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## CONCEPT LIFE IN SETH'S CHANNELINGS

*The article tackles the problem of conceptual picture of the world as presented in channeling-discourse. Channeling is termed as a peculiar type of communication between the human and higher spiritual beings. On the material of Seth's channelings concept LIFE is described in terms of frame analysis. There have been singled out the peculiarities of the notional, actional, possessive and comparative frames with the corresponding slots. The concept is proved to undergo the semantic shift of broadening.*

**Key words:** channeling, concept, frame, slot, semantic shift.

**Defining the problem and argumentation of the topicality of its consideration.** The notion “concept” in modern society is connected not only with the philosophy, logic and cultural studies, but with the language development in general as well as with different aspects and branches of linguistics. That testifies to the fact, that the research of the means of lingual representation of different concepts, the structure and individual peculiarities of the concept's content, modeling of the conceptual/language picture of the world presented in different types of discourse are definitely the areas of linguistic research with high topicality. Therefore, the **novelty** of the work is that it is a research within a new domain of linguistics (cognitive), which analyzes the structured representation of the world in human mental activity rendered by language means. The research is even more up-to-date, as channeling-discourse constitutes a terra incognita in linguistics; thus the research provides further scientific insight into the problems of cognitive modeling of the concept's functioning in different discourses.

**Analysis of recent research and publications.** In linguistics concept as the object of the research was studied by V. I. Karasik [3], O. S. Kubryakova [5], V. A. Maslova [6], Z. D. Popova and I. A. Sternin [7], and many others. The very concept LIFE was analyzed on the material of English literature (both Britain and American) by S. A. Vlasova [1], who traced its collocation peculiarities, and by V.B. Goldberg [2], who tackled the problem of the opposition LIFE-DEATH in her contrastive analysis of English and Russian languages. Zh. V. Krasnobaeva-Chorna analyses concept LIFE as represented by phraseological means in Ukrainian language [4].

**The aim of this study.** The article continues the cycle of scientific publications of the author profil-

ing channeling-discourse as a separate type of esoteric discourse, detailing the conceptual picture of the world of this peculiar type of discourse. The aim of this publication is to specify the particularities of concept LIFE in the channelings of Seth (channeled by Jane Roberts) in terms of frame analysis worked out by S. Zhabotynska, as well as account for the semantic structure broadening of the concept in the discourse under analysis.

**The outline of the main research material.** In present-day cognitive linguistics the term “concept” turns out to be among the central ones. It is used by the scholars working within the field of language representation of cognition. We can provide a generalized definition of the term ‘concept’ as following: concept is the discrete mental entity, the basic unit of the intellectual code of the human. This code is characterized by the internal structure. It is a result of the cognitive activity of the human and society and brings the complex and encyclopedic information about the subject and phenomenon and the social attitude to this phenomenon.

Human beings interact in a certain set of contexts, i.e. communicative environment: peculiar informational content, the style of communication and interlocutors to interact with. The process of communication is usually understood as speaking-listening or writing-reading situations, but in a broader sense communication includes the means of telepathy as well. Investigating the phenomenon of channeling within the existing classifications and approaches, we understand that some terms and categories require a broader interpretation, because the process of channeling communication, where one of the interlocutors is a higher spiritual entity from a multidimensional plane of existence, involves not only hearing/seeing

but a kind of communication similar to telepathy and is usually accompanied by some energy emission [12]. Therefore, we consider it necessary to suggest an improvement on the term 'concept' definition: concept is the discrete mental entity, the basic unit of the intellectual code of the human or any other being endowed with consciousness.

Then there arises the question whether there is a direct correspondence between the conceptual sphere of humanity and that of the representatives of the other-dimensional planes of existence. The analysis of the concepts GOD and HUMAN BEING in channelings of Kryon and Seth [12] showed that these concepts verbalization explicates the semantic shift of broadening: both Seth and Kryon operate with the additional senses of the above-mentioned concepts, senses that are not presented in the cognitive picture of humanity.

It seems logical to suppose that other-dimensional (non-physical) existence presupposes a different understanding of such key concepts as LIFE and DEATH, which are universal phenomena. Human society has different views on these notions, sometimes rather contradictory. Channelings, which are a significant part of New Age movement, provide quite an unusual explanation of these concepts. Limited by the article space, we will concentrate our attention on concept LIFE, providing the evidence of the particularities of its explication in channeling-discourse on the material of such works by Jane Roberts (the channeler of Seth) as "Seth: The Eternal Validity of the Soul", "Seth: Way towards Health", "Seth: Individual and the Nature of Mass Events", "The Nature of Personal Reality".

The results of the research made it possible to present concept LIFE as an inter-frame construct, comprising all the five frames textually represented in the selected material. The first and most numerous there appeared to be the **notional frame** with a number of its slots, providing the most essential characteristics of the concept as to its qualities, quantity, ways of existence and temporal boundaries.

The slot [LIFE is SUCH (quality)] characterizes the concept through its combinability with the attributive adjectives and descriptive word combinations. In Seth's channelings there are explicated the following characteristics of concept LIFE (usually referring to the life of human beings):

1) the uniqueness of human life as a way of existence – [LIFE is UNIQUE]: *In the entire fabric of your existence, this life is a brilliant, eternally unique and precious portion, but only a portion...* [10, p. 227];

2) the preciousness of life for a human being – [LIFE is DEAR/SACRED]: *Life seems more dear*

*in your terms, corporeal terms, because of the existence of death* [10, p. 226]; *When man spoke of the sacredness of life – in his more expansive moods – he referred to human life alone* [9, p. 283];

3) human perception of life as difficult – [LIFE is DIFFICULT]: *At this point Andrea believes that her life must be difficult* [10, p. 208]; *Andrea never doubted the "fact" that life was more difficult for a woman than for a man* [10, p. 220]. According to Seth, we live through different lives, some of them being full of hardships, when people are forced to overcome various difficulties, so that they could realize the true value of life: *For example, an excellent, satisfying life with a minimum of problems may be chosen either as a prelude to a life of concentrated challenge or as a self-adopted reward for a previous difficult life* [8]. Seth stresses, that [LIFE is DIFFICULT], but [LIFE should be SIMPLE]: *... life is, practically speaking, highly difficult while it should be ideally simple* [10, p. 209], and the way to have a happy life lies in our ability to accept lessons received in our embodied existence: [LIFE is HAPPY]: *You will not attain spirituality or even a happy life by denying the wisdom and experience of the flesh* [10, p. 204];

4) as acquiring opposite characteristics from the viewpoint of wakefulness: *When you think of the purpose of your existence, you think in terms of daily waking life, but you also work at your purpose in these other dream dimensions* [8]; *As there is continuity to your daily life, so there is continuity in your sleeping life* [8]; *The objects and symbols within it are as faithful representations of dream life as physical objects are of waking life* [8]. The author considers the state of sleep not as a vital biological process, but as periods of human life when person (namely, the part we call human soul) can travel to other realms of existence;

5) ontologically as divided into physical and spiritual: *Those who look upon physical life as inferior to some other more perfect spiritual existence do a great injustice to physical existence in general* [11, p. 150]. Contrary to the theological majority viewpoint, advocating the significance of human soul, Seth regards bodily experience as equally important: *Physical life is everywhere filled with the universal energy that is its source, so it can hardly be inferior to its own composition* [11, p. 150]. He stresses, that our physical reality is built by our consciousness: *Consciousness built the forms, so life existed within consciousness for all eternity* [9, p. 298], thus human physical and spiritual aspects of existence are inter-related: *This is not an uncaring universe or nature*

*operating, but portions of consciousness who choose at whatever levels certain experiences that nourish the living environment* [11, p. 285];

6) the importance of life, which, in author's opinion, is absolutely evident and undeniable; the author stresses that the quality of life also matters: *The quality of life is intensely important, and is to a large extent dependent upon a sense of well-being and self-confidence* [11, p. 20]. However, Seth also provides examples of people who are unable to find any sense in life – slot [LIFE is MEANINGLESS]: *There are some people who believe that life is meaningless, that it has no purpose, and that its multitudinous parts fell together through the workings of chance alone* [11, p. 310], *You felt before, unconsciously, that you were drifting and that life had little meaning* [10, p. 227];

7) temporal subdivision of life: *A crisis, particularly in very early or very late life, may so shatter the personality's identification with the body that he vacates it temporarily* [8];

8) the recurrent character of life (the characteristics, denied by Christianity, though accepted in Buddhism and Hinduism): *When most people think of reincarnation, they think in terms of a one-line progression in which the soul perfects itself in each succeeding life* [8], *No one is punished in one life for "evil" activities in a previous one* [11, p. 160], *No one is fated, however, to suffer in one life for any crimes committed in another* [11, p. 229], *The reasons and purposes for one's own existence in any life can be found directly in the life itself* [11, p. 229]; *In each life you choose and create your own settings or environments* [8].

Temporal simultaneity of all the incarnational instances is rendered in the temporal slot [LIFE exists THEN]: *for in actuality all of these existences happen simultaneously* [11, p. 161]. Though, for humanity (existing in three-dimensional world with the time coordinate) to better comprehend the information, Seth differentiates life in terms of period it occurs in, thus subdividing it into the past, present or future: *You identify instead with your present ego, so when you think in terms of life after death you really mean a future life of the ego that you know* [8], *In many cases the friends that you make were close to you long before you met them in this present life* [8], *again you may marry someone because of highly ambiguous feelings from a past life* [8]. Seth also describes life as after-death and before-life existence: *Many people no longer believe in life after death* [11, p. 249], *It is not understood that before life an individual decides to live* [9, p. 13].

**Actional frame** of concept LIFE includes the slots of state/process [LIFE acts], contact action [LIFE acts upon STH]/ [STH acts upon LIFE] and cause [STH causes LIFE]. Since concept LIFE belongs to abstract notions, the majority of this frame actualisation in the text are of metaphoric essence.

The slot [LIFE acts] is revealed through the verbs denoting different stages of life's course, with life being an inanimate object from which the action comes. Life is depicted:

1) at its beginning: *And from those tissues, as you know, new life will spring* [8], *...your new life, in your terms, springs out of the old, and is growing in the old and contained within it as the seed is already contained within the flower* [10, p. 228], *And if all life possible suddenly emerged at once, then most surely all would be annihilated* [11, p. 140];

2) in the process of existing: *For all of man's fear of disease, however, the species has never been destroyed by it, and life has continued to function with an overall stability, despite what certainly seems to be the constant harassment and threat of illness and disease* [11, p. 188], *Again, the desire for value fulfilment, development and purpose is so strong that if those seem denied, life becomes – or seems to become – less precious* [11, p. 263] (the link verb shows the process of life change); *Your conventional ideas of time make it simpler, however, to speak of one life as happening before or after another* [11, p. 284] (re-iteration of life process);

3) at its end: *I thought that part of my life was over* [11, p. 22], *Physical life must end if it is to survive* [11, p. 263].

In the slot of contact action the noun *life* can perform either of two roles: the initiator of the action or its recipient. The actualization of the first subtype we find in several varieties depending on the type of patient:

1) [LIFE acts upon MAN]: *my previous lives had left me too blasé* [8]; *I just have to use it, instead of letting it – life – use me* [11, p. 119];

2) [LIFE acts upon LIFE]: *Each life influences each other life, and some portion of the personality retains memory not only of past lives, but of future lives also* [11, p. 289];

3) [LIFE acts upon ABSTRACT NOTIONS]: *Life at all levels of activity is propelled to seek ideals, whether of a biological or mental nature* [9, p. 301].

The actualization of the second subtype we find in the slots [MAN acts upon LIFE] and [ABSTRACT ENTITY acts upon LIFE]. Depending on the type of action affecting life, the slot appears in three varieties:



1) the action is rendered through the verb with neutral connotation: *It is a part of the self examination process, therefore, in which an individual forms his life into an image and then deals with it* [8], *While there is indeed pain in the world, it is the miraculous principle of pleasure that propels life itself* [11, p. 150], *The choice of life and death is always yours* [10, p. 227], *You have been given an opportunity to study life and to experience it more fully than you ever have before in this existence* [10, p. 226];

2) the action has negative effect on life: *How did such scientific gentlemen, with all of their precise paraphernalia, with all of their objective and reasonable viewpoints, end up with a nuclear plant that ran askew, that threatened present and future life?* [9, p. 206], ... *and the quality of human life itself suffers as a result, for those who sacrifice any kind of life along the way lose some respect for all life, human life included* [9, p. 218], *What is actually involved is a kind of paranoia, which can become such a powerful response that it can take over a person's life* [11, p. 6]. These examples show life, metaphorically perceived as a victim;

3) the positive effect on life: *In the same manner, say, the ideal is to protect human life* [9, p. 217], ... *in such a way that current life is enriched* [8].

In the causative slot various objects, entities and phenomena are depicted as the causes of the life emerging: *Aggressiveness leads to action, to creativity and to life* [10, p. 202], ... *you will indeed receive a correct impression of the kind of life you have so far arranged for yourself in the next existence* [8], *but the body consciousness alone can perform those activities that bring forth life and motion* [11, p. 37], *You are supported, never abandoned, and always couched lovingly in the great yet intimate presence of All That Is, whose love forms your breath, your life, your death, as in which the unknown divinity is always blessed and ever known* [11, p. 325], *You form your past lives now in this life as surely as you form your future ones now also* [9, p. 58]. The last example shows a very unusual example of our human consciousness being endowed with the ability to influence the past from the present standpoint.

**Possessive frame** demonstrates the relation STH-Possessor has SMTH-Possessed, specified in the slots of partiality [STH-Whole has STH-Part] and inclusion [STH-Container has STH-Content].

In the slot of partiality LIFE is a whole comprised of a variety of items:

1) [LIFE has its NATURAL PROCESS/ACTIVITY]: *The death, say, of physical tissue, is merely a part of the process of life as you know it in your system* [39]; *Birth is life's most precious natural process*

[11, p. 69], *illness itself is a part of life's overall activity* [11, p. 242];

2) [LIFE has ASPECTS/CYCLES]: *Plants and animals and all of life's aspects take it quite for granted that the sun will shine and the rains will fall in the way best conducive to all creatures* [11, p. 81], *Host and virus both need each other, and both are part of the same life cycle* [9, 185];

3) [LIFE has BASIS]: *The biological basis of all life is a loving, divine and cooperative one, and presupposes a safe physical stance* [9, p. 39]; *Life's exterior conveniences would hardly matter if science's knowledge was used to undermine the very foundations of life itself* [9, p. 210];

4) [LIFE has CHARACTERISTICS]: *In other words, they do not trust the energy of their own lives* [11, p. 7]; *the life force itself does not wear out or lessen within a body* [11, p. 260]; *and are in a strange way filled with the exultant inner knowledge of life's strength even at the point of death* [9, p. 32];

5) [LIFE has SENSE/VALUE]: *There was no question but that life had meaning, whether or not you might agree as to the particular meaning assigned to it* [9, p. 156], *If voices tell him he is to be destroyed, then these at least are comforting voices, for they convince him that his life must have value* [9, p. 264].

In the slot of inclusion concept LIFE represents a container composed of a number of different items:

1) [LIFE has PARTS/ELEMENTS]: *By nature I am a good deserving creature, and all of life's elements and parts are also of good intent* [11, p. 68], *This optimism is reflected in many other areas of life also* [11, p. 79], *Remember that each segment of life is motivated by value fulfilment* [11, p. 206], *The lives of intimate survivors are shaken, and according to the extent of the epidemic the various elements of social life itself are disturbed, altered, rearranged* [9, p. 21];

2) [LIFE contains EMOTIONS] *It is extremely important that he concentrate upon those pleasures of life that he does enjoy* [11, 36]; *It seems obvious, but the full enjoyment of life would be impossible in the framework, now, of earthly reality without the knowledge of death* [10, p. 226], *Life, then, has the sweetest buoyancy, the greatest satisfaction* [11, p. 142], ... *even the smallest of creatures shares with you the emotional experience of life's triumphs and vulnerabilities* [11, p. 206]; *For one thing, [the] Cinderella [tale] has a happy ending, of course, and is therefore highly unrealistic (with irony), according to many educators, since it does not properly prepare children for life's necessary disappointments* [9, p. 115]; *That pursuit automatically gives life its zest and natural sense of excitement and drama* [9, p. 301].

**Comparative frame** is represented through likeness which serves as a conceptual metaphor basis:

1) metaphor [LIFE is OBJECT] is actualised in examples describing life as an object with its shape and surface: *Ideally (underlined), by following your impulses you would feel the shape, the impulsive shape (as Ruburt says) of your life [9, p. 243], ...certain experiences that nourish the living environment, and bring satisfactions that may never show on life's surface [11, p. 285].*

2) metaphor [LIFE is PLACE] presents life as a specific construction, arena: *that human beings are meant to express all of their abilities, mental and physical, and that life is an arena of expression* [11, p. 94];

3) metaphor [LIFE is CONTAINER] compares life with a room: *The would-be suicide's problem is usually not one of suppressed rage or anger, it is instead the feeling that there is no room in his or her private life for further development, expression, or accomplishment [11, p. 272];*

4) metaphor [LIFE is (TRANSLATED) TEXT] is actualised in the following examples: *Such attitudes and dire misinterpretations often occur as mistakes in reading life [11, p. 334], Earth life is seen as murky, a dim translation of greater existence [9, p. 51];*

5) one more metaphor is [LIFE is RIVER]: *These are all part of the continuous undercurrents of life*

[11, p. 285], ...*for your life flows through you automatically and spontaneously* [9, p. 75];

6) in the metaphor of personification life (as well as death) has its face: [LIFE is HUMAN]: *Life and death are but two faces of your eternal, ever-changing existence, however* [10, p. 227].

The other metaphor that includes the personification of the given concept is [LIFE is TEACHER]: *It reinforced the lessons of daily life [9, p. 276], which may be considered as the means of **taxonomic frame** actualisation as well.*

**Conclusions and perspectives of further research in this field.** The analysis of the concept LIFE verbalisation in the channelings of Seth explicated different characteristics of the object under study, including positive axiological characteristics. The results testify to the fact that in channeling-discourse the concept under analysis undergoes semantic content broadening through inclusion of the notions “after-death life” and “dream life” into its domain.

The perspectives of the research from the standpoint of cognitive-communicative approach comprise specification of the cognitive spaces of the channeling-discourse actors (the disembodied entities as the addressers, and the humans as the addressees) in the channelings of separate entities alongside the description of channeling as a peculiar type of discourse in general.

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**КОНЦЕПТ «ЖИТЯ» В ЧЕННЕЛІНГАХ СЕТА**

*У статті розглядається проблема концептуальної картини світу в ченнелінг-дискурсі. Ченнелінг визначається як особливий тип спілкування людини та вищої духовної сутності. На матеріалі ченнелінгів Сета описано концепт ЖИТТЯ в термінах фреймового аналізу. Виділено понятійний, акціональний, посесивний і компаративний фрейми, а також їх відповідні слоти. Подано докази розширення семантичного наповнення цього концепту.*

**Ключові слова:** ченнелінг, концепт, фрейм, слот, семантичний зсув.

**КОНЦЕПТ «ЖИЗНЬ» В ЧЕННЕЛІНГАХ СЭТА**

*В статье рассматривается проблема концептуальной картины мира в ченнелинг-дискурсе. Ченнелинг определяется как особенный тип общения человека и высшей духовной сущности. На материале ченнелингов Сэта описан концепт ЖИЗНЬ в терминах фреймового анализа. Выделены понятийный, акциональный, посесивный и компративный фреймы и их соответствующие слоты. Представлены доказательства расширения семантического наполнения указанного концепта.*

**Ключевые слова:** ченнелинг, концепт, фрейм, слот, семантический сдвиг.