

The Tenth Insight: Holding the Vision Study Guide

**The Tenth Insight: Holding the Vision by James
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Plot Summary

This novel is a sequel to *The Celestine Prophecy*, a popular (so-called New Age) narrative of spiritual exploration and enlightenment. At the same time as he searches for a friend and uncovers what appears to be a mysterious, powerful conspiracy, the narrator from the first book expands his spiritual quest, encountering new allies and discovering a new and deeper purpose for his life. As he does so, the narrative explores themes relating to the nature of spiritual enlightenment and the increased personal empowerment resulting from that enlightenment.

The narrative begins with a chapter of exposition, referring briefly to the events of the previous novel and explaining the circumstances that brought the narrator to this new phase of his explorations - the mysterious disappearance of his friend Charlene, with whom he had begun to deepen exploration of the Nine Insights he discovered in the first book. As he prepares to follow Charlene into a valley in the Appalachian Mountains (indicated by a map found at her office as her destination), the narrator encounters David Long Eagle, familiar with the Insights and with Charlene. As the narrator experiences memories of encounters with Long Eagle in a previous life, Long Eagle warns him about the dangers of the valley and instructs him to look for a man named Curtis Webber.

The next day, the narrator begins his journey into the valley, following his instincts deeper and deeper into its wilder heart. At one point, he arrives at a waterfall emptying into a pool, and has a sense of encountering a familiar spiritual presence. He moves himself into a meditative state and encounters Wil, a spiritually enlightened individual from the first book, who tells him he (the narrator) is about to embark on a search for the Tenth Insight and that he (Wil) hopes to be able to help him along. Their encounter (taking place on a higher spiritual energy plane, according to Wil) is interrupted by a tearing, dissonant sound which takes the narrator back to the physical plane.

The next several chapters alternate between the narrator's encounters with other travelers in the valley (the cynical Joel, the nurturing but nervous physician Maya, the angry Curtis Webber) and return encounters with Wil. Each encounter moves the narrator and the other characters closer to an understanding of the Tenth Insight. Together and separately, they all develop awareness that they were connected in a previous existence, and that they all share relationships with the powerful forces of the Birth Vision, the World Vision, the Soul Group, and the group of seven.

Eventually, the narrator, with the help of Webber and Maya, is reunited with Charlene. Together, the four allies develop their intuitions further, even as the tearing dissonance (which Webber terms the Experiment) increases in power and frequency. The allies realize that the Experiment is, in fact, a product of the Fear, the universal human experience of resistance to the sort of change that everyone needs to live through in order to realize enlightenment. The allies make repeated efforts to apply their lessons in order to stop the Experiment, finally succeeding when they realize that its head

scientist, a man named Feyman, is, like them, a member of the mysterious group of seven with the power to bring enlightenment into the world.

After their final attempt at stopping the Experiment is successful, the allies go their separate ways. The narrator and Charlene have one last encounter with Wil, who enigmatically hints that for all three, there are new levels of awareness to explore. The narrator and Charlene, who seem to share some kind of sensual/romantic connection, feel their explorations lie in a different direction from Wil's, but nonetheless end the narrative believing that they will encounter him again soon.

Chapter 1

Chapter 1 Summary

This novel is a sequel to *The Celestine Prophecy*, a popular (so-called New Age) narrative of spiritual exploration and enlightenment. At the same time as he searches for a friend and uncovers what appears to be a mysterious, powerful conspiracy, the narrator from the first book expands his spiritual quest, encountering new allies and discovering a new and deeper purpose for his life. As he does so, the narrative explores themes relating to the nature of spiritual enlightenment and the increased personal empowerment resulting from that enlightenment.

"Imaging the Path" As he stands on the edge of a wide, deep Appalachian valley, the narrator describes the circumstances that brought him there. These include the mysterious disappearance of Charlene, a woman with whom he had been renewing an acquaintance since his return from Peru and with whom he'd been discussing his spiritual experiences there (see "Objects/Places - The Celestine Prophecy and Nine Insights"). He describes how he obtained a mysterious sketch Charlene left on her desk, worked out how the sketch was a map, and traveled to the location the map indicated.

As he reflects on these circumstances, the narrator strikes up a conversation with David Long Eagle, who reveals that he and Charlene, like the narrator and like hundreds of others, were on a quest to uncover The Tenth Insight. Long Eagle also reveals that the valley was, in the ancient lives of his (Native American) people, the setting for countless vision quests and other spiritual encounters. As Long Eagle speaks, the narrator experiences visions of encounters between an apparently enlightened white woman and embittered, angry Native Americans, one of whom (in the vision) appears to be Long Eagle. Meanwhile, the present day Long Eagle is voicing his own bitterness and resentment about the way his people and their traditions have been treated by white men, saying that the bitterness seems to be what's blocking him from realizing The Tenth Insight. Long Eagle also reveals what he knows of Charlene - that he's seen her in the area, that she went into the valley a few days before, and that she's also been seen in the company of a man called Feyman. As Long Eagle speaks, he points out Feyman (a middle-aged man who, at the moment the narrator sees him, is speaking to park rangers). Long Eagle also speaks of an apparent corporate attempt to buy out the valley, of a strange foreboding energy about the place, about the possibility of re-connecting with "the other dimension" through gateways in the valley, and about a strange "dissonant" sound that some people have heard. Finally, he tells the narrator they must go into the valley separately, that to find his way the narrator must trust his instincts (in the way that the other Insights have taught) and watch the animals, to look out for a man named Curtis Weber ... and to be careful not to be caught by park rangers.

Long Eagle goes his own way, and after a night in his hotel mulling the situation over, the narrator carefully sneaks into the park, avoiding the ranger's every step. As he

travels further into the valley, he occasionally hears a "dissonant" sound, experiences feelings of déjà vu, and has powerful visions of a waterfall and pool. As he finds himself "led" by several animals - a noisy flock of crows, a rabbit, a hawk - he experiences several instances of both envisioning and losing track of his image of the waterfall. Eventually he finds his way there, stretches out on a rock, closes his eyes ... and experiences "a particular warmth and regard [he] hadn't sensed in months ... [he] had forgotten its exact feeling and character, although it was perfectly recognizable..." He opens his eyes, knowing whom he's about to see.

Chapter 1 Analysis

This novel is equal parts traditional story and spiritual guidebook, and therefore warrants analysis on both levels.

In storytelling (technical) terms, this section is essentially exposition, defining the circumstances in which the narrative both begins and will unfold. There are several noteworthy elements here. The first is how the narration clearly, and with relative brevity, indicates both what has gone before (i.e., the first book) and its importance, again in terms of both story and spiritual teaching. The second is how it creates a sense of mystery, engaging the reader in the narrator's quest for truth. In this case, there are two different truths - what happened to Charlene, and what is the nature of the Tenth Insight. A related point is the way the technique of foreshadowing is applied. The references to Feyman and Webber, the dissonant sound, the vision of the past encounter between natives and whites, and above all the closing lines of the chapter all foreshadow their reappearance, and their simultaneous significance in the narrative. In other words, they all draw the reader further into the narrative in the same way as the narrator, and presumably the reader, are drawn into the spiritual quest at its narrative and thematic heart. It could easily be argued that the handling of all these elements is at best unsubtle and at worst crude. It could also be argued that the point of the book is not to create a great work of literature, but to create a work of spiritual guidance, which would suggest that the actual writing contained between the book's covers needs to be serviceable, no more - to create the circumstances for the more important spiritual explanation. On that level, the writing and storytelling function adequately.

In terms of that spiritual guidance, the main point to consider here and throughout the narrative is its essential nature, and the manifestations/explanations of that nature. It's important to note, however, that The Tenth Insight (as a narrative) never comes out and re-explains what the first Nine are. There are references to a few of them, but the reader is never given the full list, presumably because the writer assumes the reader already knows what they are from the other book (or the publisher wants the reader to BUY the other book and find out). What the book in general does offer, and this chapter in particular, is an indication of the core teaching of those insights, which is that instinct is a manifestation of spiritual awareness and unique personal truth, and therefore must be implicitly and fearlessly trusted. The author's experience in heading for the falls and in finally reaching them is the first of several manifestations of this particular thematic/spiritual aspect of the narrative.

Chapter 2

Chapter 2 Summary

"Reviewing the Journey" The narrator is happily unsurprised to see his friend Wil. Narration describes how the two of them had met during the narrator's experience in Peru, and how Wil disappeared during that experience. Wil tells the narrator that his disappearance was the result of moving onto another plane of existence with a higher, purer, more attuned sort of energy. He also explains how those experiences led him to realize he was meant to learn more about the nature of existence through applying what he learned in that other dimension to experiences on the physical plane. Finally, he indicates that he has some awareness of the purpose and/or meaning of the Tenth Insight. When the narrator asks why no one has fully come to understand the Tenth, Wil says he isn't certain, but does suggest that it has something to do with the Fear "that arises in a culture that is moving from a material reality to a transformed, spiritual worldview." The narrator asks Wil to help him discover the nature of the Tenth Insight. Wil intuitively that the narrator is looking for Charlene, and tells him that their search for her must begin on a higher energy level, to which they can travel together. The narrator expresses doubts, but Wil reassures him, and together they travel to a new plane of energy.

On that plane, the narrator and Wil experience themselves and each other as luminescent and filled with energy. They watch as a group of similarly illuminated souls arrives and is soon joined by a man who seems lost, but whom Wil says has recently died as the result of a massive heart attack. He and the narrator open themselves to the man's energy, and quickly learn that his name is John Donald Williams. For his part, Williams experiences what Wil calls a "Life Review", the frequently described near-death experience of life flashing before one's eyes. Wil and the narrator go through Williams' Life Review with him, becoming aware of his troubled past and selfish, failed recent life (as a developer of new, corruptive technologies that, Wil says, have come into being as the result of the Fear-driven desire to maintain the materially oriented life). Meanwhile, Williams experiences a vividly narrated flashback to a previous existence in which he, by inaction, enabled a battle between white colonists and natives (the same one envisioned by the writer during his Chapter 1 encounter with Long Eagle). This battle, narration suggests, was driven by the same sort of new technologies and desire for control that Williams constructed in his most recent life. Wil, the narrator, and Williams all relive Williams's experience of deliberately ignoring the pleas of a white woman and large white man to negotiate for peace because of his reluctance to get into trouble with superior officers. All three also simultaneously recall (through Williams) how his past life experience repeated itself in his more recent life - how he had intended to meet with the contemporary incarnation of the large white man, now much younger. This young man "was supposed to awaken and go on to find six others in the valley, forming a "group of seven" who were to come together to understand and repel the Fear, thereby enabling peace.

After Williams and the other souls vanish, Wil and the narrator become uncomfortably aware that the "dissonant sound" is again present, even in this other dimension. They also experience sudden streaks of shadow in the bright whiteness of this new world. As they discuss the meaning of the sound and the streaks, Wil suggests to the narrator that he (the narrator) is to become one of a new "group of seven", adding that the Fear has to be understood before it can be released and the Tenth Insight can come into full existence. Before conversation can go any further, however, a burst of sound and energy pushes the narrator out of the other dimension.

Chapter 2 Analysis

On the level of storytelling, the essential purpose of this chapter (which is, in fact, the purpose of all the chapters in this book) is to draw the reader further into both the story and the thematic, spiritual truths at its core. Here the narrative introduces a character (Wil) who is essentially a guide to both the reader and the narrator and who further defines the objectives/intentions of the narrator/protagonist. In other words, he is a catalytic character, motivating and defining and illuminating the action while participating indirectly in that action. There is also the development of what might be called a parallel narrative or subplot - the deepening of the mystery of what happened during that past encounter between Natives and whites. This subplot functions as all subplots do - to illuminate and define events and/or circumstances in the main narrative, albeit perhaps with more thematic and/or spiritual relevance than most subplots. Perhaps another way to look at it is to suggest that the main plot is, in fact, a literal re-living of the main plot, with understanding of what's going on in the main plot emerging as the result of the characters' gaining awareness of and/or insight into the subplot.

There is also significant foreshadowing in this section, several examples of which occur with the appearance of Williams. One of which is the reference to the concept of the Life Review, which foreshadows the experience of the narrator and other characters with their own Life Reviews. More importantly, the reference to the young man with whom Williams worked (who turns out to be Curtis Webber), and the references to the group of seven and to the Fear, both of which play significant roles in the unfolding narrative.

On the second (spiritual) level of analysis, this chapter introduces the key concepts of the group of seven and the Fear, both of which define and motivate the action to follow. Of the two, the Fear is perhaps the more significant, in that as a concept, its influence (according to the book's spiritual perspective) reaches beyond the boundaries of the narrative and into the way the world functions. It is in many ways a spiritual antagonist, if not THE spiritual antagonist, to the enlightenment sought by the characters and which, according to the narrative, is the fulfillment of the World Vision.

Chapter 3

Chapter 3 Summary

"Overcoming the Fear" There are two clearly defined sections in this chapter. In the first, the narrator encounters Joel Lipscomb, who describes an encounter with a woman who seems to resemble Charlene, who seems in a hurry to get out of the valley, and who speaks at considerable length of his negative judgment towards spirituality. He describes his cynical belief in universal social/legal/political corruption and self interest, as well as his contention that the economy of the world is about to collapse and that nothing good of humanity will survive. He also contends that there are a large number of individuals who believe that society is moving through the End Times as described in the Bible's Book of Revelation, and narrates (in considerable detail) Revelation's description of those Times. As the narrator and Lipscomb converse, they suddenly become aware of the dissonant sound - and, simultaneously, of a pair of gray Jeeps, without Forest Service identification, driving through the valley. When the narrator suggests that both the sound and the jeeps are connected to some sort of "experiment", Lipscomb's desire to leave becomes even more urgent, and he leaves. The narrator, meanwhile, stays behind to look for Charlene. Hearing another Jeep, he runs to hide behind a pile of rocks, but the rocks prove unstable and he falls, experiencing the protection of a blurred white form and only spraining his ankle.

As the Jeep drives off, the narrator becomes aware that he's being watched by "a tall black woman", who introduces herself as Maya Ponder and offers to take a look at his ankle, saying she's a physician. As she and the narrator discuss the narrator's injury, she leads him into a discussion about a different way to perceive pain - as a blockage of energy that can, she says, be healed by redirecting other energies and thinking positively. She also suggests that such the origins of injuries and pain can be traced back to previous experiences of similar pain in other existences. The narrator is at first highly skeptical, but eventually applies some of her techniques and discovers that she's right - he can alter his experience with/of pain by altering both his thought processes and his energy. Further conversation with Maya reveals her awareness of the first Nine Insights, and the complex personal/spiritual journey she is undertaking in order to understand her relationship with healing. She prepares a fire and some food, saying she needs to journey back into town to get some equipment to heal the narrator's ankle. As she walks away, the narrator considers telling her everything he experienced with Wil in the other dimension (including the reformation of the group of seven), but realizes that "tomorrow would be soon enough ... because [he] knew exactly who she was."

Chapter 3 Analysis

On the storytelling level of analysis, the most noteworthy element here is the juxtaposition of two highly contrasting characters - the harsh, cynical Joel and the nurturing, insightful Maya (interesting that the cynic is a male and the nurturer is a

female). The clear intention here, as the narrator himself realizes, is to create a vivid, embodied sense of the tension between what the narrative indicates are the main sources of energy on this plane of existence - the Fear and the desire to evolve. In other words, in this chapter, theme is vividly embodied in both character and action. An ironic piece of foreshadowing, meanwhile, is that Joel's appearance here foreshadows the revelation later that he is, in fact, a member of the group of seven. Other important storytelling elements in this chapter include a deepening of the mystery about Charlene, the relation of the dissonant sound to the adversarial "experiment", and the first appearance of the blurred white rescuing form. This last is particularly important, in that it foreshadows the appearance of other, similar forms throughout the narrative and the indication in the final chapter that uncovering the identity and true nature of those forms (suggested by Wil to be angels) is the Eleventh Insight.

The appearances of Joel and Maya also function on the thematic/spiritual level of analysis, in that Joel (as an embodiment of the Fear) offers a stark view of the manifestations of the Fear's power on the physical plane, while Maya (as an embodiment of enlightenment) offers a clear portrayal of the power of more evolved energy. It's important to note, however, that the narrator (in this chapter) and Maya (in future chapters) both indicate that they can themselves, on occasion, give in to the Fear. In other words, the fact that these two more enlightened individuals still have a long way to go in terms of their spiritual evolution make the secondary thematic point that the journey towards enlightenment is never complete.

Chapter 4

Chapter 4 Summary

"Remembering" The following morning, the narrator wakes and washes in a nearby stream, aware the whole while that there is relatively little pain in his ankle and wondering whether it's because of Maya's healing technique or because it wasn't sprained that badly in the first place. As he washes, he remembers a dream from the previous night, and tries to bring the vision and experience of his dream back to life. He finds himself moving up onto a different plane of energy, where he is reunited with Wil. As he tells Wil the story of what happened the day before, the narrator reveals his belief that Maya is the reincarnation of the woman who tried to make peace between the whites and natives in the Williams dream. Together, Wil and the narrator realize that this new place is a place of dreams, and together they watch as a group of soul entities comes together and surrounds a dreaming man who the narrator recognizes as Joel. While the narrator is unable to understand the images of Joel's dream, Wil does, describing them as images of a war that Joel believes he could and should have prevented. Before they can discuss what they've just experienced in any detail, another dream begins with the same process - a group of soul entities surrounds a dreaming soul, in this case recognized by the narrator as Maya.

Wil narrates what he is able to experience of Maya's dream - it is, he says, a reliving of her Birth Vision, a revelation of her ideal life (her circumstances of birth, the reason those circumstances are perfect for what the soul ideally intends to accomplish in its time on earth) at the time at which she was conceived. He explains to the narrator that the moment of conception, and sexual union in general, is "a holy moment in which a part of Heaven flows into the Earth..." In other words, part of the divine order incarnates into the physical world. Wil and the narrator become aware that as part of her Birth Vision, Maya is recalling the mistakes she made in her earlier incarnation as the frustrated peacemaker in the particular conflict between natives and whites that the narrator repeatedly envisions, and at the same time realizing that her incarnation this time will help her correct those mistakes. Wil also tells the narrator that the souls surrounding Maya's dreaming soul (and the souls surrounding Joel's) are her "soul group", a supportive and like-spirited group of entities who guide and support earth souls as they dream. "When we dream," Wil says, "we reunite with our soul group, and that jogs our memory of what we really wanted to do in our current life situation. We get glimpses of our original intention." Finally, Wil and the narrator realize that Maya is one of the group of seven in Williams's dream, that Joel dream-remembered that he is "to stay and help with the current problem in the valley", and that both have connected with "some kind of larger vision" that is necessary to fully discover if the Fear is to be dispelled. Suddenly the narrator again feels the impact of "the experiment", and is yanked back to the physical world.

Chapter 4 Analysis

Here again the principal storytelling aspect of this chapter is to draw the narrator, and therefore the reader, more deeply into the mysteries at work. Here again there is a deepening of the subplot and a further integration with the main plot (which, in turn, is a manifestation of the narrative's thematic intent), as well as the (probably not surprising) identification of Maya as a member of the group of seven. Here again are important pieces of foreshadowing, in that the identification of the concepts of the Birth Vision and the Soul Group foreshadows later events in which the members of the group of seven experience their own birth visions and encounter manifestations of their own soul groups. And finally, here again the author ends the chapter with an incident and/or situation clearly intended to ignite enough curiosity in the reader to make turning of the page into the next chapter irresistible.

All of these narrative elements also function on the second level of analysis, that of the narrative's spiritual explorations. At this point, it might be valuable to note that some of the concepts explored in this narrative aren't necessarily new. The idea of Birth Vision, for example, as Wil himself explains, is an explanation of commonly reported near death experiences in which a dying individual reports that his/her life has "flashed before her eyes". In the same way, the concept of Soul Group is an explanation of a similarly reported near death experience in which dying individuals experience themselves as being welcomed by a group of unidentifiable but familiar and loving souls. In short, both concepts, like most spiritual philosophies and concepts, can be interpreted as an explanation of what cannot logically and/or scientifically be explained - as a kind of faith or mythology, an explanation for what might very well be unexplainable.

Chapter 5

Chapter 5 Summary

"Opening to the Knowledge" As he recovers from his latest sudden journey from the realm of energy to the physical realm, the narrator encounters Maya, who has come looking for him. As they move into hiding from the suspicious Park Ranger she says is coming, the narrator tells her of his recent experiences, suggesting that he believes she is one of Williams' Group of Seven. Maya reacts with immediate anger and resistance, she doesn't want to get involved. The narrator tries to alter her thinking, but she remains resistant, eventually leaving with some relief.

The narrator walks in the direction of the hum, and soon encounters a large man that he first thinks is David Long Eagle, but then realizes is the man Long Eagle told him about, Curtis Webber. As the two men make camp, conversation reveals that Webber is a scientist, had once worked with the now dead Williams, and feels intensely guilty about his involvement in the research project that he now believes is the science at the core of the Experiment. He explains that he believes certain multinational corporations are experimenting with new, cheap, long lasting forms of energy resulting from tapping into the power of other dimensions, an action possible because of a complex mathematical formula that he bitterly says he helped develop. After realizing that they both know about it and are driven by interest in it, the Insights, the author strives to convince Webber that the corporations are acting as a result of feeling the Fear, and that they themselves (and perhaps Maya and Lone Eagle) are acting in pursuit of a spiritual World Vision. As he speaks, the narrator and Webber both have an experience of smelling smoke, which Webber identifies as coming from the sort of tobacco that Williams used to smoke. At the same time, the narrator experiences glimpses of a shadowy presence.

While he and the narrator are trying to come to an understanding of what that the World Vision might be, Webber suddenly has an intuition of danger. He and the narrator are barely able to escape as a sudden earthquake opens a gap in the earth, which Webber later says he was saved from due to the intervention of a blurred white form similar to that which saved the narrator from the falling rocks. They discuss the possibility that in this case the form was Williams, acting to save Webber's life so he could fulfill his Birth Vision of participating in the Group of Seven. They also discuss Webber's intention to use dynamite to blow up The Experiment, with the narrator arguing that there must be a way other than violence and pleading with Webber to give him some time to find that way. Webber grudgingly agrees and the two men separate, with the narrator heading in a direction that intuition tells him will lead him to Wil.

Chapter 5 Analysis

If a story can be likened to a jigsaw puzzle, the construction of a narrative telling that story can be likened to the careful placement of pieces of that puzzle in order to slowly, tantalizingly, and inevitably fill the reader with the desire to see the whole picture. In that sense, the telling of this particular story functions well, with details of meaning, incident, and relationship complimenting and illuminating each other with highly intriguing results. In this chapter in particular, the reader learns more details about the Experiment, learns that Webber is not only Long Eagle's friend but also the young friend of Williams envisioned in his Birth Vision and another member of the group of seven, and that there is a mysterious World Vision at work behind everything that's going on. In other words, this chapter contains the first narrative hints that the World Vision is, in fact, a key component of the Tenth Insight. Other important narrative elements include a reappearance of the blurred white savior, the cracked-open gap in the earth (which can be seen as a metaphor/symbol for the gap between the Fear-defined protagonists and their goal of enlightenment),

Meanwhile, Webber's Fear-inspired impulse towards violence puts him in the same essential spiritual place as the narrator, Maya, Long Eagle, and Lipscomb. They may all be on their way towards spiritual enlightenment, but there are clear indications that they all have a significant way to go. In this context, the narrative entwines both spiritual and storytelling aspects, as the protagonist(s) encounter internal obstacles that hinder both their outward and inward journeys.

Finally, in terms of the narrative's spiritual/thematic perspective, it's becoming clearer with each passing chapter that, without actually coming out and saying so, perspective is anchored in the concept of destiny - that each individual comes into this existence with a pre-ordained place, purpose and plan. It's also becoming clearer that while the narrative clearly makes the point that that plan doesn't always come to fruition, it also implies that such failure is the result of inability (for whatever reason) to make the choices for the plan to be accomplished ... in other words, because of free will. Yes, the narrative also makes the point that by and large, each soul's preordained purpose remains sub-conscious, and can only be realized through a free-will based decision to cast aside the Fear. Ultimately, however, the narrative does seem to be making the point that the reason humanity exists (the question at the core of every spiritual belief system in history) is to fulfill a prearranged plan. The irony (paradox?) is that this idea is arguably both conservative and traditional, ways of thinking that the narrative clearly portrays as keeping humanity from realizing its spiritual potential. In other words, the narrative and its themes simultaneously embrace and reject the same traditional spiritual concept - that of destiny.

Chapter 6, Part 1

Chapter 6, Part 1 Summary

"A History of Awakening" As he reconnects with Wil, the narrator urges him to help him bring an end to the destructive Experiment. Wil tells him, however, that for an end to come not only to the Experiment but to the fear that brought it into being, further understanding of the Tenth Insight and the World Vision is necessary. The narrator confirms with Wil that the mysterious presence during the conversation with Webber probably was Williams, and then experiences an encounter with his Soul Group, which prompts him to remember a previous life. In this life, narration reveals, the narrator was a monk, initiated into an understanding of the Insights and determined to bring them into the wider experience of the Christian church. While being persecuted, he pretended to have an ankle injury to buy himself more time to write out and distribute copies of the first Nine Insights, but was eventually arrested, imprisoned and executed. He discusses with Wil how the Church's suppression of the Insight-inspired Gnostic Doctrine (that Christ came into this existence to model a way of life that each individual person could/should strive to emulate on his/her own, as opposed to under the domineering guidance of the church) led to the Gnostic Dilemma.

Further discussion is interrupted by the narrator reconnecting with his Soul Group, who this time awakens in him a memory of his first encounter (in his previous existence as a trapper) with Maya and Webber, in which he walked away from their experiences in the conflict between the whites and Natives. During this reconnection, he suddenly becomes aware that Charlene had been present on that occasion as well. She had been "an Indian woman of great power, but often ignored by the envious male chiefs because of her gender." This recollection leads the narrator to realize that he has lived his life in the same way that Williams has - having gone astray from his Birth Vision. This, in turn, leads Wil to realize that individual intuitions and perceptions of destiny are a key part of the Tenth Insight - that they are in fact glimpsed recollections of individual Birth Visions that have, in the moment of birth, gone unconscious.

Chapter 6, Part 1 Analysis

On both the narrative and spiritual levels, this first section of Chapter 6 essentially adds more pieces to the overall narrative puzzle. It develops the sub-plot (the previous life white/native conflict), takes the narrator further into his personal journey, and starts tying some loose ends together (in particular, reiterating Maya's point about healing and energy blockages being related to past experience). Here, and indeed throughout the novel, storytelling can clearly be seen as a function of thematic agenda - what happens happens because the author wants to make his philosophical point. This manifests here perhaps more blatantly and directly from other novels without such overt agendas, but at its core the purpose of storytelling remains the same no matter what story is being told - to awaken some sort of reaction and/or increased insight in the reader.

In other words, the narrative of "The Tenth Insight" takes both the narrator and the reader deeper into what is becoming a carefully entwined blend of story and theme. What happens and how blends with why to create a portrait of existence that might not be entirely new in its core principles but which, it could be argued, IS new in terms of its perspectives on those principles. This idea is supported by the detailed references to, and analysis of, the Gnostic Gospels and the ideas behind them, ideas the narrative refers to later as being early, but rejected, manifestations of the World Vision. As the narrator himself details, the writers of the Gnostic Gospels were eventually and entirely wiped out by the teachers of more traditional Christian thought whom the narrator clearly defines as being motivated by the Fear. The Gospels themselves, while edited out of traditional presentations of the Bible, remained lost but not extinct, and have become the spiritual foundation of much so-called New Age teaching and philosophy.

Chapter 6, Part 2

Chapter 6, Part 2 Summary

"A History of Awakening", Part 2. At this point, the narrator has a vision of "the long saga of human history", reliving it from its earliest evolutionary dawns of consciousness through the gathering of wandering tribes into larger and more civilized communities, the Fear distorting both interpretation of and action upon Birth Visions every step of the way. He describes perceiving the growth of democracy in Ancient Greece, Ancient Hebrew realizations of there being only one God, and Far Eastern realizations of the power of contemplation, enlightenment, and spiritual harmony as important steps towards realizing the World Vision, the Tenth Insight of full connection between human and divine. He describes the teachings of Christ as being the result of an individual coming into the world with full awareness of his Birth Vision, how the spread of the vision-inspired Christian faith eventually gave way to Fear-inspired domination of the church, which was in turn challenged by the awakenings of the Reformation and Renaissance.

The narrator then describes perception of how the power of science began to emerge, again pushing intuition and insight into the background. He also describes how the ideal of unity between physical and spiritual, between individual power and collective grace, was never more present on earth than in the formation of the United States ... and simultaneously, eventually corrupted by the emerging dominance of capitalism, communism, and fascism. He goes on to suggest that in the 1960s, there began to be a breakdown of all the old Fear based structures, with Eastern influences and spiritually enlightened explorations again moving the human race forward to a closer union with the divine. He then adds, however, that the freedom that emerged from those discoveries itself became corrupted into a belief system that all that mattered was desire and its fulfillment, which in turn led to yet another Fear-based resurgence of conservative behavior and constriction of thought and spirituality. This, he comes to believe, solidified fear on BOTH sides of the equation, with each believing that the other was defined by a desire to control at the expense of the other's well being and freedom.

The narrator realizes that throughout the history of humanity and time, no individual came into existence with anything other than the good intentions of his/her Birth Vision, which was in itself a manifestation of the ultimate World Vision - of unity between spirit and body. But before he can fully understand that vision, he is returned to his place with Wil, who confirms his impression that "history has been a long process of awakening", that all humanity has as a guide towards that World Vision is intuition and insight, and that "everyone, and I mean everyone, comes in with the best of intentions." Wil then tells the narrator that before either of them can come to a full understanding of the World Vision and resolve the polarization between the two opposing forces (the Fear and the Enlightenment), they have to come to an understanding of the reality of Hell ... which is where they go next.

Chapter 6, Part 2 Analysis

In short, this part of Chapter 6 is a manifestation of a principle discussed in the Analysis of the first part - specifically, that of looking at old principles and/or circumstances and/or events with new perspectives. In many ways, what's going on here is a form of mythmaking, of creating a spiritual, acceptable, and hopefully peace-achieving explanation of what, in most experiences of being human, is the physically oriented, confusing, and frustration-triggering question of why we're here. The fuller picture of this narrative's perspective on why emerges in later chapters, when a similar vision of/journey into the past leads into a vision of/journey into the future. For now, and to continue the metaphor of the jigsaw puzzle, this section of Chapter 6 puts all the edge pieces in place. The result is a framework for the chunks of the full picture that have been put together so far, and which will start to fit together into the larger whole as the facts and spiritual perspectives of the rest of the narrative come together.

Chapter 7

Chapter 7 Summary

"An Inner Hell" The narrator describes an experience on yet another plane of existence. He and Wil observe a dark, gray/green cloud of energy in which there seems to be vague movement of soul shapes. Before he is able to resist, the narrator describes how he is drawn into that cloud and is immediately confronted by a series of menacing scenarios - a room of drug addicts, a room filled with desperate sexual activity, a confrontation between a paranoid man and what the man describes as a powerful group of power brokers. The narrator recognizes the paranoid man as the military commander who refused to speak with the earlier incarnations of Maya and Webber at the time of the conflict with the Native Americans.

Before the narrator can be drawn any further into the cloud, Wil manages to pull him back and explains that the various scenarios were created by souls that had died but were, for whatever reason, unable to let go of their past lives because of their relationship with the Fear. In other words, they live in a self-imposed, self-created Hell. Wil and the narrator discuss how contemporary socio/political approaches fail to deal with the Fear on the physical plane, and realize that the World Vision/Tenth Insight way to do so is to help troubled, trapped souls remember that they too came into this lifetime with good intentions, and to help them return to those intentions. "...no matter how undesirable the behavior of others is," Wil says, "we have to grasp that they are just souls attempting to wake up, like us."

Another interruption of the Experiment-triggered dissonance jolts them, and they become aware of the spiritual presence of Feyman, the limping man Long Eagle had pointed out to the narrator earlier. Wil and the narrator share in Feyman's Birth Vision, in which he experiences himself as coming into the world to help achieve transcendent energy efficiency. They also experience Feyman's Life Review, in which he is revealed to have been at the same confrontation between whites and Natives as the others, his silence leading to victory for the paranoid man referred to earlier in this chapter, a victory that eventually led to Feyman's destruction. The narrator becomes aware that Feyman could have ended up as one of the hell-trapped souls if it hadn't been for the soul intervention of Lipscomb, someone else who was an aide to the paranoid man in the Native confrontation, who was frightened by his Life Review, and became determined to prevent Feyman from entering his hell. As Feyman's Birth Vision comes to an end, the narrator realizes that part of that Birth Vision included gathering the group of seven, who would share energy with each other, draw together their various Soul Groups, and in doing so draw closer to realizing the World Vision.

As they move away from Feyman's energy, Wil tells the narrator that their task, rather than destroying the Experiment, is to gather the group of seven, help them release their Fear-based resentments of each other, and start the process. At that moment, the dissonance returns and the narrator is separated from Wil. As he returns to the physical

reality, he becomes aware of Charlene nearby, and that they not only share an energy field, but that they seem close to coming together "into a wave of orgasmic love". Further connection is interrupted by another jolt of the dissonance.

Chapter 7 Analysis

On the narrative/storytelling level of analysis, there is the sense about this chapter that while the pieces of the puzzle are starting to come together, that's all that's going on. There is little feeling of building narrative energy, of momentum, of increasing emotional intensity and/or stakes as the narrator and his story move towards a climax. This may be because the main narrative thrust is coming from energy of exploration rather than confrontation - in other words, the narrator is discovering the nature of his story's central conflict rather than playing out that conflict itself. Yes, the surges of dissonance create a certain degree of conflict and tension, but the narrator here, as in previous chapters, is reacting to that conflict rather than engaging in it, going deeper into what is essentially research rather than taking steps to ensure change. Things actually start to happen to engage the author in confrontation in the following chapter, at which point narrative momentum finally starts to build.

On the spiritual level of analysis, here again there is the sense that there is relatively little that is truly new. Instead, what the author is researching and discovering are old truths recycled here as they have been throughout the centuries. It could be argued that this is part of his narrative and thematic point, that humanity has been aware of the truths being espoused but has been unwilling and/or unable to fully act on them (because, the narrator/author would probably say) of the Fear. Ultimately, however, what Wil and the author preach here is the good old fashioned value of compassion, the faith and trust that whatever someone is doing and/or did, there are good intentions and/or understandable but unknowable reasons why. In other words, pure forgiveness, and pure love.

Chapter 8

Chapter 8 Summary

"Forgiving" As the narrator returns to the physical plane, he becomes aware of an explosion, and almost immediately afterward encounters Webber, who tells the narrator to come with him - he's just blown up an antenna dish that's part of the Experiment. As the two men run away, Webber also tells the narrator that he's seen Charlene being taken into the underground bunker where the Experiment is headquartered, adding that he knows Charlene from their time together at an electronics firm. For his part, the narrator tells Curtis of all his experiences with Wil and Feyman. When they reach the safety of a cave, they have something to eat and become aware of Maya, who is also brought into the cave and who reveals that she was unable to communicate with anyone from the ranger service whom she trusted. There is instant tension between Maya and Webber, leading the narrator to suggest that the two of them have past resentments they need to resolve. As they're beginning to do so, they become aware of Charlene, being marched through the woods by a man with a gun. Webber rescues her, and the four allies - the narrator, Charlene, Maya and Webber - retreat to the cave and discuss their situation.

After Charlene explains how she was manipulated into the valley and into participating in the Experiment by Feyman, the allies discuss, in some detail, the past resentments with each other they believe they need to resolve, and start the process. As they do so, they begin to consciously recollect their Birth Visions and give voice to them, all of which brings their Soul Groups into occasional perceptibility. This leads to a conversation about the nature of Soul Groups - that each group is, and has been throughout time, associated with certain aspects of the human experience. For Maya it's healing, for Webber economics and business, for the narrator facilitation and dispute resolution, for Charlene journalism or inquiry. As they talk, they become aware that the purpose of Soul Groups is to guide individuals on the physical plane into union with and recognition of each other, which in turn unites the various Soul Groups into one larger group, which in turn can and will facilitate growing awareness of the World Vision.

At that moment, the allies feel another surge of the Dissonance, but this one feels more harmonious and balanced, leading Webber to say that the Experiment is almost complete. He starts to head off to do what he can to sabotage it, and in that moment the Soul Groups of the four allies disappear. After some discussion, the four agree to stick together, and set off on the next stage of their mission.

Chapter 8 Analysis

Narratively and spiritually, the energy of confrontation enters the narrative in this chapter with a bang (literally), triggering a very welcome jolt of heightened narrative energy into what has come dangerously close to a textbook-like novel of theory and explanation. As



has been done throughout the novel, pieces of the narrative and spiritual puzzle become even more closely entwined, with the actions of the group in the chapter's final moments providing a fitting, engaging, and effectively externalized manifestation, in action, of spiritual intent. Future chapters reveal that all four of the allies have a way to go, but at least by sticking together they are revealing themselves to be on their way.

Some of the theories expounded in this section are certainly interesting - the idea, for example, that past unresolved conflicts are the source for present tension, and the idea that Soul Groups are unified by what might be described (but which actually aren't) as a talent. It's also interesting that Charlene finally makes an actual appearance, after being only spoken about for so long. It must be noted, however, that she seems to bring into the narrative no conflict whatsoever (other than the brief surge of violent energy associated with her rescue). Webber, Maya and the narrator all bring with them at least some degree of both internal and external conflict. Charlene, on the other hand, comes close to becoming that most dangerous of literary creations, the purely functional, purely good, utterly idealized and profoundly misogynistic damsel in distress. On the other hand, she does bring into the narrative a certain perspective of enlightenment, and in that sense she is as much a symbol as a human being, and in that sense she's perfectly functional - the Holy Grail, the maiden in the tower, the goal of the quest. But as a human being, not so much.

Chapter 9

Chapter 9 Summary

"Remembering the Future" The first part of this chapter narrates the capture and escape of the four allies - as they carefully advance towards the Experiment, they are surrounded and taken into the underground bunker, where they are confronted by Feyman. He recognizes both Curtis and Charlene, who try (along with Maya and the narrator) to convince him to stop what he's doing. Feyman, however, is so focused on the power and reputation he will gain if he is successful that he can't (won't?) listen to them. He orders them to be guarded and then goes to see to the experiment. The allies attempt to recapture the energy they found in the cave, but are unable to do so because of eruptions of energy from the Experiment. Maya panics and runs off, protected from a shot fired by one of the guards by a streak of white light. While the guards are distracted, Charlene also runs off. Webber makes one last effort to convince Feyman to stop, but his efforts are interrupted by another eruption of energy from the experiment. Webber and the narrator seize the opportunity and escape, making their way to the waterfall, where the narrator first re-encountered Wil and where they are reunited with Charlene and Maya, who made their way there instinctively.

At the waterfall, the four allies re-establish their connection with the unified energy they first found in the cave, and together experience a vision of the creation of the world - how matter came into being, evolved into stars and planets, and how "life ... then also moved forward, into greater organization and awareness, as if guided by an overall plan." This plan, the narrator writes, was part of the experience and/or will of souls in the Afterlife dimension who, he adds, had been present in all the various life forms along the road of human evolution.

At that point, the narrative begins a lengthy narrative of humanity's spiritual advancement across history and into the future, describing how it polarized (and is becoming increasingly polarized) into Fear-based groups focused on control and Love-based groups focused on gaining Insight and Enlightenment. The narrator describes the process by which the polarization breaks down, commenting as he does so that the visions described in the Biblical Book of Revelation are to be interpreted symbolically, rather than literally. The result of that breakdown of polarization and movement towards union between the physical and spiritual planes is the realization, by physical and spiritual beings alike, that they're all united in peace and awareness.

The vision is interrupted by the Allies' realization that their immediate responsibility is to bring the process of awakening to Feyman and the others in the valley, a process they see as becoming more difficult as the power of the Experiment increases. Led by Maya, and watched by a group of animals (a rabbit, a crow, a bobcat), the allies hold on to their increased levels of energy and try to defuse the Experiment, but it doesn't work. Trees fall, the earth cracks, and the allies scatter. In a sudden silent stillness, the

narrator makes his way back to the falls, but doesn't find the other allies. Instead, he is grabbed from behind by Long Eagle.

Chapter 9 Analysis

There are three clearly defined sections to this chapter. The first and third continue the process of entwining the novel's narrative and spiritual intent, moving the characters towards confrontations with their external and internal destinies. In the case of the former, this is the confrontation with the Experiment and Feyman, while in the case of the latter, it is the realization of their Birth/World Visions. It could be argued that the narrative treatment of their capture and escape at the beginning seems jarringly casual and underdeveloped, and the explosive failure of their attempts at the end of the chapter is metaphorically heavy handed and ultimately redundant. It could also be argued that while the action of the narrative is all about proving the spiritual value and meaning of intuition and instinct, the repeated coincidences the characters enact challenge credibility. All these points are ultimately moot when considered alongside the author's apparent intention - he is not, it seems, striving to create a logical narrative, but rather to lead the reader into a broader experience of spiritual possibility and understanding.

The lengthy middle section of the book, while undeniably preachy, is a clear explanation of what the author sees that possibility and understanding bringing into being. In other words, the middle section expresses the point of The Tenth Insight, both book and concept - essentially, to bring the human race to life, full life, not just physical life. A key component of this is the specific reference to the Book of Revelation, phrased in such a way as to be a clear rebuttal to those who see/interpret its words and images on a literal level. In other words, the author is clearly making the point in this section, and on some level throughout the entire book, that the transformation of existence as foretold in Revelation will come to pass, but in ways and for purposes far different from any that have been imagined. He is, in short, re-inventing the myth, re-explaining the explanation ... claiming to know that which, it could be quite reasonably be argued, humanity cannot TRULY know. This is why stories like this have to be told, and have BEEN told (as the author/narrator suggests) since the dawn of human consciousness.

Chapter 10

Chapter 10 Summary

"Holding the Vision" The narrator tells Long Eagle everything he's experienced to this point, and Long Eagle reveals that he saw everything that happened at the falls. He connected, he says, with his Soul Group, witnessed his Birth Vision, remembered part of the World Vision, and realized he was one of the Group of Seven. He then tells the narrator that the reason their efforts to stop Feyman didn't work was because the allies didn't hold onto the vision in a way that would help Feyman and the others "wake up".

As they hurry to the falls, Long Eagle and the narrator discuss the presence of animals throughout the adventure, with Long Eagle speaking of how the animals reflect and manifest aspects of the Afterworld and of spiritual, intuitive experiences from which human beings have become disconnected. He adds that when an animal appears to a human being, they do so in order to remind that human being to tap into that particular instinctive ability, citing examples from the narrator's experience with animals throughout the adventure. This leads into a discussion of prayer, and how (in Long Eagle's understanding) prayer is less a reaching for God than a reaching for the World Vision.

Eventually, with the help and guidance of an owl, the allies and Long Eagle reunite at the falls. They continue the process of exploring resentments of other lifetimes, with Long Eagle revealing that he had been full of hatred for all whites, even those such as Maya and Webber had been who tried to help. As he's letting go of those resentments, the Experiment manifests again. The now five allies again raise their energies in an effort to awaken Feyman to awareness of the World Image. As Feyman and two guards appear, the violence to nature around them increases, until Maya realizes that they're trying to push the others away, when what they should be doing is welcoming them into the group, accepting that they too came into this life with good intentions. As she and the other allies change the focus of their energy, the guards leave, both having been visited by swooping jets of white light. Feyman himself appears to be unable to work. The narrator describes Feyman as evidently remembering something important, but then chasing the memory away and shouting at the allies in fear. As Feyman runs away, the allies realize that he is the sixth member of the group of seven, and that the Experiment is, for now, stopped. This realization deepens as later that night and into the following morning, the allies discover that the bunker where the Experiment was taking place is being investigated. Long Eagle, Webber, and Maya decide to try and find someone within the investigating team who will believe their story, while the narrator and Charlene agree they're needed elsewhere. As they move through the forest, they discover Lipscomb, who decides to go down and gather information so he can pass it on to the rest of the world. As he goes, Charlene and the narrator agree that he is the last member of the group of seven.



The narrator and Charlene then encounter Wil, who says he saw everything that happened at the falls, telling them that through the actions of the allies, the energy quality of the entire valley has been raised, making it easier for attuned individuals to recognize each other's spiritual qualities and to see Soul Groups. He sums up the experience of the allies in the valley by describing how they've all become aware of the World Vision, adding that the Tenth Insight is essentially about keeping that awareness fully in mind as the process of bringing that Vision to life continues. The narrator then asks Wil what he knows about the white lights that have repeatedly shown up throughout his adventures. Will says they're angels, beings that respond to "faith and vision" and who "make miracles. They seem to be a mystery even to those in the Afterlife." When Wil comments that he thinks the next level of insight involves understanding the angels, the narrator and Charlene agree that for now, they are meant to go somewhere else. As Wil leaves, the narrator writes that "I was reluctant to let him go, but I remained silent. A part of me realized this journey was far from over. Soon, I knew, we would see him again."

Chapter 10 Analysis

The main storytelling element at work in this lengthy chapter is the sense that it contains its climax, simultaneously narrative and spiritual as the allies connect with what seems to the Tenth Insight's core truth - that even those who seem to live and function within / because of the Fear must be, for lack of a better word, embraced. In other words, the climax of the novel portrays the Tenth Insight in action, rather than in theory, with the central characters coming to an acceptance, understanding and completion of one stage of their spiritual evolution while at the same time standing on the threshold of another.

There is also the sense, however, that narrative movement towards that climax is slowed somewhat, as it is throughout the book, by a diversion into what the author clearly feels is an important spiritual point - in this case, Long Eagle's comments on the relationship between animals and humans.

Is it stereotypical that insight into the human/animal relationship comes from a Native American character, who in many narratives are portrayed as having a "special" relationship with nature? Or is it archetypal? Might it not have more thematic weight and/or depth if the narrator had REALIZED it, rather than having it explained to him as he has had so many things, repetitively and almost tediously, explained to him/preached at him ... and therefore preached at the reader?

Another important element here, again simultaneously narrative and spiritual, is the relationship between the Experiment and nature. As the Experiment (a product and/or manifestation of Fear) intensifies, nature (a product and/or manifestation of spirit and love) suffers physical damage. When the Experiment (and therefore Fear) is shut down, nature (and therefore spirit and enlightenment) intensifies. The symbolic/thematic implication here is quite clear.

Other important narrative elements include several instances of foreshadowing, but in this case they foreshadow not this book but the following one. These include the reference to Lipscomb as a member of the group of seven, the reference to a mysterious shared future for Charlene and the narrator, and above all the reappearances of the mysterious white streaks of energy. The explanation of who/what they are, occurring as it does at the end of the book without offering a lot of detail, is clearly intended to draw the reader's attention into the next book, seemingly an exploration of the Eleventh Insight.

Characters

The Narrator

The narrator (and central character) of *The Tenth Insight* is never identified by name. Intriguingly, there is also almost no reference to the character's gender - in Chapter 1 there is a reference to the narrator having a falling out with a woman named Marjorie, but this might not necessarily be a concrete indication that the narrator is male. If this apparent gender ambiguity was a deliberate choice on the part of the author, it suggests that the thematic message he intends to pass on to his readers is universal, transcendent of gender. It's also possible, however, that this ambiguity is the result of the author's assumption that the reader will in turn assume that the central character is male, perhaps because he himself is male. The connection and the assumption are both natural ones to make, given that that it seems quite clear that the narrator is essentially the voice of the author. In other words, there is the strong sense throughout the narrative that the beliefs held by the narrator, the questions the narrator asks, the answers the narrator provides to other questioners, and the experiences the narrator has are all manifestations of the author's belief system which he is, in turn, teaching the reader. In short, as the narrator explores the manifestations and meaning of *The Tenth Insight*, the author intends the reader to do so as well - he does, after all, in his introduction describe the narrative as a "parable". This is a kind of story, generally with spiritual over/undertones, that makes a point about morality and spiritual perspective by illustrating it through a narrative of other characters, events and circumstances. For further consideration of this aspect of the book, see "Style - Point of View".

The Group of Seven

This refers to six characters encountered by the narrator, all of whom share with the narrator visions/memories of a shared experience in a past life. As the result of the insights triggered by these visions/memories, the narrator and the other six members of the group (David Long Eagle, Curtis Webber, Maya Ponder, Joel Lipscomb, Charlene and Feyman) realize they have both the power and the destiny to change the course of a particular human encounter with the Fear (see "Objects/Places"). This power manifested first in the past during an encounter between Natives and whites during the settlement of the West, but failed. It manifests again in the present over the course of the narrative, as the more enlightened members of the group encounter a misguided effort by Feyman to change the course of humanity's experience with energy transformation. There is the clear sense that the group has gathered in this more recent life to correct the errors of the first attempt, errors which were the result of earthly rather than spiritual experiences. The narrative makes it clear that resolving conflicts and tensions arising from such previous (past life?) errors in judgment and behavior is essential not only for individual well being and fulfillment as defined by the individual's Birth Vision. Resolution of the past is also essential for realization of the larger World Vision. For further discussion of both forms of vision, see "Objects/Places".



David Long Eagle

Long Eagle is a Native American, first encountered by the author in the town outside the valley where most of the narrative takes place. He is the first of the other members of the group of seven encountered by the narrator, but their meeting takes place before either the narrator or Long Eagle has an understanding of what the group is. At first, Long Eagle's attitudes and actions are defined by anger and resentment towards white people who, as he believes, have exploited and corrupted Native culture and spirituality. His attitudes gain more perspective and compassion as he becomes more connected to the insights and the other members of the group. His journey towards a more peaceful confrontation and resolution to the polarization between those empowered by the Fear and those empowered by the Insights can, like those of the others in the "group of seven", can perhaps be interpreted as one of several microcosmic, individual manifestations of the narrative's overall, universal theme.

Curtis Webber

Webber is a friend of Long Eagle's, and another member of the "group of seven". He is encountered by the narrator on his journey into the valley, and is portrayed as being intelligent, impulsive, and prone to violence. Until he becomes fully convinced of the validity of both the Insights and their power, he is determined to halt the Experiment (see "Objects/Places" through physical destruction - he carries with him a supply of explosives. Like Long Eagle and the other members of the group, however, he eventually becomes committed to the idea of more peaceful confrontation with the Fear.

Maya Ponder

Maya is a black woman, a physician exploring the power and uses of non-traditional forms of healing - specifically, the idea that true healing involves movement of energy rather than the swallowing of pills or the cutting of surgery. She is portrayed as compassionate, thoughtful, but prone to sudden and irrational fear. After she learns to manage the fear, however, she is portrayed as being a leader to the others as they learn how to better harness their energies and move onto higher planes of spiritual experience.

Charlene

Charlene is a friend of the narrator's, one who he has recently resumed contact with after a period of non-communication. Their renewed friendship is based on a common interest in the Nine Insights (see "Objects/Places - The Celestine Prophecy") and a curiosity about spiritual growth in general. The narrator's search for Charlene after her mysterious disappearance from her life and work both initiates and anchors the narrative - he remains focused on finding her in spite of his frequent and regular encounters with other individuals and distracting circumstances. There are hints

throughout the narrative that there is some kind of sexual/romantic attraction between Charlene and the narrator.

Joel Lipscomb

Lipscomb is perhaps the least developed, at least in terms of characterization, of the members of the group of seven. In his initial appearance, he is portrayed as deeply cynical about the socio-political-economic ways of the world, an embodiment (at least in the narrator's perspective) of how the Fear manifests in contemporary society. He seems to undergo a process of transformation that occurs outside the main body of the narrative. By the time of his second appearance in the book's final chapter, he has become somewhat more aware of the process of transformation going on around him, and has become willing/able to play at least some small part in conveying information about the insights to the rest of the unenlightened world.

Feyman

Feyman is a shadowy and mysterious figure who appears in the narrative's first chapter as a relatively unobtrusive man, but is later revealed by events to be the mastermind of the Experiment (see "Objects/Places"). If the narrative has an antagonist, Feyman would be it. Like Lipscomb, he is portrayed by the author, and therefore perceived by the narrator and other members of the group of seven, as being trapped by the Fear, to the point when his spirit-inspired ideas and passions have been corrupted into self-importance and hunger for both power and reputation. At the narrative's climax, when the more enlightened members of the group (the narrator, Maya, Webber, Charlene and Long Eagle) attempt to spiritually reach him and awaken him to the World Vision, there is the sense that their efforts almost succeed - Feyman almost stops work on the Experiment. The fear, however, wins out and he vows to continue his work. In this he seems to be an embodiment and/or manifestation of the narrative's thematically relevant contention that the Fear is a very powerful force that cannot and should not be underestimated.

Wil

Wil functions as a guide to the narrator throughout the book, manifesting primarily on the higher spiritual/energy plane of existence that the narrator strives to reach, connect with, and/or understand. There is the very clear sense that he is a more evolved spirit, but at the same time it's also clear that he doesn't have all the answers, just more than the narrator has. He too is striving to understand the Tenth Insight - in other words, his quest simultaneously parallels and illuminates the narrator's. For further consideration of this character, see "Topics for Discussion - Do you think there's significance ..."

Williams

The recently dead Williams appears in the narrative as a trigger for insight gained by the narrator and other members of the group (particular Webber, who knew Williams when he was alive) into the nature of death and the purpose of the group in coming together. He is, in short, a catalytic character, triggering change in other characters and in the narrative without fully entering into it.

The Animals

Animals (particularly birds, but also rabbits and big cats like bobcats) appear at key points throughout the narrative, essentially serving as guides and/or inspiration to the various characters. This, according to David Long Eagle, is their essential function in existence - to serve as guides to human beings to the more spiritual, intuitive sides of themselves that life on this physical plane has drawn them away from.

Angels

On several occasions throughout the narrative, the characters encounter shapeless flashes of clear white light that, in most cases, seem to miraculously rescue them from danger. Only in the last chapter are they identified by Wil as angels, beings of power and love that even those more enlightened souls on the planes of spiritual energy above the physical don't fully understand. Wil's identification of these beings of light as angels, juxtaposed with the narrator's sense that he and Charlene are facing another stage in their journey, make for the very clear sense (apparent to both the characters and the reader) that understanding the nature of angels is to be the Eleventh Insight.

Objects/Places

The Celestine Prophecy

The Tenth Insight is, in fact, the first sequel to another book, The Celestine Prophecy, in which the narrator had his first encounter with a series of Nine (spiritual) Insights written into a mysterious, rumored Manuscript and portrayed as a source of guidance for living a more enlightened life. The Tenth Insight is a continuation of the simultaneously literary and spiritual quest begun in that book.

The Fear

The Fear (capitalized throughout the narrative) is defined by the narrator, by Wil, and the other members of the group of seven, as the fear and resistance to change that manifests when individuals on the physical plane find themselves too comfortable in their present existences to embrace the change offered and promised by the Insights. It's important to note that throughout the narrative, the Fear is repeatedly referred to as at the core of any entrenched thought that restricts freedom of thought, communication and feeling in the name of retaining and/or expanding power and/or control. In other words, it's present (according to the narrative) in both conservatism and liberalism.

The Valley

The valley in which the narrative is set is defined in Chapter 1 as "Appalachian", which places it in Eastern North America.

The Waterfall

Within the valley, there is a waterfall spilling into a clear, fresh pool, which in turn feeds a stream that runs through the valley. Several important spiritual encounters occur in this setting, including the narrator's first encounter with Wil and the final encounter between the members of the group of seven.

The Cave

At various times in the latter part of the novel, the various more enlightened members of the group of seven (the narrator, Webber, Maya, Charlene and Long Eagle) gather in a cave in the valley to discuss their situation and re-encounter their personal and collective truths.

The Afterlife

The term "afterlife" has, over the centuries, come to imply a spiritual realm to which the soul travels after death. In The Tenth Insight, there is instead the sense that The Afterlife is a realm that exists BETWEEN the death of one physical life and the beginning of another. In fact, the term "Between Life" might be a more accurate description. In any case, the Afterlife here is portrayed as a place of great potential for understanding and enlightenment, as well as of being trapped in spiritual, Fear-based falsehoods from which troubled souls have difficulty escaping. Either way, it is a place of great power and transformation, where there are several levels of experience and perception.

Hell

While there is little or no exploration of the nature of a so-called "Heaven" in the narrative, there is an entire chapter devoted to an examination of the nature of Hell, which is here defined as a personal experience of being trapped in The Fear (see above). In other words, Hell (as defined here) is a place of personally imposed and life-specific torture, as opposed to a realm of morality-defined torture imposed by some sort of devil.

Birth Vision and World Vision

A key component of the Tenth Insight, according to the narrative, is developing an awareness of both the Birth Vision and the World Vision. The Birth Vision is, again according to the narrative, the soul's imagining of its life after it enters the physical plane, its self-definition of its spiritual purpose. Also according to the narrative, this purpose is tied to the World Vision, the understanding that each individual human soul is, while on the physical plane, striving to achieve union with the enlightened spiritual plane and has come to the physical plane to make its own unique contribution to that union.

Soul Groups

The experience of the narrator and the other members of the group of seven exposes their connection to a group of souls, apparently residing in the Afterlife, with shared talents and perspectives. For example, Maya is a member of a soul group exploring and connected to energies of healing, while Webber is a member of a group exploring and connected to economics and manufacturing. This is the process. According to the narrative, as each individual becomes more connected to his/her Birth Vision (in which s/he realizes his core purpose and identity) s/he then becomes connected to the World Vision (in which s/he realizes how his/her identity is to bring about essential union between the physical and spiritual worlds). As this connection increases, other members of the soul group add their energies to the connection, deepening awareness of the

World Vision and of ways in which those on the physical plane can transcend their bodies and lives.

The Experiment

Throughout the narrative, the narrator and the other characters experience what is described as a dissonance, an unsettling energy that manifests as a strange, audible hum. For a long time the nature and cause of both the energy and the sound are undefinable, but Webber reveals, in complicated technical terms, that both are manifestations of an experiment in producing cheap, environmentally friendly, plentiful energy by tapping into other dimensions. According to Webber, the Experiment is dangerous, being undertaken hastily by individuals (particularly Feyman) interested in using its results for their own profit and increased prestige. In other words, the Experiment is portrayed (and experienced by the characters) as a powerful, threatening manifestation of the Fear.

The Book of Revelation

This is the final book in the New Testament of the Christian Bible, and consists of a lengthy narrative of a vision experienced by St. John (the Divine). The events of that description are interpreted by the Saint, and therefore by those interpreting the interpretation, as representing the end of the physical world and the dawning of a new era, defined by Christian perspectives on God and Christ. Conservative Christian theology interprets Revelation in near literal terms, while other theologians, philosophers and spiritual thinkers, are inclined to think of its images and narratives in metaphorical terms - if they give them any credibility at all. The narrator, and by extension the author, seem to be of the perspective that Revelation is an extended metaphor explaining the merging of the spiritual and physical world in terms of the World Vision (see above).

Themes

Spiritual Awakening

This is the narrative's core, essential theme, the movement of an individual soul from a mostly (and limited) physical experience of existence to a more (and unlimited) spiritual experience of that same existence. Throughout history, as the narrative points out, there have been numerous texts and/or belief systems that have striven to inspire humanity to undertake this process of awakening. Spiritual practices from the time of the Ancient Greeks, Romans, Egyptians, Native Americans, and Eastern cultures through Christianity, Judaism, and Islam to the current New Age movement have all, in their various ways, instructed and/or guided humanity towards an answer to the great question of why humanity exists.

At least they have professed to do so. At its most essential level, there is really very little to differentiate the teachings contained in *The Tenth Insight* from those of these other teachings. The specifics are different, but those specifics aside, the book's thematic purpose is ultimately no different from that of the Bible, the Koran, the Ancient Egyptian Book of the Dead, the Torah, or the Homeric Hymns. In short, humanity doesn't really know why it's here, wants to know and believes there must be a reason, and has over the centuries searched repeatedly, albeit in different places, for an explanation. Is this searching a manifestation of the Fear referred to repeatedly in this narrative? It's very possible, but it's equally possible that the search is as much a part of the explanation as existence itself. *The Tenth Insight* suggests something similar, but also makes the very clear suggestion that the search does have an eventual goal and purpose. This raises an interesting philosophical question - is a search really a search if there's nothing concrete to find? Humanity's spiritual quest over the years has not only operated from the premise that a search HAS to have something to find, but that humanity is capable of understanding (defining?) what that something IS. The question, of course, is whether this is true, wishful thinking, desperation, loneliness ... or arrogance.

Personal Empowerment

At the core of *The Tenth Insight*'s particular thematic answer to the universal question of why humanity exists is the idea of personal empowerment - specifically, empowerment through a personal relationship with the divine and an understanding of the purpose and/or aims of that relationship. Again, over the course of time, humanity has striven to both develop and define such a relationship, but as the narrative here also suggests, that relationship has been inhibited, perhaps deliberately, by the institutionalization of belief systems - in other words, by organized religion. The narrative actually comes out and says that the personal relationship between humanity and the divine as professed in the teachings of, for example, Jesus Christ, was and is deliberately blocked by individuals with the Christian church motivated by the Fear-originating desire for power, control, safety, and defense of what is. This is opposed to the Afterlife-originating search

for freedom, faith, risk, and pursuit of what might be. The main teaching of the Insights, and the Tenth in particular, is that the most important and valuable manifestation of spiritual enlightenment, as defined above, is consolidation, acceptance, and deeper exploration of personal, individual power as defined by the Birth Vision in conjunction with the World Vision. In other words, human existence is not subservient to the divine and those who claim to interpret and/or represent it (as traditional organized religion claims), but is a PART, and clear manifestation, of the divine.

The Hero's Journey

The third key theme of the narrative also functions on a structural level. This is the idea of The Hero's Journey, as defined by and distilled from the work of noted researcher Joseph Campbell. Campbell researched spiritual/mythological beliefs and practices from cultures around the world, prehistoric and contemporary, pantheistic and monotheistic, and in the process of discovering commonalities of image and theme, also discovered commonalities of purpose. This purpose, he theorizes, is to guide humanity into a closer relationship with the divine - in other words, to help humanity understand itself, advance itself, and release itself from fear. Sound familiar?

As a cornerstone of his theories (as demonstrated in several books, including the famous "Hero with the Thousand Faces"), Campbell developed the idea of the Hero's Journey. This is the term he coined to describe a physical journey from the familiar through a series of physical/spiritual trials back to the familiar. This journey, according to Campbell, metaphorically echoes and illuminates the human journey, as individuals and as a society, from fearful innocence towards enlightenment into a new status quo. As Campbell amply demonstrates in his work, myths, legends, spiritual narratives of all sorts have throughout the centuries followed this particular structural/spiritual template, albeit with wildly different specifics. The point, however, is not to compare the specifics of the various stories, but to discern the archetypal, universal pattern portrayed by those specifics.

In the case of the Tenth Insight, the overall pattern is quite clear. The narrator moves from a physical/spiritual place of fearful innocence through a period of physical/spiritual trials that lead to enlightenment, emerging at the other end of both aspects of the journey into a new status quo, itself the beginning of the next phase of the journey. In other words, by telling this particular story in this particular way, the author is on some level suggesting that the journey undertaken by the narrator is not an individual one, and not even a possible journey for the reader, but an archetypal, universal experience undertaken in one way or another by every human being in existence.

Style

Point of View

In terms of point of view, there are several noteworthy elements. First, and on a purely technical level, there is the fact that the narrative is related in first person, past tense - in other words, the narrator is recounting events of the narrative from his individual, subjective, and therefore limited perspective. An interesting twist to this point of view, however, is the fact that as the narrative progresses, the narrator develops a kind of psychic insight into the perspectives and experiences of the other characters. In other words, he develops more omniscience than a first person subjective narrator in other works might develop. The second, and not unrelated, element to consider in terms of point of view is the author's purpose in telling the story. There is the very clear sense throughout the book that the narrator's voice is very close, if not identical, to that of the author. In other words, the narrator's philosophies and beliefs are essentially those of the author - the narrator as mouthpiece. It's doubtful that the author has had the physical adventures that the narrator has, but it's nevertheless clear that the author's spiritual beliefs have defined and shaped those adventures in order to more clearly and vividly define those beliefs. Finally, and as is often in spiritual books of this sort, there is a vague sense of righteousness, almost smugness, about the narrative's point of view, a sense that the individual creating the story and the character portrayed as living it out are simply and bluntly better than the reader ... more advanced, more evolved. In short, there is the sense that the reader is being preached at. This, of course, raises the question of whether it's possible to write a book about spiritual enlightenment without it sounding that way. In other words, is it possible to be enlightened and also come across as humble?

Setting

The action of the narrative unfolds, after a brief introductory chapter, in various locations within a mountain valley - a cave, a forest, a waterfall and pool, by the banks of a river. There are two levels of value to be considered here. The first is on a relatively superficial level, and has to do with the sense of wildness, of isolation, and of danger the environment presents. In other words, simply being in this place is a physical risk, an obstacle to functioning without Fear (which, as the narrative maintains, is the fundamental purpose of existence and the goal to enlightenment).

On another level, however, all this risk is a key element relating to the narrative's core thematic exploration of The Hero's Journey. An important component of that journey, as defined by mythologist Joseph Campbell, is that physical dangers encountered by the traveler are, in fact, external manifestations of confrontations and struggles an individual must undergo on a spiritual journey. Thus the physical dangers encountered by the narrator of The Tenth Insight and his allies can, and perhaps should, be seen as

challenges to not only their bodies but their spirits and wills, so that both can become stronger.

There are three specific elements of setting whose metaphoric value in relationship to The Hero's Journey should be noted. The first is the valley, which in this journey and other similar, myth/symbol rich journeys throughout the history of such narratives, represents isolation from the outside world, pathways to transformation, and places of secrets. Consider the words of the 23rd Psalm in the Bible - "Yea, though I walk through the valley of the shadow of death, I will fear no evil." The second specific element is the cave, which again throughout the history of such narratives, has been the setting for periods of deep introspection, and journeys into spiritual darkness echoed by the physical darkness of the cave that eventually result in emergence into the light of day/the light of spiritual awareness. Finally, there is the waterfall and the river. The waterfall, and the pool at its base, represents here and throughout narrative history the flow of intuition, the movement of knowledge from sources other than books from the sub/unconscious into fuller awareness. The river represents that flow, while the pool represents the mystic source into which and from which that information flows.

Language and Meaning

For the most part, the language used throughout the narrative is straightforward, quite simple, and accessible. There is the clear sense that the author has carefully and clearly chosen to shape his language usage to enable the widest possible audience to read and comprehend what he has to say. Language becomes, then, a manifestation of the author's intent to communicate what he clearly sees as an important, universal truth to as many people as possible.

That said, the writer occasionally runs into difficulties with language obscuring rather than illuminating what he's trying to say. The first place this occurs is in the dialogue of Curtis Webber, the research scientist/economist who reveals to the narrator the purpose and function of The Experiment. The language used here comes across as almost science fiction-like in quality, as though it's taken and/or modeled from the dialogue in an episode of "Star Trek". There are also times at which the psycho-spiritual truths the characters are exploring and living become, as philosophy often does, more focused on semantics and definition than actual comprehension. Language becomes self-focused and self-important, exclusive rather than inclusive, which suggests to the reader that the way ideas are being talked about is of far more interest to those doing the talking than the ideas themselves.

Structure

There are two levels of analysis to consider here. The first is more straightforward and technical, in that the book follows highly traditional narrative structure. This can be simply defined as beginning, middle, end. The beginning is essentially exposition, or set up - in this case, the conversation in Chapter 1 between the narrator and David Long

Eagle and the narrator's explanation of how he came to be on this physical and spiritual journey. The middle is essentially all about complication and exploration - in this case, the main part of the book in which the narrator's simultaneous searches for Charlene and enlightenment lead him into a series of adventures. The "middle" section comes to an end with the climax, here the confrontation between the group of seven and the Experiment. Finally, the end, or denouement, is the part of a narrative in which loose ends are tied up, characters go their separate ways and, in this case, foundations are laid for the next book in the series. Here the narrative comes to its end following the confrontation with the Experiment.

It's important to note, however, that in the same way as the narrative's themes and settings echo the archetypal Hero's journey, the same can be said of its structure. Here, as in many other stories of physical quests/journeys that have a clear spiritual component, events take place in a particular order familiar to readers from such narratives as the Bible, Beowulf, The Wizard of Oz, Star Wars, and the life of the Buddha. In other words, form and function define and shape each other as the narrative explores the many and varied facets of humanity's search for understanding of both itself and the universe in which it functions.

Quotes

"Together we are going somewhere, each generation building upon the accomplishments of the previous one, destined for an end we can only dimly remember. We're all in the process of awakening and opening up to who we really are, and what we came here to do, which is often a very difficult task." Author's Note

"The Tenth Insight is about understanding this whole awareness - the perception of mysterious coincidences, the growing spiritual consciousness on Earth, the Ninth Insight disappearances - all from the higher perspective of the other dimension, so that we can understand why this transformation is happening and participate more fully." p. 8

"In the first nine Insights, one experiences intuitions as fleeting gut feelings or vague hunches. But as we gain familiarity with this phenomenon, we can now grasp the nature of these intuitions more clearly." p. 23

"On earth, we can will and create almost anything we wish, but real fulfillment comes only when we first tune into our inner direction and divine guidance. Only then do we use our will to move toward the potential futures we received. In this sense, we become co-creators with the divine source." p. 29

"Fear had been the great enemy throughout humanity's long and tortuous history, and [Williams] seemed to know that present human culture was polarizing, giving the controllers in this historical time one last opportunity to seize power, to exploit the new technologies for their own purpose." p. 39

"I bought into this spirituality stuff for a while, this idea of purpose and destiny and Insights. I could even see some interesting coincidences happening in my own life. But I decided it was all crazy. The human mind can imagine all sorts of silly things; we don't even realize we're doing it. When you get right down to it, all this talk of spirituality is just weird rhetoric." p. 48

"...our unspoken fears create blocks or crimps in the body's energy flow, and it's these blocks that ultimately result in problems. The fears keep manifesting in ever-greater degrees until we deal with them. Physical problems are the last step. Ideally, these blocks would be dealt with early, in a preventive way, before illness develops." p. 57

"Healing in its essence is about breaking through the fears associated with life - fears that we don't want to face - and finding our own special inspiration, a vision of the future, that we know we're here to help create." Maya to the narrator, p. 66

"I was sitting on a rock ... Wil was there ... and others. I vaguely remembered a field of blue and amber." p. 69



"When we have an intuition or a dream to pursue a particular course in our lives and we follow this guidance, certain events transpire that feel like magic coincidences. We feel more alive and excited. The events seem destined, as though they were supposed to happen." p. 81

"On the one hand the churchmen urged the believer to seek the mystical Kingdom of God within, to intuit God's will, and to be filled with the Holy Spirit. But on the other hand, they condemned as blasphemous any discussion of how one might go about achieving these states, often resorting to outright murder to protect their power." p. 111.

"At first, in the early days of human history, the distance between what we intended and what we actually accomplished was very great, and then, over time, the distance has closed. Now we're on the verge of remembering everything." p. 114.

"Now, finally, we could look at history not as the bloody struggle of the human animal, who selfishly learned to dominate nature and to survive in greater style, pulling himself from life in the jungle to create a vast and complex civilization. Rather, we could look at human history as a spiritual process, as the deeper, systematic effort of souls, generation after generation, life after life, struggling through the millennia toward one solitary goal: to remember what we already knew in the Afterlife and to make this knowledge conscious on Earth." p. 114

"...I could see that nowhere was this intuition stronger than in the creation of the United States, with its democratic Constitution and its system of checks and balances. As a grand experiment, America was set up for the rabid exchange of ideas that was to characterize the future." p. 124

"...our birth vision contains not only what we individually intended to do in the physical dimension but also a larger vision of what humans have been trying to do throughout history, and the details of where we are going from here and how to get there." p. 168

"Gradually our security would come from inside us, as we progressed from an expression of the divine in terms of nature gods to the divine as one father God outside ourselves to a final expression as the Holy Spirit within." p. 201

"None of us knows exactly where the current truth of human evolution resides. Each culture around the world has a slightly different world view, a particular mode of awareness, and it takes the best of all cultures, integrated together, to make a more ideal whole." p. 222.

Topics for Discussion

Do you accept or reject the spiritual principles explored in this narrative - the concepts of the Fear ... of Soul Groups ... of the World Vision ... of the Birth Vision? Why or why not?

Consider other spiritual traditions of your experience - Christianity, Islam, Judaism, Buddhism, atheism, etc. What similarities and/or parallels can be found between those traditions and the ideas explored here? What differences are there?

Research and develop a deeper understanding of the specific stages of The Hero's Journey as defined by Joseph Campbell (among others - see "Themes"). What parallels are there between the archetypal journey and the journey explored by the narrative here?

Do you think it's truly possible for humanity to have a genuine understanding of the nature/reasons for existence? Why or why not?

What is your personal belief and/or understanding about the nature of existence? Is yours a faith based understanding? An experience based understanding? A combination of both?

What do you believe is the source for humanity's creation of so many explanations for why humanity exists, and what its relationship is to the divine?

Consider the narrative's definition of the Fear and its effect on the spiritual life of humanity. Is this a valid concept? Do you accept the narrative's thematic contention that the Fear is holding back humanity's spiritual enlightenment, and has done so for centuries? Why or why not?

Do you have any personal experience of the Fear as defined by the narrative? What has Fear kept you from accomplishing, or even trying? How does one conquer Fear? What is to be gained by doing so?

Do you believe in destiny, or fate? Why or why not? What experiences have led you to this belief, or rejection of it?

Do you accept or reject the perspective on history as offered in Chapter 6, Part 2? Why or why not?