

**AMERICAN TRANSCENDENTALISM TO FIND DIVINE  
IN THE CELESTINE PROPHECY AND THE TENTH INSIGHT  
BY JAMES REDFIELD**

**THESIS**

**BY  
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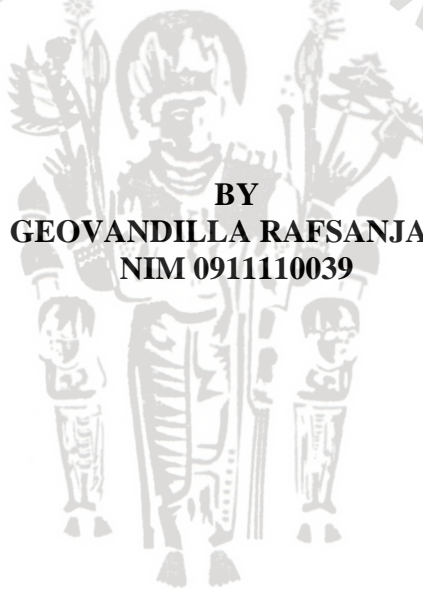
**STUDY PROGRAM OF ENGLISH  
DEPARTMENT OF LANGUAGES AND LITERATURES  
FACULTY OF CULTURAL STUDIES  
UNIVERSITAS BRAWIJAYA  
2014**

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**THESIS**

**Presented to  
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In partial fulfillment of the requirements  
For the degree of *Sarjana Sastra***



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**STUDY PROGRAM OF ENGLISH  
DEPARTMENT OF LANGUAGES AND LITERATURES  
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**2014**

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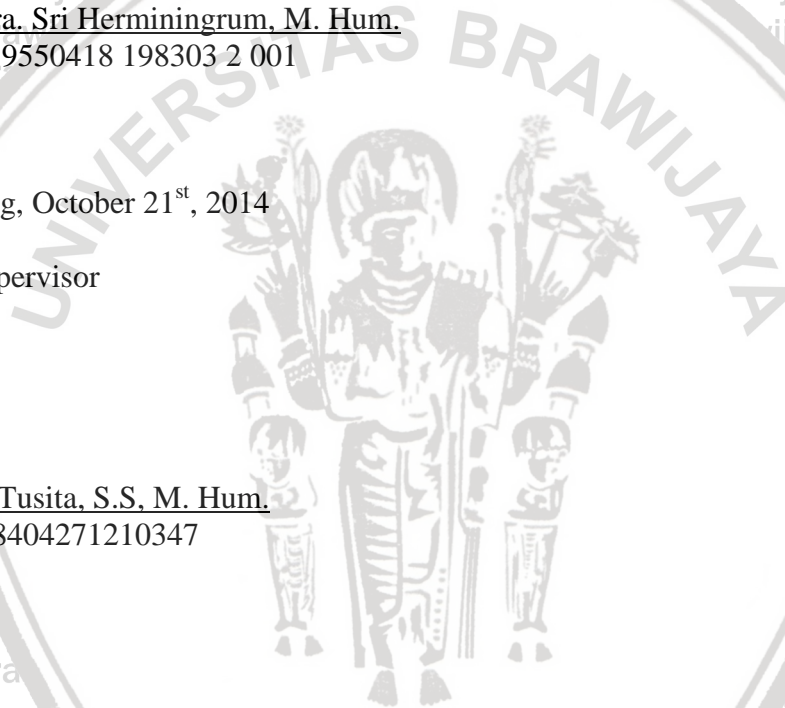
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## ABSTRACT

Rafsanjani, Geovandilla. 2014. **American Transcendentalism to Find Divine In *The Celestine Prophecy* and *The Tenth Insight* By James Redfield.** Study Program of English, Department of Languages and Literatures, Faculty of Cultural Studies, Universitas Brawijaya. Supervisor: Sri Herminingrum; Co-Supervisor: Arcci Tusita

**Keywords:** American Transcendentalism, Manifestation of Effort, The Emerging Spirituality Energy, *The Celestine Prophecy*, *The Tenth Insight*.

The social phenomena in America are used by some authors to create the story of a literary work in order to make it representable in appreciation some societies in particular era. James Redfield is one of American authors in 1990's who interested in describing the human potential movement and turned it to theories about intuitions, the historical perspective background of the emerging spirituality that discussed in his novels, *The Celestine Prophecy* and *The Tenth Insight*.

Transcendentalism approach is applied in this study because it deals with the idea of a development on human thoughts. This approach brings to the use of Divine value which leads to the intuition, the clue of nature, historical perspective, relating with others, and holding vision by God for humans who seek their destiny. John Woodson as the main character on the novel is used as the representative object to study because his personal experience on his journey and adventure towards his efforts to find the ancient manuscript phenomenon that happens in Peru.

The result of this study reveals that the existence of the two roots of American Philosophy known as American Transcendentalism, are still preserved. John Woodson successfully manifests the goals of American Transcendentalism that certainly taken from spirituality values' idea through his efforts told in the novels. This result leads to the comprehension of how American Transcendentalism influence American's mind in fulfilling his purpose life or achievement.



## ABSTRAK

Rafsanjani, Geovandilla. 2014. **Transendentalisme Amerika untuk mencapai kuasa Tuhan dalam *The Celestine Prophecy* dan *The Tenth Insight* oleh James Redfield.** Program Studi Sastra Inggris, Jurusan Bahasa dan Sastra, Fakultas Ilmu Budaya, Universitas Brawijaya. Pembimbing: (I) Sri Herminingrum (II) Arci Tusita

**Kata Kunci:** Transendentalisme Amerika, Manifestasi Usaha, Kemunculan Energi Spiritual, *The Celestine Prophecy*, *The Tenth Insight*.

Fenomena sosial di Amerika digunakan oleh beberapa penulis untuk memodifikasi cerita sebuah karya sastra dengan tujuan untuk menggambarkan sekelompok masyarakat di suatu era tertentu. James Redfield adalah salah seorang penulis Amerika pada tahun 1990-an yang tertarik untuk menggambarkan perubahan potensi manusia dan mengubahnya menjadi teori intuisi, gambaran sejarah untuk memunculkan energi spiritual tersebut ke dalam novelnya, *The Celestine Prophecy* dan *The Tenth Insight*.

Pendekatan Transendentalisme digunakan dalam studi ini karena *The Celestine Prophecy* dan *The Tenth Insight* berhubungan dengan ide pengembangan pada pemikiran manusia. Pendekatan ini merunut pada nilai-nilai kekuasaan Tuhan yang fokus pada fungsi intuisi, petunjuk dari alam, sudut pandang sejarah, hubungan antar sesama manusia, memegang visi dari Tuhan bagi manusia yang mencari takdirnya. John Woodson, pemeran utama novel *The Celestine Prophecy* dan *The Tenth Insight*, dijadikan objek studi karena ia mempunyai pengalaman pribadi dalam perjalanan untuk mencari fenomena naskah kuno di Peru.

Hasil penelitian mengungkapkan bahwa akar budaya filosofi Amerika yang dikenal sebagai Transendentalisme Amerika masih dilestarikan sebagaimana diceritakan dalam novel, John Woodson berhasil mewujudkan tujuan Transendentalisme yang berlandaskan pada nilai-nilai spiritualitas melalui usaha-usahanya, yang sebagaimana diceritakan dalam novel. Hasil penelitian ini memberikan pemahaman tentang bagaimana nilai-nilai spiritualitas tersebut mempengaruhi cara berpikir masyarakat Amerika dalam menuntaskan tujuan hidupnya atau prestasi mereka.

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## CHAPTER 1

### INTRODUCTION

#### 1.1 Background of Study

The development of man thought gives effect in various areas, such as the field of religion and science. This change brings something new in which man basically has a conviction and destiny, man can change the beliefs or the destiny he has, by an intuition. It is in this latter sense that consider as a movement of transcendentalism. Emerson says:

What the transcendentalist wanted to achieve and thought that they could achieve by a discipline of their intuitions was a direct relationship between the soul and God (Cited in Blau, 1952, p.111)

This statement comes from a desire to issue different opinions on human mind or rebellion of the dogma in the era of the revolution of man thought. It is not always correct if man feels that everything should be logical because the other side of man thought is not using logic, but feeling and intuition. Rebellion on the development of man thought which says that feeling and intuition are worth to be considered in determining the matters of his destiny.

Related with how man uses his emotion to support his intuition in order to make decision about his purpose life. It also brings something new in his way of thinking as the revolution in man thought. Talking about a revolution in man thought, it is also talking about the influence on the global world in America.

America as the land of assurance, the American values are usually associated with the freedom and opportunity of gaining prosperity, recognition, power, triumph, and contentment. On the surface, this dream appears virtually delighted, offering

individuals the exceptional hope of accomplishing success despite of one's race, religion, or family history

The ideas about the development in man mental and moral faculties have the advantage of acknowledging people, so that the two introductory histories which are Enlighten era and Romantic movement in particular will have their effects not only on the way their subject is taught, but ultimately on the rationale for influencing each other. American development pivots in terms of political, economic, social, cultural, and also American Literature. Related with constitution of America, the revolution about the development of human thinking led to a development of the basic principles of the country, every man has freedom, in other words he is free to argue or express their feeling in literature field.

Baym (2007) explains that American literature is literature work that produced in the area of the United States. Owing to the large immigration to Boston in the 1630s, the high articulation of Puritan cultural ideals, and the early establishment of a college and a printing press in Cambridge, the New England Colonies, have often been regarded as the center of early American literature. The religious disputes that prompted settlement in America are also topics of early writing.

During the 18th century, writing shifted focus from the Puritanical ideals of Winthrop and Bradford to the power of the human mind and rational thought. The belief that human and natural occurrences are messages from God no longer fit with the new human centered world. This knowledge comes through intuition and imagination not through logic or the senses. People can trust themselves to be



their own authority on what is right. In America there are some people who follow and trust of the concept of Transcendentalism, for examples Margaret Fuller, Henry David Thoreau. Theodore Parker, but the father of the movement, an appellation he probably does not relish, is Ralph Waldo Emerson.

Gura (2007, p. 7) says that in 1836, Ralph Waldo Emerson (1803–1882), an ex-minister, published a startling nonfiction work called *Nature*, in which he claims it is possible to dispense with organized religion and reach a lofty spiritual state by studying and responding to the natural world. His work influenced not only the writers who gathered around him, but also formed a movement known as Transcendentalism.

The Transcendentalist's moment on the literary stage is decidedly brief. With Fuller's death in 1850, one of the movement's great advocates is silence. Emerson lacked the vitality and desire to follow in her path. Though their hold on the public imagination is short-lived, the long-lasting influence that the Transcendentalists has on American literature cannot be denied. Even the philosophy's critics are forced to acknowledge the effects that the Transcendental Movement has on the world, particularly the American experience of the world.

Gura (2007, p. 8) states that as a group, the transcendentalists led the celebration of the American experiment as one of individualism and self-reliance.

They take progressive stands on woman's rights, abolition, reform, and education.

They criticized government, organized religion, laws, social institutions, and creeping industrialization. They create an American "state of mind" in which

imagination is better than reason, creativity is better than theory, and action is

better than contemplation. And they have faith that all will be well because humans can transcend limits and reach astonishing heights.

### **1.1.1 Transcendentalism in American Literature**

Transcendentalism gives some impacts for American culture especially in literature. Transcendentalism is the representation of those impacts because of the basic democracy principle of America. American literature is like a bridge for the writer in America, for example James Redfield who has the idea how to get better life by emerging spirituality and intuition.

Gura (2007, p. 8) explains that Transcendentalism is an American literary and philosophical movement of the nineteenth century. The Transcendentalists, who are based in New England, believed that intuition and the individual conscience “transcend” experience and thus are better guides to truth than are the senses and logical reason. Influenced by Romanticism, they believe that divinity is presents everywhere, in nature and in each person. The concept of transcendentalism can be seen in literature works by one of American writer is James Redfield.

### **1.1.2 James Redfield, Transcendentalism, and his Works**

Adams (2008, para. 1) said that James Redfield was the author of popular books around 1990's. Redfield grew up in a rural area near Birmingham, Alabama. As a young man, he studied Eastern philosophies, including Taoism and Zen, while majoring in sociology at Auburn University. He later received a Master's degree in counseling and spent more than 15 years as a therapist to abused adolescents. During this time, he was drawn into the human potential



movement and turned to it for theories about intuitions and psychic phenomena that would help his clients.

James Redfield focuses on the human potential movement and turns it for theories about intuitions and psychic phenomena. This shows that he is interested in the way human thinks or the function of intuition in human life. This is not only related to the concept of Transcendentalism but also reflection of ranging imaginations for their future life. His concept of Transcendentalism can be seen in his works as *The Celestine Prophecy*, *The Tenth insight*, *The Secret of Shambala*, *Nature and the Lliad*, *God and The Envolving Universe*, but there are two of his literary works that can be said classic work of Transcendentalism. They are *The Celestine Prophecy* and *The Tenth Insight*.

Based on Tarcher (2002) says that James Redfield explored the historical and scientific background of the "emerging spirituality" discussed in his novels, for examples Redfield self-published his first novel in 1993, the immediate interest from booksellers and readers made *The Celestine Prophecy* one of the most successful self-published books of all time. In 1996, the sequel, *The Tenth Insight*, also became a bestseller. The novels use first-person point of view of the narrator's spiritual awakening to experience and understand the insights he learns from the ancient Manuscript during his quest to Peru as he goes through a transitional period of his life.

### 1.1.3 *The Celestine Prophecy*: Synopsis

*The Celestine Prophecy* discusses various psychological and spiritual ideas that are rooted in many ancient Eastern Traditions, such as how opening to new possibilities can help an individual to establish a connection with the Divine. The narrator is in a transitional period of his life, and begins to notice instances of synchronicity, which is the belief that coincidences have a meaning personal to those who experience them.

The story is opened with the male narrator meets with an old female friend, who tells him about the insights, which are contained in a manuscript dating to 600 BC, which has been only recently translated. After this meeting, he has so many questions in his mind, and then he decides to go to Peru. On the airplane, he meets a historian who also happens to be interested in the manuscript. As well, he learns that powerful figures within the Peruvian government and the Catholic Church are opposed to the dissemination of the Insights. This is dramatically illustrated when police tries to arrest and then shoot the historian soon after his arrival.

The narrator then learns the Insights, one by one, often experiencing the Insight before actually reading the text, while being pursued by forces of the Church and the Peruvian government. In the end, he succeeds in learning the first nine Insights and returns to the United States, with a promise of a Tenth Insight soon to be revealed.



#### 1.1.4 *The Tenth Insight: Synopsis*

This novel is a sequel to *The Celestine Prophecy*, a popular narrative of spiritual exploration and 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 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 experiences memories of encounters with Long Eagle in 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 the 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.

Eventually, after their final attempt at stopping the experiment is successful, the allies go their separate ways and the narrator meets with Charlene. The narrator and Charlene have one last encounter with Wil, who enigmatically hints that for all three, there are a new levels of awareness to explore. The narrator and

Charlene, who seem to share some kind of sensual or romantic connection, and they believe that they will encounter Wil again soon.

**1.1.5 Significance of the Study**

The study result will help the readers not only to understand about the concept of Transcendentalism that destiny of human depends on their feeling and intuition, but also related to characterizing God or a deity ‘Godlike’ human have to perceive by intuition or insight and to have perception by intuition or insight.

And then, how do the progress of Transcendentalism gives impacts the development of humans thought globally which is nowadays people believe whatever their destiny depends on their efforts.

**1.2 Problem of the Study**

*The Celestine Prophecy* and *The Tenth Insight* by James Redfield explored the historical and scientific background of the "emerging spirituality". There is a problem which is the main character who feels restlessness about his purpose life he has to get spiritual energy through his efforts to find Divine.

**1.3 Objective of the Study**

Considering the main character have to get spiritual energy through his efforts to find Divine in novel *The Celestine Prophecy* and *The Tenth Insight*, the research falls into two purposes: (1) to observe how to live by intuition or insight and (2) to uncover a hidden future reality by spiritual power.



## CHAPTER II

### REVIEW OF RELATED LITERATURE AND RESEARCH METHOD

#### 2.1 Theoretical Framework

Paradigm is a discourse or a mindset. Generally created and used to describe perceptions, assumptions, theories, viewpoints, reference frame that man uses to understand the world. American Transcendentalism is one theory/ or ideology that cannot be separated from Americans, in which as individual and as society, in their life. American Transcendentalism is a philosophy in America which is constructed based on the elements of spirituality in order to reach truth. Those elements, which also become the grounding ideas of the philosophy, have been become Americans way to behave and see themselves as the part of society and as an individual in America, that is why American Transcendentalism and Americans cannot be separated.

##### 2.1.1 American Society in the Novel

Generally, American society refers to all the people in general living together in organized communities, with laws and traditions controlling the way that they behave toward one another in America. Therefore they absorb an organization or club for people who have a particular interest or who take part in a particular activity. The people who live in a particular country or area, or who belong to a particular time have already constructed with the same mindset make them see themselves as an American. It also means that most of them, free to argue their ideas about what is right or wrong, important or unimportant, and so on. That is why; some of them create their idea in literary work, such as novel. In novels,

several American authors who also live among American society felt that they are obliged to describe it into their literary work to give the visualization of the social conditions related to the values and philosophy that Americans have.

As the starting point of an author to write a novel, particular society is already have a pattern which construct the people's mind live in it. Langland (1984, p. 11) affirms that "there are variable relationships among three centers of value; character, society, and narrator which determine the range of functions or formal roles for society in the novel". Furthermore, a definition of society is as a mirror or representative of an outside world have tended to obscure the formal variety of social phenomenon in novels. Society has a real effect of an author to create the ideology of the story. In fact, it is quite hard to determine that the author actually portray the real society or not in their literary works. Yet, overall, authors usually use society because they live amongst it and the phenomenon which happens inspires them to develop the story in their literary works. So do American authors.

### **2.1.2 Characters as Symbol of the Society**

Producing various characters to be the symbol of the society is one of the ways of an author to make the novel is more interesting. The reader may feel that the problem in the novel that the main character has to face is also their problem is a real life. The most important part of a novel is the existence of character is to support the plot of novel. The author needs the characters as the subject to tell the way of the story from beginning to the end. There is a close relation between character and novel, Aston (1991, p.35) explains that character "are representative



of specific positions in the social relations of class and gender, such that the conflicts between the characters reveal ideological conflicts”. Furthermore, Boulton (1975, p.76) suggests that “the novelist not only selects and gives the characters varying degrees of importance, but may use them as types, spokesman, symbols, myths, hints, criticism or rhubarb-noises.” A character in a novel is seen as representative of human beings and come to life as such, often with such vitality that it does not seem absurd to ask what they might do in particular situation.

As in *The Celestine Prophecy* and *The Tenth Insight*, the main character, John Woodson, plays the role as the protagonist that has to struggle to gain spiritual energy as his efforts to find Divine, as well as society in the novel which is in Peru and has to face various problems in the process of gaining it. This becomes attractive for the reader to know the main character’s goal as American in individual and also as the part of society and how he struggled for that.

### 2.1.3 American Transcendentalism

Transcendentalism is a philosophy which influential in the 18<sup>th</sup> century. Robert (1996, p.806) says that Transcendent qualify as “superior; supreme transcending, superlative, beyond human experience, deals with what forever beyond understanding about ordinary experience and the scientific explanation.

That philosophy emphasizes that knowledge is not limited to, and is not derived solely from experience or observation, but beyond it. Transcendentalism also believes that the solution of problem supported by the development of emotion an individual. Furthermore, Transcendentalism believes that everything which is

visible for eye is the embodiment or representation of the world of spiritual or transcendent.

Transcendentalism is not a religion (in the traditional sense of the word); Koster (1975, p. 4) has argument that it is a pragmatic philosophy, a state of mind, and a form of spirituality. It is not a religion because it does not adhere to the three concepts common in major religions: a. a belief in a God; b. a belief in an afterlife (dualism); and c. a belief that this life has consequences on the next (if man are good in this life, he go to heaven in the next, etc.). Transcendentalism does not reject an afterlife, but its emphasis is on this life. It is also stressed by Emerson "a direct relationship between man and his God called 'transcend', that the soul of man can feel His existence when communicating in the inner" (Cited in Blau, 1952, p.111). It is not a rejection of the existence of God, but a preference to explain an individual and the world in terms of an individual and as representative of the relationship between man and his God. Futhermore, man as an individual believes that he has an intuition to uncover a hidden future by his spiritual energy.

### **2.1.3.1 Transcendentalist**

Transcendentalism will not be formed without a few people who have the same idea about the development of human thought. Development on human thought is a reference to a bunch of people on behalf of themselves as a Transcendentalist. Gura (2007, p.7) explains that "Transcendentalist is one who accepts that everything happens in life is not solely derived from God destiny but



rather of an effort and hard work from the man himself, not a religious belief<sup>3</sup>. On other words, humans use intuition to improve their lives.

To understand transcendentalism, man has to use his logic for finding what is absolutely right, that is behind the real world. The ability of understanding that consist of freedom and intuitive ability. Intuition is one of factors that bring people to change their destiny, to solve their problem, in which originally just an imagination into a reality. This concept is to 'transcend' to pass beyond what man can feel that he has an intuitive capacity for grasping the truth, and thus achieving a sure knowledge of a supernatural power, beyond the reach of the sense.

Koster (1975, p.5) also states that the external is united with the internal. Physical or material nature is neutral or objective; it is neither helpful nor hurtful; it is neither beautiful nor ugly. What makes one give such attributes to nature is that individual's imposition of her/his temperament or mood or psyche. Thus, a paradigm appears on every individual, it is the arrest of augmented reality, and it is as point of view of phenomena. Moreover, the external reality can be seen by a person, depending on the paradigm or a discourse in his mind. Therefore, man has spiritual capacity to know the truth beyond his physical one. And as the result, he as an individual gets disparity on himself.

### **2.1.3.2 The Insight in Transcendentalism**

Human lives with some experiences cannot be separated with problem in lives. If there is problem, there is a solution too. Man has to make good decision to solve his problem well. Transcendentalism is generally idealistic in prioritizing the intuitive and spiritual above the empirical and material problems. In other

words, all knowledge that is transcendent not only focused on objects but more on the way man understands the object. In this case the existence of an object becomes important, it is not because the entity objects are, but how he understands the object. Gianini (1978, p. 19-20) purposes that “intuition, which is often described in the popular literature as an alternative thought process, is merely another manifestation of insight”. The insight is the derivation of a rule which links cause with effect. The mind is a model of the universe built up from insights. In other words, Transcendentalism focuses on the way to solve the problems, and one of the ways is use the intuition. Moreover, it is like the guideline for man who believes that he has the ability to pass through his life times to times.

### **2.1.3.3 Spirituality in Transcendentalism**

Transcendentalism is the idea for human not only count on feeling and intuition alone over to solve the problems of human lives, but also the idea of an individual who is reaching truth that in order to range through nature in search insights, to learn tradition and history likewise seemed as the movement of mind.

Transcendentalism is philosophy that goes beyond empirical or what is experienced. Among the core beliefs of Transcendentalism is a virtue inherent in man and nature. Besides, transcendentalism is closely related to spirituality. In this case, will be explained about the purpose of life that is to learn the existence of life through observation, understanding, and interpretation of the universe.

According to Emerson “the power of mystic to use nature as the focus of spirit, to develop the ability to become so completely absorbed in nature that he loses his



sense of separateness and is aware only of his abiding kinship with all creation”

(Cited in Blau, 1952, p.123). It refers to transcendental perspective that is working to save mankind from nature and revive his spiritual character. Furthermore, related to nature, man must also maintain and treats nature properly so that he creates harmony between him and nature.

#### **2.1.3.4 Divine in Transcendentalism**

Spirituality is closely related to the personality of someone finding the truth and happiness of life. Back on the definition of the “transcend” is exceed, surpass, superior, and this relates to understand and affirm the existence of God. In transcendentalism, God is on this essence that is perceived as The Absolute, An Indefinite, and The Perfect. It can be explained by a sentence ' God is transcendent' as The Unreachable. Not reachable this means that through the five senses, God indeed is not reachable. However, God is present in man as far as the man has faith and interprets all occurrences or events which are present in his life as a work of God. Emerson purposes that “in ourselves are the elements of the Divinity”–because of our likeness to God. God becomes real to us as the Divine nature within us is unfolded. When man grows in God-likeness, he develops a power of vision which enables him to see the Divine in everything”(Cited in Blau, 1952, p.114). Spiritual energy is invoked by any true spiritual or humanitarian motive. Anyone who is following their higher aspirations, who is being of genuine service to others, who is coming closer to a realization of their own Divinity (Divine) – is invoking this energy to some extent.

Transcendentalism as a movement is rooted in the American past: to Puritanism it owed its pervasive morality and the "doctrine of divine light." This concept assumes acts of God, whereas intuition is an act of an individual. In this case related to the changes, the changes are things that will surely be experienced humans, because the absolute is only God and His power. To understand this changes, if man reacts in positive way, it will be encourage the creation of innovative, creativity, initiative in life, but if in negative way, it will be stressful for him so that the balance of his life disturbed.

Ida (1953) explains that "In religious terms, divinity is the state of things that come from a supernatural power or deity, such as God, or spirit beings, and are therefore regarded as sacred and holy. Such things are regarded as "divine" due to their transcendental origins, and/or because their attributes or qualities are superior or supreme relative to things of the Earth". At that time, humans have to surrender themselves to God to maintain his life balance, by believing that the miracle might be God's will, something that is beyond human capabilities, unseen, abstract, and transcends the nature of creation and superior that is transcendent.

Transcendental accentuates the spiritual elements. This spiritual elements create an individual to be more aware about his purpose life. So, that is why if man has to know the Divine he has to get spiritual energy on himself.

## 2.2 Previous Studies

There are two researchers who have conducted research about American Transcendentalism. First, Colleen did a research entitled "*Multigenre, multiple intelligences, and transcendentalism*". This research focuses on capturing



meaningful connections through Comics, Music, Song Titles and Artists that reflect transcendental thinking and making meaning in selected multigenre readings for an American Literature Transcendentalism unit (Colleen A. Rugieri, 2002). Second, Ian (1995) performed research on entitled “*Language, Self and Society in Transcendentalism and early Evangelism, 1820-1860*”, which focuses on the experience of conversion, the role of language, individuals and communities and social reform and societal inertia.

Therefore, this performing research is different from the two previous researches. First, the data of this research is literary work *The Celestine Prophecy* and *The Tenth Insight* by James Redfield. Second, this study uses Transcendentalism to analyze how does the main character to gain spiritual energy as his efforts to find Divine.

### **2.3 Research Method**

This research will be conducted mainly based on two stages.

#### **2.3.1 Deciding the object of the study.**

Considering that *The Celestine Prophecy* and *The Tenth Insight* are sequels novels which are chosen as the material object. *The Celestine Prophecy* and *The Tenth Insight* are portrayed the struggle of the main character in gaining spiritual energy as his efforts to find Divine, which became the focus of the research. The novels also highlight the ideology of American authors as the practical form to apply American Transcendentalism which has constructed their mindset.

Therefore, from the perspective of American Transcendentalism, this research will

focus on the manifestation of American Transcendentalism depicted by the main character in the novels, John Woodson, which is then served as the formal object.

### 2.3.2 Analyzing and interpreting the data

Iser (1978, p.20) says that “reading is the essential precondition for all processes of literary interpretation”, therefore by reading *The Celestine Prophecy* and *The Tenth Insight* for several times to observe how does the main character in gaining spiritual energy as his efforts to find Divine. This research is based on the concept of Transcendentalism which is the significant information of the spiritual phenomena.

Redfield's motives in writing novel is to expose the revolution human thought by 'emerging spirituality' in which man's destiny depends on his thought.

That is why the analysis cannot be separated from intuition and spiritual energy in the form of Divine. And then, spiritual energy formed by the clue of nature, history of human beings, the relationship between man and the others, and the relationship between man and God. Boulton (1975); Langland (1984) say that referring the characters in fiction which should be lifelike and often uses as spokesmen and symbols by authors to portray their viewpoint of social phenomena; then, to uncover the some insights of spiritual energy in *The Celestine Prophecy* and *The Tenth Insight*, certainly needs the review of the theory on the function of the character in the novel.

To get the proper interpretation, the discussion on position of main character in gaining spiritual energy as his efforts to find Divine is classified into three categories:



(1) John Woodson's First Attempt: In Using Intuition

(2) John Woodson's Adaptation: In Using Nature as Spiritual Energy

(3) John Woodson's Goal: Finding Divine

From those three points, John Woodson, as the main character of *The Celestine Prophecy* and *The Tenth Insight*, comes to be the axis of the discussion to gain spiritual energy as his efforts to find the Divine by ancient manuscript in Peru.

Moreover, to complete this study, Transcendentalism is used to catch Redfield's message conveyed in *The Celestine Prophecy* and *The Tenth Insight* especially on a new consciousness that has been entering the human world, a new awareness that can only be called transcendent, spiritual.



### CHAPTER III

#### FINDINGS AND DISCUSSION

In creating *The Celestine Prophecy* and *The Tenth Insight*, Tarcher (2002)

says that James Redfield is conducted by his great intention to write a story in the shape of a parable, a story meant to illustrate a point or teach a lesson. He creates the psychological and spirituality phenomenon that happened in America. He tells the story by using John Woodson's point of view to describe a great inspiring detail clues to manifest the spiritual energy to struggle for something, Divine.

John takes part as the subject that portrays the concept of American Transcendentalism believes in his journey and adventure to gain his goal and also fulfill curiosity of the society about the ancient manuscript which is told. His efforts to gain American Transcendentalism goals portrayed the manifestation of the existence of Divine as the truth. He intends to fulfill what he has decided as an individual who has freedom to make decision for his own life, "getting bright future" is the point of his journey and adventure as the representative of human being who is believing the future depends on man's efforts, meaning that, the reason of James in writing this novels is to expose a heightened perception of the way man lives move forward as a new consciousness has been entering the human world, a new awareness that can only be called transcendent, spiritual. *The Celestine Prophecy* and *The Tenth Insight* provides the significant information and data needed to construct this research.



### 3.1 John's First Attempt: In Using Intuition

A philosophical movement known as Transcendentalism took root in America and evolved into a predominantly literary expression. Transcendentalism explained that knowledge could be arrived at not just through the senses, but through intuition and contemplation of the internal spirit.

Blau (1952, p.231) purposes that this leads to the conception of how someone in whatever condition, such as insecurity or doubts about the foundations of their knowledge, cannot permit those obstacles to paralyze their actions. They must act; they must make ethical choices. In real life, there are many people who were trapped in complicated or complex problem. Some of them prefer to do nothing, choosing the safest way, but others prefer to face the problem with right decision because of some reason, helping others or saving someone's life for example. In *The Celestine Prophecy*, John represents the idea of using intuition as the concept of Transcendentalism.

As the main character, John Woodson goes to the Appalachians meets his friend Charlene. Charlene tells him about the insights on an ancient manuscript in Peru 600 BC, and it has been only recently translated. After this meeting, he has so many questions in his mind, and then he decides to go to Peru. He has a tour guide named Wilson and also his new friend, Majorie. Fortunately, he also meets with some priests who is teaching him about the insights.

On other side, some of polices are trying to arrest John because he is trouble maker in Peru. In fact, the polices do not want John harass the ancient manuscript's existence. So goes the crossfire between them, one of the police

captures one of John's friends, named Marjorie. While Wilson escapes and John successfully rescued by some Priests. He feels confused about the circumstances that happened to him and wondered why the police is trying to arrest him.

“Then, I lost my focus and drifted absently into a reverie about Wil. Where was he? Was he close to finding the others Insight?; As I mused over this thought, Marjorie popped into my mind. Where was she? I pictured seeing her again. How might that happen?”  
(Redfield: *The Celestine Prophecy*, 1993, p.97)

John knows that he is the one who has the responsibility to save his friends, Wilson and Marjorie, to find and to learn the insights compactly. In fact, that his friends arrested by the polices and he is alone, John cannot takes the risk that his friends would die because of his careless. Actually, John does not understand what to do and where to go to help them. Then, Father Sanchez as his priest who is saving him from the police thinks that John is not being very systematic in the way he builds his spiritual energy. On that condition, Atkisson describes:

Once cleared of traumas, man can build energy through contemplation and meditation, focus on his basic life question, and start riding a steady stream of intuitions, dreams, and synchronistic coincidences, all guiding him in the direction of their own evolution and transformation (Atkisson, 1994, para. 7)

When humans are in touch with the energy and aware of the questions relevant to their moment, their intuition supplies the answers human needs. So, Father Sanchez offers John the way that he personally gains spiritual energy. And then, John follows step by step in gaining his spiritual energy to get his intuition.

John's decision implies the concept of Transcendentalism. He affirms “Transcendentalism is the recognition in man of the capacity of knowing truth



intuitively, or of attaining a scientific knowledge of an order of existence transcending the reach of the senses, and of which we can have no sensible experience” (Boller, 1974, p. 90). Furthermore, John says:

I had been following along as Sanchez spoke. Just hearing his procedure was increasing my connection. Everything around me had increased in presence and beauty. Even the rocks seemed to have a whitish glow and Sanchez’s energy field was wide and blue. He was now taking deep, conscious breaths, holding each about five seconds before exhaling. I followed his example.

(Redfield: *The Celestine Prophecy*, 1993, p. 98)

It is a way in the concept of Transcendentalism, Gianini (1978) says that “Transcendental meditation is directly related to nature and God to create inner peace and for people who undergo this meditation”. John uses that meditation which is a practice by sitting and closing his eyes to train the minds or induces a mode of consciousness, either to realize some benefit such as gaining spiritual energy and concentrated himself to face his problems. His breath pulls energy into him and fills him and actually he becomes more energized and feels much lighter and more buoyant. He began to feel exactly that way of his problem. As he fills up with inner energy, other kinds of thoughts enter his mind from a higher part of himself. These are his intuitions. And then, he receives some form of intuitive guidance or ideas where to go and what to do, and then there are coincidence events to allow him moves in that direction.

Gianini (1978) also states that “The term meditation refers to a broad variety of practices that includes techniques designed to promote relaxation, build internal energy or life force and develop compassion, love, patience, generosity, and forgiveness”. After the meditation, John immediately senses the feeling of

love towards the surrounding environment. He says “I looked to the right again and tried to induce a love state” (*The Celestine Prophecy*, p. 101). Love, it implies that Transcendentalism focuses on spirituality, abstract things, and love is also abstract that it cannot be seen but can be felt in the soul of man. Father Sanchez says “Love is not an intellectual concept or a moral imperative or anything else. It is a background emotion that exists when one is connected to the energy available in the universe; it is the energy of God” (*The Celestine Prophecy*, 1993, p.98). And the result of that love is the concept of transcendence that God is lifted above and extrinsic to the universe He had made.

It is also explained by Emerson “Idealism sees the world as a huge picture painted by God for the soul to contemplate; as an instantaneous creation, not a slow accumulation”(Cited in Blau, 1952, p.129). It says that humans learn the highest soul of men, that the dread universal essence which is wisdom, or love, or power, but all in one, and each entirely, is that for which all things exist, and that by which they are; spirit is present. It is in the same line with “Love” that refers to John’s experience in gaining spiritual energy by meditation. The meditation brings a calming effect and directs his awareness inward until pure awareness is achieved as “being awake inside” without being aware of anything. In brief, when he takes the spiritual energy from nature, he feels in love and then he gets the spirit back into him.

When man gets enough energy, he is ready to consciously engage in evolution by flowing, to produce the coincidences that will lead him forward. Man engages his evolution in a very specific way. Once he becomes conscious of the



questions active in the moment, he always gets some kind of intuitive direction of what to do, of where to go. The only time this will not occur is when man has the wrong question in mind. The problem in life is not in receiving answers. The problem is in identifying their current questions. Once man gets the questions right, the answers always comes.

The reason why intuition is important, because logically, at a time when man makes decisions to solve his problems, it is unlikely he has the information and data completely. Just as John who is the foreigner in Peru and has no power to resist the police in order to save his friends. With limited info and data, he should still makes the decision how to save his friends, due to the insistence of time where he is having to learn insights too, and the urgency of the issue in which he has to meet again with Charlene on scheduled that already determined, at that time, intuition can play an important role.

“These are your intuitions. They feel different. They just appear in the back of your mind, sometimes in a kind of daydream or mini-vision, and they come to direct you, to guide you” (*The Celestine Prophecy*, 1993, p. 98). John’s intuition signifies that the current questions are he wants to know about the other insights; he wants to know if Wilson is going to find the others insight, and then he wants to know what happened to Marjorie. More than that, intuition is the process of consciously evolving man of staying alert to every coincidence, every answer the universe provides for him. It explains how man can help others as the answers he seeks. And further, it describes a whole new ethic governing the way humans should treat each other in order to facilitate everyone’s evolution.

By saying “Sooner or later coincidences will occur to move you in the direction indicated by the intuition” (*The Celestine Prophecy*, 1993, p. 98)

signifies that John has to believe on his intuition, he imagines about Wilson who is running in the jungle with troops chasing him. John thinks that he is going to that jungle to find him. Then, John sees himself seeing Marjorie again in prison.

So, he guesses “the direction’ means he should go toward the jungle to find Wilson and he also should go toward the prison to release Marjorie.

John Woodson's way of thinking to save Wilson and Marjorie as the protector occurs because of the dominant focuses on his interest only. When John thinks his friends who split with him, he tries to follow his intuition to look for them. The dreams that are already planned, the man should work hard and uses their intuition to get it, because by using intuition, man can distinguish what is proper decision for his problem. This is similar with the intuition in Transcendentalism research conducted by Hadamard (1975, para. 19) that “the verification of the solution to the problem is experienced by intuition”. This means that if John believes and follows the intuition will help him to meet with his friends again.

Another example of John’s characterization in this novel which portrays the concept of Transcendentalism is when he is continuing his journey and adventure in North toward the Amazon basin by old truck. He meets Phil, the ecologist from *Vicente*. He told Phil the details of what had happened to Wilson, Marjorie, and himself after leaving *Vicente*, especially the shooting on the ridge top by the police. At that time, he promised himself that maybe he can find his



friends. This is important to note because Phil realizes that John chance to meet his friends is very slight as the conversation below:

“Damn, “he said. “And you’re still fooling around with this thing?”

His statement jarred my confidence, but I said, “Look, if we do nothing the government is going to suppress the Manuscript completely. The world will be denied its knowledge, and I think the insights are important!”

“Important enough to die for?” he asked (Redfield: *The Celestine Prophecy*, 1993, p. 102)

The question “And you’re still fooling around with this thing?” signifies that Phil does not believe what happens to John who is still curious about the insights while in dangerous situation. Not only that, Phil does not believe that John have to save his friends in which he does not have enough power to against the police. It means Phil tries to persuade John that he does not has to save his friends. The concept of Transcendentalism which refers to the ability of human beings in factual fact or beyond to persuade others is called an impression. It is in line with how Phil impressable with John’s intuition or even John does not care about the laws that forbid him to observe the manuscript considering he is stranger in Peru. And John’s answer “The world will be denied its knowledge, and I think the insights are important!”, signifies John prefers sending Phil out from the conversation by allusion. Phil insists by asking “Important enough to die for?”, this situation reflects Phil’s feeling of objection when he cannot gives solution and he just leaves John. However, all that Phil can do is questioning it without being able to refuse John’s will.

Based on the transcendental thought, Gura (2007, p. 8) says that “man gains his spirituality by understanding the certain objects of nature as spiritual

energy". By remembering to re-connect the energy from nature. Stay full, stay in a state of love. John achieves this state of love, nothing nor anyone can pull more energy from him. In fact, the energy flowing out of him creates a current that pulls energy into him at the same rate. He must stay conscious of this process in order for it to work. This is especially important when he interacts with people. In short, John decides to meet with the police in the prison in Amazon basin. And then, he gets Majorie in the prison too. This proven by intuition, John's spiritual sign is he should go to prison to face the police to save Marjorie. This time he promises to himself for not returning back in front of the police. In the prison, when Majorie carried her food to a table, and after being served, John walks over and sits with her and then he talks about how to get out from the prison. Majorie says:

"God, I'm glad to see you," and "How did you get here?";  
 "I hid for a while with some priests," I replied.  
 (Redfield: *The Celestine Prophecy*, 1993, p. 107).

Her's statement signifies that she feels save when John finds her. In Majorie's crucial situation is also experienced by John who is looking for her. When John finds Majorie in good condition, he is also satisfied. And then, they show their passports to the police as the legal tourists in Peru and they are free.

After that, John tells Majorie that he has to find Wilson immediately. As his sign of intuition that he should go toward jungle to meet Wilson, he goes there directly.

In the middle when he is exploring the jungle, suddenly Marjorie recognized the person by the hill to be Wilson. He sat cross-legged and held several papers in his lap. Majorie shows the portrayal of American Transcendentalism about intuition belief. As said by Koster (1975) "Connecting with energy from nature is



something humans have to be open to and talking about and expecting, otherwise the whole human race can go back to pretending that life is about having power over others and exploiting the planet". It means that as long as man has connection with nature, he gets the spiritual energy and he has an intuition directly into him. Just like John and Marjorie did after exploring the jungle, the intuition brings them to the right direction. Finally, they find Wilson.

"Wilson," Marjorie called.

Wilson turned and stoop up. His face seemed iridescent. "Where is Wil?" I asked.

Marjorie pointed to her right. There, perhaps a hundred yards away was Wil. He seemed to be glowing in the fading twilight.

(Redfield: *The Celestine Prophecy*, 1993, p. 153)

In the end, by a sign of spiritual of intuition, John finds Wilson in good condition. By exploring to nature makes man to learn a broader knowledge to solve his problem. And then, by keeping the issues of human life today with his power (seriously) in mind, and keep an eye on/ or waiting for referrals, either through dreams, intuitive thinking, or with how the environment light up and hit it. And every time this coincidence events makes human gets something new, man grows up but it is better when he becomes more full which in a higher vibration levels on his soul. Furthermore, he is more stronger in spirituality.

John dedicated his times for saving his friends to survive in such condition, he has done some efforts to fulfil his life demands. What John has done is generally related the idea that Americans like action. Althen (2001, p.11) says that "they believe that it is important to devote significant energy to heir jobs or to other reponsibilities. Beyond that, they tend to believe they should be doing something most of the time". The words man has habitually willed through their

head in an attempt to logic control events. As a man fills up with inner energy, other kinds of thoughts enter his mind from a higher part of himself. These are man's intuitions that appear in the back of man's mind, sometimes in a kind of daydream or mini-vision to guide him. In the novel, John had intuited something that had come true. Furthermore, intuition brings some individuals may cross over sporadically, a general rapture will not occur until he has abolished fear, until he maintains a sufficient spirituality in all situations

### 3.2 John's Adaptation: Using Nature As Spiritual Energy

For Transcendentalism, Emerson found "an order of increasing spirituality in the four classes of service rendered to man by nature. From the mere commodity or practical usefulness of nature, her value to man rises through beauty, language, and, finally, discipline" (Cited in Blau, 1952, p. 126). He accustomed to put questions to his classes this way: 'In what respects would the world be different if this alternative or that were true?' (Cited in Blau, 1952, p.254) asserts that commodity is the only of these uses which every man understands. It is the immediate and direct service of nature in helping to gain spiritual energy. It means that all the parts of nature must work together if man is to be benefited. Here, it can be seen that nature is also becomes the main concern for Transcendentalism, Robbert (1996) purposes that "One of concepts in philosophy that goes beyond empirical or what is experienced. Among the transcendentalist believe the inherent goodness in human beings and nature".

In *The Celestine Prophecy*, John' experiences after he splits with his tour guides Wilson and Marjorie, because of the crossfire of local authorities on the



disturbing issue of him who comes to find the existence of the ancient Manuscript.

Fortunately, he meets them again safely. Then he and his friends run as far as possible from the police in charge of pursuit to catch him. He is getting to be a brave man, he tries to follow the intuition in probably there are more problems again. With the intention of asking for help, he approaches the priest who is looking for him, the priest is Father John. Then the priest offers him to stay temporarily in monastery, because he knows John's purpose comes to Peru, which is to find the ancient manuscript.

In the monastery, Father John helps John to identify the insight of subtle energy that shaped by nature. In the first time, Father John tells him that the most fundamental energy for mankind to keep alive is the physical energy. Without the physical needs, humans will not able to move from one place to another, even to think. Physical energy is food, which is a basic requirement of human. As conversation between John and Father John below:

“Yes, food is very important.”

“Do you meditate with the plants?” I asked.

He looked at me with obvious surprise. “You have read Manuscript?” he asked.

“Yes, the first four insights.”

“Have you grown food?” he asked.

“Oh, no. I'm just learning about all this.”

“Do you see energy fields?”

“Yes, sometimes.”

“Food is the first way of gaining energy,” he said.

I nodded.

“But in order to totally absorb energy in food, the food must be appreciated”

(Redfield: *The Celestine Prophecy*, 1993, p. 71)

The sentence “Yes, food is very important”, reflects that Father John believes food is very important because it is the first way to gain energy. And also,

to understand how food first referable to seek other energy, man must appreciate it.

“This kind of deliberate appreciation of food was the real purpose behind the normal religious custom of being thankful, with the result being a higher energy absorption of the food” (*The Celestine Prophecy*, 1993, p.71). This is the reason people should pray before eating. It is not just about being thankful but also it is to make eating a holy experience, so the energy from the food can enter their body.

Father John adds that “Food is the first way of gaining energy” and then John’s reaction is “I nodded”, reflects that John sees something in philosophically that food is only first step, after personal energy is increased in this way, he becomes more sensitive to energy in all things and he learns to take the subtle energy as energy abundance without eating. It is reasonable, because as the concept of Transcendentalism, nature is also tools to gain energy that called spiritual energy.

This shows the portrayal of American Transcendentalism. As Silberberg wrote:

Transcendental strongly emphasized to keep our energy levels to stay in high level. Do not let your energy down, due to lack of energy would obscure everything. Keeping energy into you, especially through food. (2004, para. 4)

After John eats, Father John invites him to a place with scenery that is truly beautiful and then they both sit under a large tree outside the monastery.

There, Father John exemplifies the meaning of subtle energy to him. Father John tells his opinion of subtle energy from nature. Moreover he explains it to him.

Everything around us has energy. But each has its own special kind. That is why some places increase energy more than others. It depends on how your shape fits with the energy there. You have to be open, to connect, to use your sense of appreciation, as in seeing fields. But you take this one step further so that you get the sensation of being filled up (Redfield: *The Celestine Prophecy*, 1993, p. 71)



Father John's opinion shows that the combination of cooperation on elements of the nature can support human life. Where of process ecosystem producing spiritual energy could be the energy abundance for man. It is in same opinion constructed by Emerson "Man's delight in the forms of nature must, however, be supplemented by a higher, more spiritual element if he is to gain a realization of the perfection of the beauty of nature" (Cited in Blau, 1952, p.126).

Beauty, it is a such abstract thing, which in Transcendentalism also focuses on the abstract problems.

Additionally, Atkisson (1994, para. 3) signifies that "start to get acquainted with the subtle energy that infuses all things. With practice, you can learn to see the aura around any living being and to project your own energy around it to give it strength". Father John says that to feel the spiritual energy from nature by meditation, just like when John is gaining spiritual energy through his intuition. He has to feel love in nature; he has to feel a real beauty of nature as a part of his body. By doing so, he says the incident he feels love in nature. As the conversation between Father John and John Woodson below:

"Do you think the tree is beautiful?" Father John asked.

"Yes."

"Then, uh ... feel it ... uh."

"I felt light and secure and connected."

"How connected?"

"It is hard to describe," I said. "Like the whole landscape was part of me."

"But what was the feeling?"

"Love," I said. "I guess I felt a love for everything."

"Yes," he said.

(Redfield: *The Celestine Prophecy*, 1993, p.72).

The question “Do you think the tree is beautiful?”, reflects that Father John feels how perfect shape from nature itself and then the energy stored in him because human’s delight formed by his point of view on the landscape itself.

Then, he feels the most beautiful side of nature, he will get a form of realization of natural beauty. And John’s answer is “I felt light and secure and connected”, reflects that John’s feeling is to gain a realization of the perfection of the beauty of nature, and then he feels shape of the natural beauty as subtle energy (spiritual energy). The process of obtaining spiritual energy from nature that has been practiced by John implies the concept of gaining spiritual energy in Transcendentalism.

One thing that is also important is to keep on trying is in loving. As soon as man reach a State of love, there is no something else or anyone who can draw more energy from him than he can replace. In fact, the energy that flows out of him creates a current that pulls energy into on the same level. So, he can never run out of energy. (Silberberg, 2002, para. 6)

In daily life, whatever problems that exist in the mind of man, instantly disappear when he feels in love. Sometimes the problems encountered will be easier. It was all for John’s curiosity that he would have done anything even to spent his all times. When he begged the priest to teach him to gain the subtle energy as his spiritual energy, all of sudden he realized that he could fix any kinds of problems. He begins to step out of his comfort zone, from being skeptical and unconcerned about his purpose life into making a move to attract his life by the insights well.

John is continuing his journey and adventure in *Viciente*, he meets with



one of the teachers at Peru, Sarah Lerner who teaches physic at the small college in Maine, Peru. She explains her opinion about the insight of subtle energy to him, offending about a matter of energy. Although she is a teacher, she argues about the insight of subtle energy as a favor to the philosophical thought. In which, she believes that spiritual energy from nature is sacred or pure energy, because she is sure of an artificial nature of God, and all that exists on this planet comes from God. She also concludes that the nature is the right place to get it.

“God knows,” she continued, “this attitude served us well with the more obvious phenomena in nature, with objects such as rocks and bodies and trees, objects everyone can perceive no matter how skeptical they are. We quickly went out and named every part of the physical world, attempting to discover why the universe operated as it did. We finally concluded that everything that occurs in nature does so according to some natural law, that each event has a direct physical and understandable cause. (Redfield: *The Celestine Prophecy*, 1993, p.29).

“God knows”, signifies that she believes everything in earth formed by God. And then, “we finally concluded that everything that occurs in nature does so according to some natural law, that each event has a direct physical and understandable cause”, reflects that she believes the relationship between man and nature will give positive energy for him. For Transcendentalism constructed by Emerson says that “beauty is the mark God sets upon virtue”, this is the feeling of spiritual energy from man who takes him on the point of serenity. Such is indeed spiritual energy can not be visible by eyes, but can be felt by man’s feeling (mind and heart). This is the spiritual energy from nature which is one of human needs.

Emerson also emphasises that:

The power of the mystic to use nature as the focus of spirit, to develop the ability to become so completely absorbed in nature that

he (man) loses his sense of separateness and is aware only of his abiding kinship with all creations. (Cited in Blau, 1952, p. 123)

In statement above reflects that man uses nature as a spiritual energy, he has to develop his ability. If he wants to know the energy transferred by nature, then he has to learn the true state of nature. It can be said that he who loves nature in a good relationship, he receives spiritual energy completely.

John agree with Sarah's opinion about the subtle energy is exactly logic.

He feels that the place he stands is one example of the existence of subtle energy that has been described by Sarah. "At the top of the rise I was awestruck. It was another spot of incredible beauty" (*The Celestine Prophecy*, 1993, p. 30), reflects that he really understands about the spiritual energy of nature that can be felt in beauty place too. He ponders and he thinks for a moment, and then remembers something that had been told by the priest: the Manuscript says the human perception of this energy first begins with a heightened sensitivity to beauty too.

This is an appreciation of a phenomenon of nature. If nature is a sign of the greatness of God and then nature is a gift given by God to man, people take energy from nature to survive. They have to appreciate what belongs to nature, as well as respect and submission to God.

In this case, it is explained that if man is too busy to search for energy abundance is unaware. Sometimes gaining the energy obtained from something very simple, such as eat, love in the beauty of nature. When he eats, he gets great physical power to do his daily activity well and finally he gets subtle energy (spiritual energy) in his mind. It is portrayal of the concept of Transcendentalism in



gaining spiritual energy from nature.

Man as an individual can use his awareness to take in those life-giving subtle energies from Nature, God/Source, and The Universe, and radiate them back out. So, when he appreciates the beauty and uniqueness of things, they receive energy. When they get to a level where they feel love, then they can send the energy back just by willing it so (Silberberg, 2004, para. 19).

Those step are the manifestation of practically to gain spiritual energy from nature as potrayal the concept of Transcendentalism, and John adaptation to his new knowledge by learning and behaving the insights in ancient manuscript by his journey are manifested the concept of Transcendentalism that his experiences in gaining spiritual energy can change by the time to evaluate his life. As he said to

Wilson:

“Yes, think of the events of your life. The idea is that everything happens by chance, that one can make good decisions and be prepared, but that every event has its own line of causation independent of our attitude” (Redfield, *The Celestine Prophecy*, 1993, p. 40)

John used to be a man who is focus about finding and understanding for the basic value of Transcendentalism which tells about Divine, he gets new experience and he tries to face any kinds of problems and complicated condition instead of giving up by his capacity/ or intuition. This leads to John’s efforts to find Divine as his final destination. John’s behavior is in line with Emerson (cited in Blau, 1952, p. 126) description about experiences to find Divine; that “Herein nature illustrates the ‘endless circulation’ of Divine”.

#### **3.2.4 John’s Goal: Finding Divine**

As transcendental work between the two idea of ‘psychology’ and ‘spirituality’, they reply both positions is that each represents truth. While

transcendentalist argues that reality of truth exists in independence of human knowledge of it, then they underlined that “the virtuous man can gradually come to a knowledge of the hidden significance and purpose of the world” (Blau, 1952, p. 128). In transcendentalist belief, the word “truth” is more common called as “spirit” and has meaning “the object of sensible experience” reflect “the judgments of conscience” (Blau, 1952, p.128). It is portrayal of Transcendentalism that “a philosophy that emphasizes a priori condition of a knowledge and experience known by character of the highest reality (God) or that emphasizes the fundamental reality of the transcendent” (Boller, 1974). John, with his strong intuition and good in spirituality, occasionally arguing about his life which never been better before his journey and adventure about gaining spiritual energy. He says:

“I don't mean to minimize the formidable problems still facing humanity, only to suggest that each of us in our own way is involved in the solution. If we stay aware and acknowledge the great mystery that is this life, we will see that we have been perfectly placed, in exactly the right position to make all the difference in the world” (Redfield: *The Tenth Insight*, p.1)

It can be said that John is man who is building upon the accomplishments of the previous one, destined for an end he could only dimly remember. He is in the process of awakening and opening up to who he really is, and what he has to do, which is often a very difficult task. Yet he firmly believes that if he always integrates the best of the traditions he finds before him and keeps the process in his mind, each challenge along the way, each interpersonal irritation can be overcome with a sense of destiny and miracle. In previous life, John has a monotone life because he is always busy as employee with same routine.



However, after he meets the priests who is teaching him about the insights, he also makes a progress about gaining spiritual energy. Then, as the condition changes significantly since he was arrived in Peru, he makes a quite impressive development and progress about everything, especially his skill to solve his problems by spiritual energy and brings him into Divine.

In the middle of his journey and adventure to find Divine, John remembers Charlene who over a month had now passed since he had last contacted her office at the research firm where she worked. By the time, he meets Frank Sims, Charlene's officemate, he had thought to call him, and then he had become clearly alarmed. Along the length of the valley ran a winding stream that coursed through stretches of open meadowland and thick, colorful forests---old forests, with trees standing hundreds of feet high. John has experience about the beautiful of nature and he guesses that it is his final answer about Divine. He says:

Our greatest mistake, in my opinion, is to think that human spirituality is somehow already understood and established. If history tells us anything, it is that human culture and knowledge are constantly evolving. Only individual opinions are fixed and dogmatic. Truth is more dynamic than that, and the great joy of life is in letting go, in finding our own special truth that is ours to tell, and then watching the synchronistic way this truth evolves and takes a clearer form, just when it's needed to impact someone's life (Redfield: *The Tenth Insight*, p.1)

His statement signifies that the truth is a lived portrait, of the new perceptions, feelings, and phenomena that are coming to define life, it can be said that it is about understanding this whole awareness-the perception of mysterious coincidences, the growing spiritual consciousness on Earth. John perceives a clear hunch about what to do or where to go to pursue his purpose life and the answer

about Charlene who is dissappear. He would find no message, no coincidence, except he has to use his intuition again to know Charlenes's position. This act rejects the function of intuition to solve the problem.

This was especially true when the intuition was to seek out someone I already knew to some extent, an old acquaintance perhaps, or someone with whom I worked routinely (Redfield: *The Tenth Insight*, 1996, p. 2).

John's statement reflects that actually, he is Charlene's old boyfriend, he thinks that he also has kind of close romantic relationship which supports his intuition work. So, he could find where Charlene is. This is supposed to portray Emerson's idea that "Each creature is only a modification of the other; the likeness in them is more than the difference"(Cited in Blau, 1952, p. 128). John implies that his skill has developed during when he is searching Charlene. Furthermore, he believes that this skill would help him to find Divine.

Divine is closely related to transcendent force/or spiritual energy, so that in some cases the powers may themselves be invoked independently. Ida says that "Divine are regarded as eternal and based in truth. Such things that qualify as Divine are apparations, visions, prophecies, miracles, and in some views also the soul, or more general things like immortality, grace, and salvation"(Ida, 1953).

On other side, Transcendentalist who believe that:

Since one divine character was immanent everywhere in nature and in man, man's reason could discern the spiritual ideas in nature and his senses could register impressions of the material forms of nature. To man the subject, nature the object, which shared the same divine constitution as himself, presented external images to the innate ideas in his soul. " (Robert, 1996)



This leads to use Divine (and a less common usage of divinity): to refer the operation of transcendent power in the world and extensions of divinity and divine power are credited to living, mortal individual.

Human as mortal individual notices that he cannot live alone in this world. At This level all way-of-life, regardless of how different instructions; having a desire to explain and to regulate man relation with others. When man connects with the others then his high relation is mutual love. However, by searching truth in human not only about his relationship with each other, but rather the relation of love with God as Transcendent. There is no relationship that is sublime, the more beautiful, and more depth than the relationship of love with God. Occasionally this relation is discoverable in thoughts as well as things, man will find some new points of interest, but just as frequently, intuitively, in spite of efforts to get spiritual energy as a common world vision. In Transcendentalism perspective, Ida (1953) says that "Human that included all his way either atheistic and recognizes God in 'common vision' as the basis of the real truth".

John chooses to find Divine as his final journey and adventure in Peru. He has to know about that and make him try to find the clues in any conditions. In the midst when he learns the Divine and he is also looking for Charlene, he meets a tribesman—David Lone Eagle. And then, he asks him about Charlene, fortunately he knows about her. He says that Charlene in the forest, she is hiking into the valley alone. John says "I looked in that direction. From this perspective, the valley was enormous, stretching forever into the distance" (*The Tenth Insight*, 1996, p. 5), reflects that he thinks Charlene tries to figure out about the place that

shows about the existence of a 'common vision' the place that had been told in the ancient manuscript as the representative of God existence. And then John says:

"After traveling perhaps three miles, a perceptible wave of fear and nervousness passed through my body and I immediately felt fatigued, so I sat down and leaned against a tree, attempting to focus on my surroundings and gain inner energy. The sky was cloudless and the morning sun danced through the trees and along the ground around me. I noticed a small green plant with yellow blossoms about ten feet away and focused on its beauty" (Redfield: *The Tenth Insight*, p. 10)

The statement highlighted American Transcendentalism, Atwood (2003, para. 2) who believes that "insofar as the proposed properties of "subtle energy" are not those of physical energy, there can be no physical scientific evidence for the existence of such "energy". It can be said that after John feels the view of nature surrounding him, he gets the energy which is the beauty of nature. The beauty itself is a result when man tries to connect with the nature well. So that is why 'subtle energy' signifies as the beauty of nature.

In Transcendentalism perspective, Emerson also says that "the spiritual energy element is introduced in the insight that virtue and beauty go hand in hand, that a man of virtue is attuned to nature; finally, the beauty of nature becomes an object to man's intellect"(Cited in Blau, 1952, p. 126). It is portrayal that the subtle energy/or spiritual energy is not the truth which is comparable with John's goal in gaining spiritual energy to find Divine as the truth. And then, David thinks further human can remember a common world vision of how they will all work together to create a new spiritual culture. It is in line with Emerson who says that man gets the truth supported by nature. Moreover, he explains that nature is holy place and the truly beauty to keep the man's spirituality.



Beauty is related to thought as well as to virtue. This relation is one of creative use, or art. The beauty of nature reforms itself in the mind, and not for the barren contemplation, but for new creation (Cited in Blau, 1952, p. 126)

And then, John asks him "Who knows about all this?", reflects that he is only who knows about how to get the spiritual energy through his journey and meets with some priests. In other side David thinks that the spiritual energy is just human relationship with God, so he says "So far it's all rumor, bits and pieces of information, intuition. The truth, not a soul has seen it in manuscript". It is also highlighted Emerson belief that "we can not test the truth of what our senses tell us. It is only the untutored who can be led by sensory evidence to believe that nature certainly exists" (Cited in Blau, 1952, p. 128). In this respect, John as man is required to strive and work hard to understand the Divine, and put his fate in God for sure.

When John is in David's place, he is forced to ask attractively as possible to make David notice his curiosity about Divine. Actually, he is not type of a attractive person. So, he makes David gives all of informations about Divine.

Suddenly David says "The Tenth Insight-learning to have faith in our intuitions, remembering our birth intention, holding the World Vision-all of it is about understanding the essence of real prayer" (Redfield: *The Tenth Insight*, 1996, p.135).

"Form of divine is suggesting that the rule is in accordance with the will of God which is in respective traditions, are each said to have performed Divine power" (Hoppe and Tobias, 2002, para. 4). 'Tradition' in such Divine, in these faiths, would express itself naturally if it were not obscured by the social and

physical worlds man live in; it needs to be brought to the fore through appropriate spiritual practice. In other words, he must understand that a spiritual practice is prayer as his relationship with God. Here does not speak in terms religion, but rather in spiritual terms where man relationship with God is how he continues to maintain his vision for positive energy from God. At that time, John is very confuse because for the severals times he tries to understands what is the point of David's explanation about Divine. And then, he asks him again "Why does every religious tradition assume a form of prayer?" (Redfield: *The Tenth Insight*, 1996, p.135). David continues:

If God is the one, all-knowing, all-powerful God, then why would we have to beseech his help or impel him to do something? Why wouldn't he just set up commandments and covenants and judge us accordingly, taking direct action when he wanted to, not us? Why would we have to ask for his special intervention? The answer is that when we pray in the correct fashion, we are not asking God to do something. God is inspiring us to act in his place to enact his will on the Earth. We are the emissaries of the divine on this planet. True prayer is the method, the visualization, that God expects us to use in discerning his will and implementing it in the physical dimension. His kingdom come, his will be done, on Earth, as it is in heaven (Redfield: *The Tenth Insight*, 1996, p.135)

David's statement above to explain when man prays, sometimes not demands to ask help from God but how he obtains the positive energy to do the best for his future. With the positive energy in the man's mind is as a solution when he gets a problem in his life. And then, John says "So, God is inspiring us to act in his place to enact his will on the Earth. We are the emissaries of the divine on this planet" (Redfield: *The Tenth Insight*, 1996 p. 135). This deed is actually meant to prove himself intuitively gets the point about Divine in order to gain spiritual power as 'common vision'.



Again, “every thought, every expectation—all of what man visualize happening in the future—is a prayer, and tends to create that future but no thought or desire or fear is as strong as a vision that is in alignment with the divine” (*The Tenth Insight*, 1996, p.135). It can be seen if man prays for world peace for five minutes, in a rather hopeless, apathetic fashion, that he will not invoke enough energy to have much effect on the world – though this is still better than not praying at all. In John understanding, he ask David to show him about true prayer. Directly, David instructs him “Let's do the same now,” (*The Tenth Insight*, 1996, p.136). And then, John follows him carefully:

David closed his eyes, and I followed his lead, trying to visualize an image of Maya awakening to what she was supposed to do. After a few minutes I opened my eyes and David was stanng at me. The owl screamed again right above our heads (Redfield: *The Tenth Insight*, 1996, p.136)

In this case, David asks John to pray together explains that if two, ten and more million people praying for world peace for an hour, with all their hearts and souls, and full concentration, this would have a very marked effect on the state of the world – no matter what their religion was. Emerson says “Nothing of us, All is all God” (Cited in Blau, 1952, p.125). In this statement, the real representative of man is not formed of suffrage or solicitation of his neighbor. Man's character is selected and shaped by God, and it is representative of the spiritual energy.

After that, John is still curious about where Charlene is. David notices his curiosity, then he invites him to meet Charlene. David says “Look! There!” David said, pointing” (*The Tenth Insight*, 1996, p.136). John says:

Among the rocks to the right of the pool I could make out several figures. One of them looked up and saw us; it was Charlene. I

waved and she recognized me. Then David and I made our way down the rocky slope to where they were standing (Redfield; *The Tenth Insight*, 1996, p.136).

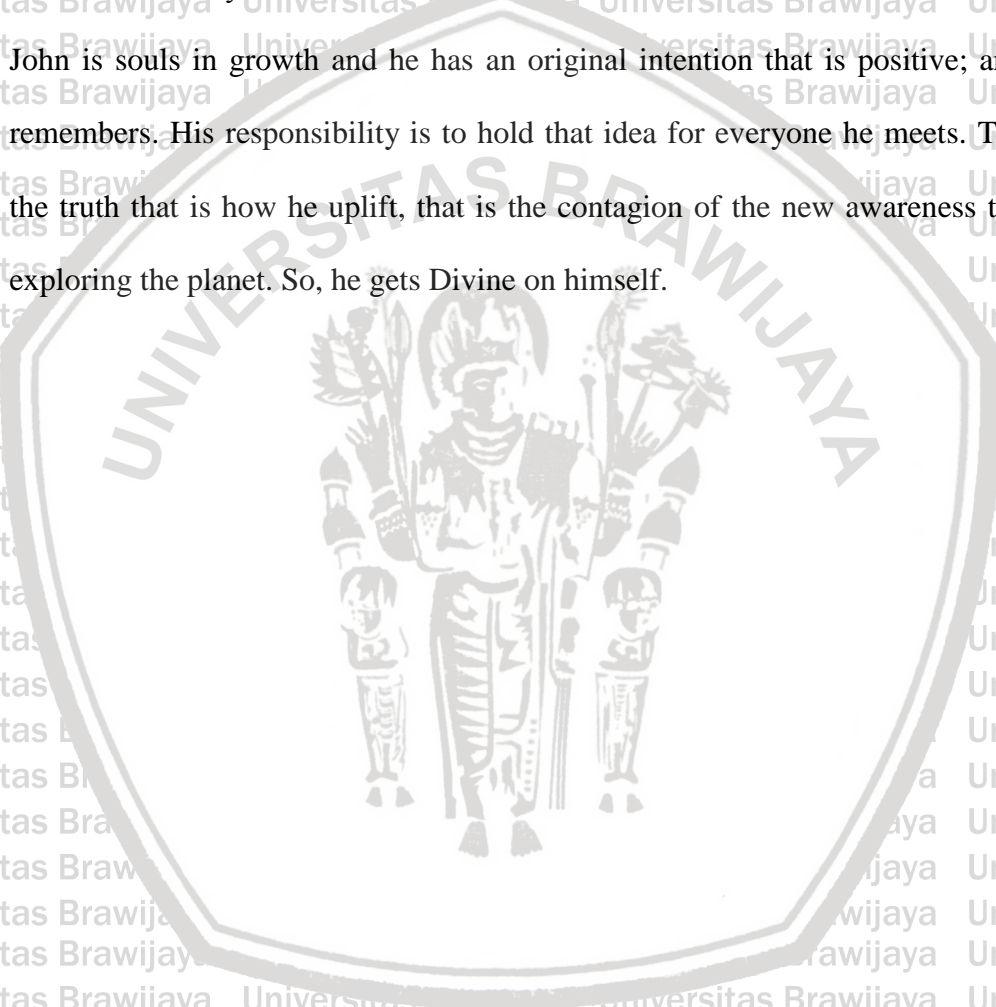
John does it because he concerns about his future, long-term and short-term. The concept of American Transcendentalism is “a philosophy that directly related to The Creator (God). This philosophy created as a form of protest of society who againsts bad lifestyle that disturbs for others. The bad impact is stressful to resolve it, man who is believing with the transcendental creates method to create inner peace by meditation” (Koster, 1975) is completely the same with John’s previous life. He feels restlessness about his purpose life and unsatisfied with his job. So, that is why he joins with Charlene to make new experiences by journey and adventure in Peru. Moreover, he thinks that he probably finds new knowledge to fix his purpose life. Instead he learns the knowledge in gaining spiritual energy that useful for himself.

In Transcendentalism perspective, it can be said that maintaining the optimism and staying awake. Man is learning to better identify and believe in his own intuitions, knowing that these mental images are fleeting recollections of his original intention, of how he wants his lives to evolve. He has to follow a certain path in life, so that he remembers the truth in his life experiences.

Finally, by re-claiming “Faith in our intuitions, remembering our birth intention, holding the common vision” (*The Tenth Insight*, 1996, p.135), reflects those are a guide in man lives, and helps him to remember a common world vision that will assist him in working together to create a spiritual culture.



John finds the Divine as his process in gaining spiritual energy, because he has an progress on himself that he feels in higher level as man. He has to be brave to face the problems and focuses on his purpose life. This remarkably in line with James (Cited in Blau, 1952, p.257) idea that "it was a Divine progress when it make any difference". It can be said the word difference in here refers to John is souls in growth and he has an original intention that is positive; and he remembers. His responsibility is to hold that idea for everyone he meets. That is the truth that is how he uplift, that is the contagion of the new awareness that is exploring the planet. So, he gets Divine on himself.



## CHAPTER IV

### CONCLUSION AND SUGGESTION

#### 4.1 Conclusion

The idea of spirituality and psychology, which is known as American Transcendentalism among Americans, are still preserved. They are the basics of American Transcendentalism that build the character as an individual representative of relationship between man and God. In *The Celestine prophecy* and *The Tenth Insight*, it is obviously reflected from John's effort in gaining spiritual energy as his goals by learning the insights for his spiritual needs. He portrays American Transcendentalism values in which the excellence of the intuitive belief or spirituality that empirical and scientific. This concept creates *The Celestine Prophecy* and *The Tenth Insight* as the intermediary detail information about John Woodson's personality towards the problem he has to gain spiritual energy as his efforts to find Divine and how he endures the problems in gaining it.

The result of the study shows that spiritual journey and adventure story is undertaken by main character, John Woodson. He reflects that as human, he gets the spiritual energy from nature by intuition. It means that he follows his path by his intuition and he believes Oversoul or Life Force or God can be found everywhere - travel to holy places. He gains the spiritual energy learned by some priest, that intuition, nature, and common vision by God are the way to get his spiritual energy. One must have faith in intuition, for no church or creed can communicate truth and reform must not be emphasized—true reform comes from



within. As man John has to use what has been given by God. He has to believe on God all the times. Then, Divine power is to be his own experiences where he gets Divine as his progress in gaining spiritual energy.

Naturally, man grows up and he has an original intention that is positive. Prayer is spiritual practise to maintain man's relationship with God. And then a man would always remember that this life will keep changing and it is not necessary to worry about consistency, because what an intelligent person believes tomorrow, if he/she trusts oneself, tomorrow may be completely different from what that person thinks and believes today. Therefore, man must be more able to regulate his life harmoniously, fulfill the physical and spiritual balance.

The concept of American Transcendentalism in *The Celestine Prophecy* and *The Tenth Insight* can be seen in John's efforts in gaining spiritual energy by his intuition. It is manifest American in individual character as man's relation with God. The struggle of John in the novels provoking the idea of spirituality portrays how an individual realizes the Divine, could change his destiny.

#### 4.2 Suggestions

Actually, there are more than ten insights that related to spiritual energy in *The Celestine Prophecy* and *The Tenth Insights*. That is why, it is recommended for the further researchers to analyze the rest of the insights. To a certain extent, it will cover Redfield's message of 'emerging spirituality' of human who seek their destiny as though by Divine. Since, this research used the theory of Transcendentalism by Ralph Waldo Emerson, it is possible for next researchers to analyze the insights with other theories, for example Cultural studies. It is proper

theory to get the values of insights in which to embody man's mind. Moreover, *The Celestine Prophecy* and *The Tenth Insights* have the data to concern of in gaining spirituality that related to how man makes good relation with the environment and God. So all the insights will be exposed more values about spiritual energy as Divine.





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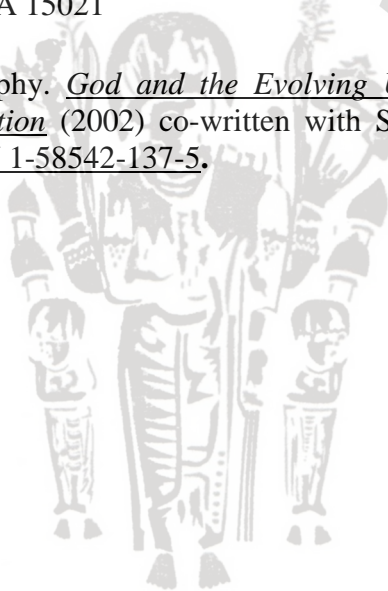
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### Appendix 1. Berita Acara Bimbingan Skripsi

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Divine In *The Celestine Prophecy* and  
*The Tenth Insight* by James Redfield
6. Tanggal Mengajukan : 3 Oktober 2014
7. Tanggal Selesai Revisi : 21 Oktober 2014
8. Nama Pembimbing : I. Dr. Dra. Sri Herminingrum, M.Hum.  
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No	Tanggal	Materi	Pembimbing	Paraf
1	21 Februari 2013	Draft Bab I & Bab II	Pembimbing I	
2	4 Maret 2013	Revisi Bab I & Bab II	Pembimbing I	
3	14 Maret 2013	Mengumpulkan Revisi Bab I & Bab II	Pembimbing I	
4	26 Maret 2013	Revisi Bab I & Bab II	Pembimbing I	
5	8 April 2013	Mengumpulkan Revisi Bab I & Bab II	Pembimbing I	
6	12 April 2013	Revisi Bab I & Bab II	Pembimbing I	
7	17 Mei 2013	Mengumpulkan Revisi Bab I & Bab II	Pembimbing I	
8	21 Mei 2013	Revisi Bab I & Bab II	Pembimbing I	
9	21 Juni 2013	Mengumpulkan Revisi Bab I & Bab II	Pembimbing I	
10	28 Juni 2013	Revisi Bab I & Bab II	Pembimbing II	
11	24 Juli 2013	Mengumpulkan Revisi Bab I & Bab II	Pembimbing I	
12	26 Juli 2013	ACC Seminar Proposal	Pembimbing I & Pembimbing II	
13	11 September 2013	Mengumpulkan Revisi Bab I & Bab II (setelah SemPro) + Draft Bab III	Pembimbing I	

14	24 September 2013	Revisi Bab I, Bab II, Bab III	Pembimbing I
15	30 September 2013	Mengumpulkan Revisi Bab I, Bab II, & Bab III	Pembimbing I
16	3 Oktober 2013	Revisi Bab I, Bab II, & Bab III	Pembimbing I
17	8 Oktober 2013	Mengumpulkan Revisi Bab I, Bab II, & Bab III	Pembimbing I
18	17 Oktober 2013	Revisi Bab I, Bab II, & Bab III	Pembimbing I
19	28 Februari 2014	Mengumpulkan Revisi Bab I, Bab II, & Bab III + Draft Bab IV	Pembimbing I
20	11 Maret 2014	Revisi Bab I, Bab II, Bab III, & Bab IV	Pembimbing I
21	4 April 2014	Mengumpulkan Revisi Bab I, Bab II, Bab III, & Bab IV	Pembimbing I
22	14 April 2014	Revisi Bab I, Bab II, Bab III, & Bab IV	Pembimbing I
23	9 Mei 2014	Mengumpulkan Revisi Bab I, Bab II, Bab III, & Bab IV	Pembimbing I
24	13 Mei 2014	Revisi Bab I, Bab II, Bab III, & Bab IV	Pembimbing I
25	6 Juni 2014	Mengumpulkan Revisi Bab I, Bab II, Bab III, & Bab IV	Pembimbing I
26	11 Juni 2014	Revisi Bab I, Bab II, Bab III, & Bab IV	Pembimbing II
27	24 Juli 2014	Mengumpulkan Revisi Bab I, Bab II, Bab III, & Bab IV	Pembimbing II
28	18 Agustus 2014	ACC Seminar Hasil	Pembimbing I & Pembimbing II
29	5 Agustus 2014	Revisi Bab I, Bab II, Bab III, & Bab IV (setelah SemHas)	Pembimbing I
24	26 Agustus 2014	Mengumpulkan Revisi Bab I, Bab II, Bab III, & Bab IV	Pembimbing I
25	10 September 2014	Revisi Bab I, Bab II, Bab III, & Bab IV	Pembimbing I
26	14 September 2014	Mengumpulkan Revisi	Pembimbing II



		Bab I, Bab II, Bab III, & Bab IV	
27	3 Oktober 2014	ACC Ujian Skripsi	Pembimbing I & Pembimbing II
28	21 Oktober	Mengumpulkan Revisi Bab I, Bab II, Bab III, & Bab IV (setelah Ujian Skripsi)	Pembimbing I
29	22 Oktober 2014	ACC Jilid Bab I – Bab IV	Pembimbing I & Pembimbing II

10. Telah dievaluasi dan diuji dengan nilai :



Malang, 21 Oktober 2014

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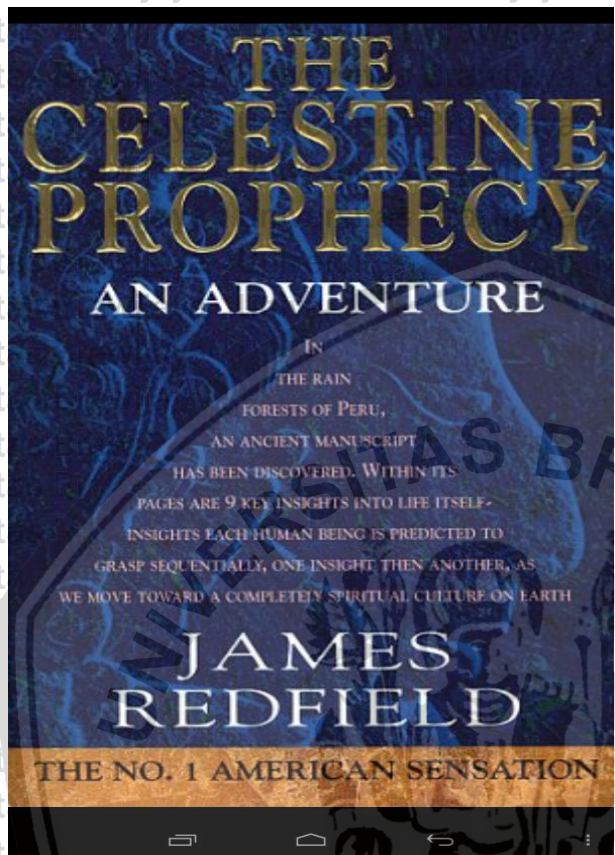
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Appendix 2. James Redfield's Picture





Appendix 3. *The Celestine Prophecy*' Cover



Appendix 4. *The Tenth Insight*' Cover

