Book 1, Where Spirit Leads, Chapter 3, Fool's Gold, pg. 21.

"Mama Chia sat against the windowsill and said, 'A few hundred years ago, before the invention of the microscope, almost no one believed in the existence of bacteria and viruses, and so, humanity remained powerless against these unseen invaders. Those who did believe in their existence were labeled 'crackpots.'
'I, too, work with elements invisible to most people - with nature spirits and subtle energies. But "invisible" is not the same as imaginary, Dan. Each new generation forgets this, and so the cycle repeats itself - the blind leading the blind,' she said without a trace of rancor. 'Ignorance, as well as wisdom, is handed down from one generation to the next like a precious heirloom.'
'The three selves - the Basic Self, Conscious Self, and Higher Self - are part of a secret teaching. The secrets have never been hidden, really, but few people are interested, and fewer still have the eyes to see.'" Book 1, Where Spirit Leads, Chapter 6. Barefoot on a Forest Path, pgs. 54-55.

"I appreciated the childlike innocence and instinctive body wisdom of the Basic Self; I valued the reason, logic, and learning abilities of the robot-computer, the Conscious Self. But without the inspiration of the Higher Self, life felt insipid, shallow, and incomplete.
As I realized this, I heard the Higher Self calling me from somewhere in the forest, and I felt an intense longing to merge with it. I recognized this longing as one I had felt for many years, perhaps my whole life. For the first time, I knew what I had been searching for.
"Moments later, I was captured by the Conscious Self again. Trapped within its steel mind, I heard its droning voice, slow at first, then more rapidly playing again and again: 'I - am - all - there - is. The - Higher - Self - is - an - illusion.'
My awareness snapped back into the childlike Basic Self once again. Now all I wanted to do was play, and feel good, and powerful, and secure.
Again, I snapped back into the Conscious Self and saw one reality - the rebounded back into the Basic Self and felt another. Faster and faster, I bounded back and forth



between Conscious Self and Basic Self, mind and body, robot and child, thinking and feeling, logic and impulse. Faster and faster." Book 2, Illuminations, Chapter 7, The Three Selves, pgs. 64-65.

"It is simple; just not easy. But it could be far easier if you weren't still stuck in your drama, so serious. You're like a gnat on a TV screen, Dan - all you see is a bunch of dots. Open your eyes! There is a bigger picture. Each of us has our role to play. You are playing your part to perfection. And when the time is right, you'll not only find your purpose; you'll realize you never lost it. You're searching for your path in life even as you walk upon it. For now, fully embrace all three selves. Let them work together in harmony and cooperation, your head in the clouds and your feet on the ground." Book 2, Illuminations, Chapter 8, Eyes of the Shaman, pg. 79.

"I decided that this failure was a sign that I wasn't meant to heal others; that I had chosen the wrong path. This thought consumed me beyond all logic, and - over the protest of those people I had helped, and in spite of the parents' compassionate thanks for my efforts on behalf of their child - I vowed never to practice healing again. I had lost faith in myself and in Spirit.'

'I moved to Oahu in 1911, just before the First World War, and started working at the bank. As time passed, I had many dreams of the home and work I had left behind. But I ignored them as mere illusions. It's not without a certain irony, Dan, that I - trained in the huna ways— would ignore my own dreams and intuitions. It was not surprising that I developed ...' she looked down and gestured toward her body, 'this ... roundness. I just didn't care enough, or have reason enough, to change. I sank into a secure routine, going through the motions, wearing a smile as I exiled myself from my true life..." Book 2, Illuminations, Chapter 9, A Well-Rounded Woman, pg. 90.

"Is it tame?' I asked, recovering from my embarrassment. 'Can I hold him?'

'I don't know. You'll have to ask him.'

'What am I supposed to do - whistle in bird language?'

She shared a look with the bird, who appeared to roll his eyes in his head as if to say, 'Who is this guy?'

I reached out slowly, and the semiwild 'apapane allowed me to stroke his belly.

'I have to admit, that was a nice trick. You had me fooled.'

Her expression darkened, like the sky overhead, and she stood. 'What we are about to do tonight is not about "tricks,"' she declared, taking the small bird into her hand. 'It's about life and death.' Suddenly, she closed her hand tightly on the bird, squeezing him until he lay still and limp in her hand.

In shock, I stammered, unbelieving, 'How could you?'

'It's also about death and life,' she interrupted, tossing the little bird up into the air, where he spread his wings, flew up into a tree, and started to sing beautifully, undisturbed by a sudden drizzle, and apparently no worse for wear.

The rain would soon pass, but would this sense of dread?" Book 2, Illuminations, Chapter 10, The Razor's Edge, pg. 98.

"The tiger reached down, clamped its jaws on my arm, and dragged my limp form up out of the grave, then began ripping me apart. I'd felt pain before - searing pain - but now I



understood agony.

I tried to go unconscious, to leave my body, to dissociate. But I was attached enough to experience fully the beast tearing open my chest and abdomen, and chewing on my organs.

Shock-borne adrenaline poured through my body. I fell screaming into a cauldron of terror as the huge cat ripped by chest asunder. Then, clamping his jaws around my face and head, the beast tore away part of my face in a seesawing motion, and began to pull my head from my shoulders. Fear is the ultimate pain. It filled my universe, then exploded.

Instantly, the fear, the pain, the tiger, and the universe all vanished. What remained was the deepest peace I had every known." Book 2, Illuminations, Chapter 12, The Jaws of Fear, pg. 117.

"We shared a laugh, and then her smile faded slightly.

'There's something I feel I should tell you, Dan, just in case....' She hesitated for a moment. 'I have trouble with blood clots—a high risk of strokes. The last one gave me this limp, this shaky hand, and some sight loss in one eye. The next one, if it happens, will be fatal.'

She said all this matter-of-factly. I felt a shock pass through my whole body. 'The doctor who originally diagnosed it,' she continued, 'and the specialist who offered the same diagnosis, said I could function normally - except for the usual cautions - but that my life expectancy at this point is very tenuous. There's not much they can do - they give me some medicine, but...'

She sat still, as I absorbed this. I stared into her eyes, to the floor, and into her eyes again. 'Did those usual cautions the doctors told you include not pushing yourself to your limits on endurance hikes?'

Mama Chia smiled at me with compassion. 'You understand why I didn't tell you before.' 'Yes—because I would never have gone.' Feelings of anger, concern, sorrow, fear, tenderness, betrayal, and guilt washed over me.

A heavy silence settled on the room. 'You said the next stroke would be fatal. Don't you mean might be fatal?'

She hesitated, then said, 'I sense I'll be dying soon. I can feel it. I just don't know exactly when.'" Book 2, Illuminations, Chapter 16, Dark Clouds on a Sunny Day, pgs. 150-151.

"We sloshed out into knee-deep surf to go around a rocky point. She took a deep breath and I thought she was going to tell me something. But Mama Chia was reacting to one of the saddest and strangest sights I'd ever beheld: Thousands of starfish, washed up by the recent storm, littered the beach. Beautiful five-pointed stars, pink and tan, lay in the hot sand, drying out and dying.

I stopped in my tracks, awestruck by this massive marine graveyard. I'd read about grounded whales and dolphins, but I had never actually seen one. Now, confronted by thousands of dying creatures, I felt numb and helpless.

But without missing a single limping step, Mama Chia walked over to a nearby starfish, bent over to pick it up, walked to the water's edge, and placed it in the water. She then walked back and picked up another little star, and returned the creature to the sea.

Completely overwhelmed by the sheer number of starfish, I said, 'Mama Chia, there are so many—how can what you're doing make a difference?'



She looked up at me for a moment as she lowered another starfish into the sea. 'It makes a difference to this one,' she replied. Book 2, Illuminations, Chapter 18, Illuminations in the Dead of Night, pg. 173.

"Okay; now I'm gonna show you a very good martial arts movement.' Taking a comfortable stance, he said, 'Copy me.' He let both arms drop to his sides, then began to bend his right arm at the elbow, raising his hand. I did the same. Then he extended his hand forward, toward me. I mirrored each movement as precisely as I could. As I did this, he reached out with that hand and started shaking mine. 'How do you do,' he said, grinning, 'nice to meet you, let's be friends, okay?'

'Fuji,' I said, letting go of his hand. 'Quit playing around; I'm serious!'

'Me, too,' he assured me. 'This is one of my favorite techniques. It's called "making friends." I always teach it first.'

'Then there's more?' I asked, hopeful.

'Sure, but if the first technique works, you don't need any others. I also have a move called "handing wallet to thief." Sometimes avoids pain.'" Book 2, Illuminations, Chapter 19, Revelation and the Warrior's Way, pg. 188.

"My long preparation had brought completion; the three selves had become one. There were no inner battles, no resistance within or without, so that my attention rested naturally and spontaneously in the heart. Whatever thoughts or images arose were dissolved there, in feeling and surrender. I became a point of awareness within the domain of the heart, rising up toward the crown of my head, to a point above and behind the brows.

I felt the healing, loving light of the Higher Self surround me, embrace me, pervading every cell and tissue down to the atomic structure. I heard its call, and felt a bridge of light stretching from that point of awareness that I am to the Higher Self, standing above and behind me. I felt its strength, its wisdom, its tenderness, its courage, its compassion, its mercy. I became aware of its connection to past and future, in the eternal present." Book 3, The Great Leap, Chapter 23, Lessons of Solitude, pgs. 233-234.

"The island began to fade, then disappear under the cover of clouds. A gust of wind filled the sail, and a sweet fragrance perfumed the air. I looked up, gazing with wonder, as flower petals of every color rained down from the sky. Awestruck, I shut my eyes. When I opened them again, the petals had vanished. Had this shower really happened? Did it matter?

Smiling, I gazed out to sea. About a hundred yards away, a great humpback whale, rarely seen this time of year, breached the surface and slapped the water with its magnificent tail, sending a wave to greet me, pushing me onward, sending me surfing, like the ancient Hawaiian kings, toward home. And I knew that, like this small boat, Spirit would carry me, as it carries us all, inexorably, toward the light." Epilogue, There Are No Good-byes, pg. 242.



Topics for Discussion

How does Mama Chia differentiate planning from preparation?

How does it help Dan that Mama Chia is herself a wounded healer?

How does meeting Redbird prepare Dan for learning about the "Tower of Life"?

How is birth used in this novel?

How does Dan's gymnastics background help and hinder him in his spiritual journey?

How do memories of the Oberlin student who died affect Dan's spiritual journey?

Is there any indication that potential "Peaceful Warriors" can rise to spiritual awareness and achieve their destiny without a personal teacher like Mama Chia or dramatic experiences such as Dan survives? Must someone like Kimo ("Beer Belly") await another "embodiment" to find his true course?