COMMUNICATIVE SPACE OF LANGUAGE PERSONALITY IN MODERN AMERICAN CHANNELINGS

Abstract: This article offers an analysis of the language personality of the addresser in the channelings of Seth and Kryon. It is observed according to the three-level structure: the verbal-semantic, the linguo-cognitive and the pragmatic levels. Basic concepts GOD and HUMAN BEING are contrasted in human and multidimensional pictures of the world. Channeling discourses of both entities are proved to contain explicit expressions of the addresser's intentions for perlocutionary effect – the addressee's change of consciousness. The very process of channeling is described as a four-stage procedure of “translating” idea groups and thought packages into a human language.

Key words: channeling, language personality, communicative space, personality structure, addresser, addressee.

Introduction

The society of the 20th century, especially its second half, is characterised by a growing interest towards sacral, mystic and mysterious phenomena as well as towards secret ancient knowledge and the sources of such knowledge. The modern human with a developed intellect is no longer contented with blind beliefs in something; he seeks ancient, sacred, lost values. This causes the appearance of a large number of different societies and groups where members study ancient spiritual practices, methods of physical and spiritual development, means of communicating with one's own Higher Self and other-dimensional entities. Our social consciousness is flooded with various occult and esoteric teachings about the Higher Consciousness, Absolute, Subtle (non-material) worlds, reincarnation and karma. These teachings, being rooted in Western Gnosticism and Eastern religions,
provide a philosophical platform for new branches, the New Age movement among them. A peculiar New Age feature is the communication with higher spiritual worlds through human mediators, which was termed "channeling". In his book "New Age Religion and Western Culture. Esotericism in the Mirror of Secular Thought", W. J. Hanegraaff singles out channeling as one of the five categories that correspond to the major trends discerned in the New Age movement (1996: 19-20). The beginning of the 21st century testifies to the fact that channeling has become a widespread phenomenon and is especially popular in American culture; books on channelings of different entities (Seth, Kryon, Ra, Ramtha, Assembly of Light, etc) have become mass literature read by a vast number of people. Popular as it is, channeling received a due attention in the works on philosophy, nevertheless escaping scientific insight from the linguistic point of view. This preconditioned the choice of research direction undertaken in this article. If texts, belonging to a certain type of discourse, acquire mass popularity, they need to be analysed in different aspects (linguistic including), as it will provide an understanding of various processes taking place within the society. With channeling-discourse it is especially actual as this type of discourse is pragmatically marked, suggesting a new understanding of the concepts and of the whole human picture of the world.

The research offered in this article is based on the channelings of Seth (channelled by Jane Roberts) and Kryon (channelled by Lee Carroll), which were published as books, and on separate channelings of Kryon available on the Internet. The aim of the article is threefold: a) to make amendments to the definition of the term "language personality" proposed by Yu. N. Karaulov with the view of a peculiar type of addresser of the channeling-discourse; b) to outline the communicative space of the language personalities of the channeling-discourse addressers; c) to provide a comparative analysis of the human and the multidimensional pictures of the world concerning the basic concepts GOD and HUMAN BEING. The analysis is carried out on the lexical-semantic (channeler's verbalisation of the message), lingual-cognitive (concepts actual for the entities) and pragmatic (intentions of the addresser) levels.

**Category of space in linguistics**

The category of space belongs to the basic ones and, depending on the vector of scientific research, may be differently approached even within the scope of one and the same scientific branch. Linguistics, for example, studies the category of space from the point of view of cognitive linguistics, text linguistics, text grammar,
etc.; respectively, we have several linguistic terms – text space, art space of the text, discursive/communicative/cognitive space of text/language personality. The notion of communicative space constitutes the object of such disciplines as aesthetics, stylistics, theory of text and discourse, linguistic pragmatics and psychology. Yu. E. Prokhorov observes this notion in its correlation with the levels of language/speech personality and suggests his own understanding of communicative space as “the total of the spheres of speech communication in which a certain language personality can realise the necessities of his existence according to the language, cognitive and pragmatic rules adopted in the given society” (Прохоров 1999: 60). In the works of B. M. Gasparov the notion of communicative space (CS) is defined as “the mentally imagined environment in which the speaking personality every time feels himself to be in the process of communication and in which the result of this activity is embedded for him” (Гаспаров 1996: 293). He considers the communicative space to be broader than speech genre and, besides the genre characteristics, adds such features of verbal communication as its “tone”, subject content and the intellectual sphere to which this content belongs as well as “the communicative situation with all the existing, implied and ascribed components which constitute every participants’ idea concerning this situation. An important aspect of CS is the idea of the addressee about his real or potential partner, about his interests and intentions, about the mode of addressee’s personal and communicative relations with him. And at last, the self-awareness and self-esteem of the speaker, his idea concerning the impression he and his message are to produce on the people around complete the CS’ (Гаспаров 1996: 295-296).

S. N. Plotnikova suggests the idea that the classification of the space types should be based on the personality typology, namely on the principles according to which we single out language, discursive and communicative personalities. Therefore, we can single out language, discursive and communicative spaces respectively: the number of language spaces around the human is equal to the number of languages he knows (as he has a corresponding number of language personalities); having occupied a position in language space, a human begins to produce discourses thus creating his discursive space; in the process of producing a message for a certain addressee a human simultaneously becomes a communicative personality and enters the communicative space (Плотникова 2008:132-134). These types of spaces “enter each other in descending order: we single the discursive space out of the language space, and the communicative – out of the discursive one” (Плотникова 2008: 135).
Language personality in channelling discourse

Concerning the very term “language personality” itself, a number of linguists made an attempt and proposed their own definition, but we must admit that all of them are more or less subjective interpretations of the definition worked out by Yu. N. Karaulov or its detailing and adjustment to their own focus of research. In Yu. N. Karaulov’s opinion, language personality is “a total of abilities and characteristics of a human being, which conditions his creation and comprehension of the speech products (texts) that differ in the degree of lingual-structural complexity, profoundness and preciseness of the reality depiction, and in pragmatic orientation” (Караулов 2010: 3).

It is obvious that human beings interact in a set of contexts that are usual in their environment: they have certain preferences concerning the informational content, persons to interact with and style of communication. All these constitute the personal communicative space of an individual. If we cast a broader look at the process of communication, we take into account not only speaking-listening or writing-reading situations, but communication including the means close to telepathy as well. Investigating the channelling phenomenon within the scopes of existing classifications and approaches, at the very first stage we understand the necessity of a broader interpretation of the terms and categories, because the process of channeling communication involves not only hearing and seeing but a kind of mental communication similar to telepathy accompanied by some energy emission (for more details about channeling as a type of discourse see Petryk T. V. (2013)).

The very term “channeling” appeared to denote such a type of communication where a bodiless conscious entity (a spirit or a creature from extra-terrestrial planes of existence that usually identifies himself as a spiritual guide) communicates information with the help of a human channeler as a mediator/medium. In channeling-discourse the addresser (the real author of the texts or audio records) is an entity of a higher than human being level and, therefore, we cannot limit the definition of a language personality to the statement “language personality is a human being”, which is generally accepted in modern linguistics. It is clear that the way of communicating by such an other-dimensional creature is absolutely different from a human one. During his channelings Kryon, one of the representatives of the other-dimensional worlds (who since the end of the 20th century has been regularly communicating with humankind through his channeler Lee Carroll), remarks that his communication does not require language as such: “I speak to you now as clearly as I can through my partner; but I cannot use language as you know it,
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so the actual words are still being translated through his mind. My communications are actually independent of any language. I speak to you in "thought packages" and "idea groups", translated into your words so that you can understand" (Carroll 1993: 13). Communicating with the help of "idea groups" and "thought packages" and not using any type of existing languages, Kryon appears to be able to speak to the representatives of any language community thus acting as a "supra-language" personality.

Another well-known creature Seth who was channelled by Jane Roberts described his communication as an interaction of the psychological extensions of his and Jane (he calls her Ruburt, saying that this name designates her entire identity comprising the counterparts of her previous lives): "It is not just a simple matter of having this woman speak for me. There are many manipulations necessary, and psychological adjustments. We have established what I refer to as a psychological bridge between us - that is, between Ruburt and myself. I do not speak through Ruburt as one might through a telephone. Instead there is a psychological extension, a projection of characteristics on both of our parts, and this I use for our communications" (Roberts 1972: 4-5).

A channeler is very similar to a language translator or interpreter; the only difference is that the channeler receives the raw information at a high sensory level (allows himself to sense the non-verbal communication from another being) and then converts it into human language as if "translating" it with the help of words. The very process of channeling comprises several stages: 1) with the help of "thought packages" (the units of the mental level) the addresser telepathically transmits the information to the channeler; 2) the channeler comprehends the information; 3) the channeler adapts the other-dimensional notions, selecting the means of his native language for the appropriate equivalent; 4) the channeler renders the information received with the help of verbal and non-verbal means. Within the first stage we can speak about the language personality of the addresser, but we have to make certain amendments to the definition proposed by Yu. N. Karaulov: first of all, a language personality is a creature endowed with an individual consciousness (contrary to the collective consciousness of animals); secondly, he/she is capable of creating and receiving discursive units both as texts and as linearly presented mental images. These amendments are necessary, taking into account the differences in the ways humans and higher spiritual creatures communicate.

The main means of any language personality's self-expression are the texts produced by him/her in the process of communicative activity. Communicative-pragmatic paradigm approaches these texts as discourse, i.e. "a coherent text
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together with the extralinguistic, pragmatic, sociocultural, psychological and other factors” (Арутюнова 1998: 136-137). Of similar opinion is N. I. Formanovskaya who proposed the following definition: “Nowadays under the text-discourse we understand a thematically and grammatically complete speech product which satisfies the requirement of coherence of the linearly arranged sentences-statements, and in which the communicative goals and intentions of the addressing author are realised” (1998: 40-41).

Speaking about the discursive personality and the type of the discourse produced, we classify Kryon’s and Seth’s discourses as a channeling-discourse which, at the same time, is a product (the text dictated by the spiritual creature or the lingual “translation” of the mental images produced by this entity within the process of communication) and a process (the live channeling as one of the communicative situation models).

From the point of view of the participants, we single out three sides of communication: the addresser (higher spiritual entity), the channeler (the medium/mediator of communication), and the addressee (usually an esoteric personality or a person in search of something new, non-traditional). Out of these three actors only two are in the focus of our research – the addresser and the channeler (in our case they respectively are the higher spiritual entity Kryon and his channeler Lee Carroll, Seth and Jane Roberts), as the product of channeling appears to be a kind of synthesis of their language personalities communicative explications. To adequately describe each counterpart of this process we, first of all, need to profile the language personality as a complex phenomenon with a three-level structure:

1) a verbal-semantic level (which is the sphere of linguistics proper) shows the degree to which the speaker has mastered the language; it implies his knowledge of the spoken language used in everyday speech and ability to correctly use the units of phonetic, grammatical, lexical and syntactic levels;
2) a lingual-cognitive level or the level of thesaurus (which is the sphere of psycholinguistics and lingual-cultural studies) reflects the language personality’s world; it comprises the notions, ideas, concepts, and values which are actual for the language speaker being characterised as a language personality;
3) a pragmatic or intentional level (which is the sphere of linguistic pragmatics and theory of communication) includes the aims, intentions, interests and objectives of the speaker revealed in the process of text production or comprehension; it is the level where the language personality “transforms” into a discursive/communicative one (Караулов 2010).
In channeling-discourse the verbal-semantic level is covered completely by the language personality of the channeler, as it is his responsibility to render the images and thought groups by means of his mother tongue. The channeler is the one to “choose” the style and vividness of the message and his language skills are ascribed to the entity he channels. Henry Steel Olcott, the closest friend and secretary of Helena Blavatsky (co-founder of the Theosophical Society and a spirit medium, whose books were to a great extent influenced by the information received during channelings), wrote in his memoirs that as a “channel” Blavatsky served as a kind of instrument which distributed the material, controlled its form, shades and expressiveness; the ideas, transmitted through her mind, changed under the influence of her literary style and her usual ways of expressing thoughts (Бурдина 2011: 365).

Often one and the same other-dimensional spiritual entity uses several channelers to communicate the messages: they may equally channel the spirit or there may be a dominant channeler who transmits the majority of the information, while all the others pass only some separate messages. In case of several channels for one and the same entity we have the possibility for comparative analysis of their text/audio variants of the channeling. Such an analysis reveals the impact of the channeler’s personality on the product of mental-speech activity of the addresser. It is explicated in stressing certain units: either by intonation (in a voiced channeling) or through the font change in the text (when it is an instance of automatic writing). For example, besides Lee Carroll, Kryon sometimes “employs” David Brown; and though the general tone of communication (friendly attitude, deep respect and the recognition of a human being as an equal to the entities of the higher planes of existence) is practically the same, we observe the differences (sometimes rather significant) concerning the manner of the information presentation, the style and the communicative patterns of the two channelers. If we compare their greetings and adieus, we will notice that David Brown is a more religious person, because he always finishes the channeling with God’s blessing: “Go well, God Bless, take care for this is Kryon signing out” (Brown, Internet). While Lee Carroll, who admits being a materialist not interested in metaphysics or esotericism, ends his Kryon channeling session with a short confirmation that everything said is true “And so it is. Kryon” (Carroll, 1995: 93) or by making emphasis on his personality (implying his own reliability) “I AM Kryon” (Carroll, 1993: 32) and expressing his love “I AM Kryon, and you are dearly loved” (Carroll, 1993: 88), or simply “Kryon” (Carroll, 1993: 110). And only once do we meet a similar one to Brown’s farewell “God Bless You! Kryon” (Carroll, 1993: 148).
The second level of the language personality structure, as aforementioned, reflects the personality’s picture of the world, and here of interest are the concepts and values that are actual for the speaker. Concepts of one or another culture constitute the conceptual sphere of the corresponding language; similarly every language personality has its own conceptual picture of the world, and it is the interpretation of the basic concepts that reveals the individual peculiarities of the personality’s perception of the surroundings. The conceptual picture in its invariant part is the same for all the humans irrespective of the language they speak: the same basic concepts, similar notional (most abstract) counterpart of the concepts. Image and value components differ with different personalities as every human being perceives and comprehends the real world differently. But when it concerns non-physical spiritual entities, the situation is rather different. Being multidimensional, they exist in other than human reality and, therefore, have a different understanding of things and phenomena. In their picture of the world even basic concepts, like GOD and HUMAN BEING, differ in their notional counterpart from those in the human picture of the world.

In the first book of his channelings “Seth Speaks: The Eternal Validity of the Soul” (1972) Seth, addressing the reader, explains that a human is not a physical body, because the body is mortal: “My readers may suppose that they are physical creatures, bound within physical bodies, imprisoned within bone, flesh, and skin. If you believe that your existence is dependent upon this corporeal image, then you feel in danger of extinction, for no physical form lasts, and no body, however beautiful in youth, retains the same vigour and enchantment in old age” (Roberts 1972: 4); a human is of the same nature as Seth himself – a consciousness that has lived a number of lives, a consciousness that creates forms: “I am writing this book to assure you that this is not the case. Basically you are no more of a physical being than I am, and I have donned and discarded more bodies than I care to tell. Personalities who do not exist do not write books. I am quite independent of a physical image, and so are you. Consciousness creates form. It is not the other way around. All personalities are not physical. It is only because you are so busily concerned with daily matters that you do not realize that there is a portion of you who knows that its own powers are far superior to those shown by the ordinary self. You have each lived other existences and that knowledge is within you, though you are not consciously aware of it” (Roberts 1972: 4). In Seth’s vision, a human, being incarnated on Earth, is just not aware of his higher self – the part that is immortal and knows everything: “I am an energy personality essence, no longer focused in physical matter. As such, I am aware of some truths that many of you seem to have forgotten. I hope to remind you of these. I do not
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...speak so much to the part of you that you think of as yourself as to that part of you that you do not know, that you have to some extent denied and to some extent forgotten" (Roberts 1972: 5).

Similar information is channelled by Kryon, who says that human beings are ignorant of their own essence because of the dual perception of the world and because of the restricting implant in their consciousness: "All this, and because of the duality of humanism you don’t recognise your power, or who you really are" (Carroll 1995: 17); "Each human is implanted with many limitations and restraints of conscious thought" (Carroll 1993: 18); "I wish I could impart to you what it is like to be the entity that I am, but there are basic human implants of psychological restriction that simply will not let you understand" (Carroll 1995: 14). People do not know their role, their mission: "If you wonder at that, then you do not see the overview of the play that you are in, or the importance of your agreed part in it. The play that I speak of is the one that places you on the planet as an all-powerful entity selected among countless others to participate in the grand event of becoming human, and then having all that you are hidden from you! In addition you are given the overlay of not even recognising your mission, or your brothers and sisters" (Carroll 1995: 17). While Kryon knows each of us "When I tell you, dear one, that I know who you are, I mean it in the most peaceful sense imaginable. Just as a dear friend looks carefully at a crowd and recognises a beloved partner, so I see you now and know your name. You are known to me individually because we have met before. There is no entity on this planet who has not seen me or has not participated in the ceremony of my energy from the Great Central Sun" (Carroll 1995: 16). He knows our capabilities and power, our mission and previous achievements: "Each of you has been selected for your time here. Yes, even the ones who are dying of the diseases of the forest, and the ones dying from the diseases of war. You didn’t just volunteer for this duty; you actively petitioned for it, and then planned the contract that you now carry" (Carroll 1995: 17), "I circle you with energy and love, for I know exactly what you have been through for your entire life. You do not yet recognise your empowerment or your potential, when I already see the greatness. You do not know who you are, and I see your incredible lineage" (Carroll 1995: 17).

Kryon informs the readers that all people have already had several incarnations and their personal history is imprinted in the colours of the multidimensional part of their entities: "If you know how things work, and have read my past communications to you, then you also know that you have had many incarnations in the Universe. This is your service and your group. Therefore your lineage is awesome, and it dwarfs anything that most of us have as our colours" (Carroll 1995: 18). Stating that our personal colours reveal the fact that humankind plays an exceptional role in the
Universe development, Kryon, at the same time, mentions that every entity is endowed with colour lineage and it renders all the information about this entity: “Each of us has this exact attribute as an entity of the Universe. Our shape and our colours tell those around us our ‘names’ and our service. In addition the colours tell the others where we have been and what we have done. The Kryon has a splendid shape and many colours, and some of you have even seen them. They tell of my service to the Universe, and of the various places I have been doing the work that I specialise in. My underlying colour is what you might call a shimmer, and so is yours. Overlaid on that is a light vibration colour that you cannot see as a human. This light vibration colour is the actual beginning of my ‘colour story’, as opposed to the shimmer which tells of my service. Just as you are able to read these words, so it is that you might see me as a universal entity and read my colours and shape” (Carroll 1995: 18).

People often consider themselves to be inferior to the spiritual worlds and this fact is reflected in the concept HUMAN BEING: we perceive ourselves as mortal beings contrary to the immortal God/gods (profane is opposed to sacred); the Bible defines human beings as ‘Lord’s (God’s) people, God-fearing man’ (Сабащ 2016: 14), showing our dependence on the mighty Father and the necessity to follow his plan and instructions. Kryon persuades us that humans are active participants in the Universe development process, saying “You were the ones who planned and executed one of the greatest of all tests and experiments, for your work has changed the future of the entire universe. Too grandiose, you say? Then your duality is working well, and the imprint that you carry that hides the truth is functioning at full capacity. Believe me, the story is all that and more!” (Carroll 1995: 20). He positions humanity as his partner and the partner of Spirit in general, and expresses admiration for people: “So it is with you and me. We have worked this planet together for years, you in your capacity and Kryon in its capacity. It is now that we meet each other on the road; and although you may look at me in awe as I represent Spirit, I am the one who looks at you in awe” (Carroll 1995: 20). "You see, this is the partnership between a Human Being and his sacred family. This is the partnership between Spirit and Human Being” (Carroll 1998, Internet). Saying that a man is a piece of God, Kryon treats humans as high entities and even equals us with angels: “We are God. You are a piece of God” (Carroll 1993: 16), “You are each high entities of your own” (Carroll 1993: 16), “Let this time of preciousness go on record as being a time of a great reunion - a time when Humans and angels got together and recognised themselves as family, and loved one another for it” (Carroll 1998, Internet).

In Seth’s channelings we also find evidence that he treats humans as entities endowed with enormous power of which they are simply not aware – the power
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to create reality: “The fact is that each of you create your own physical reality; and en masse, you create both the glories and the terrors that exist within your earthly experience. Until you realise that you are the creators, you will refuse to accept this responsibility” (Roberts 1972: 6), “You are learning to be co-creators. You are learning to be gods as you now understand the term” (Roberts 1972: 54).

We can conclude that in both Seth's and Kryon's channelings concept, HUMAN BEING has a broader scope of meaning, endowing the humans with high spiritual essence, equality with the multidimensional high entities, power to create reality as well as ascribing an exceptional role in the Universe development. With this respect, it seems obvious to observe the interpretation of the concept GOD by both entities, as the shift in the content of the previous concept makes us presuppose that there may be similar shifts in the concept GOD as well.

The analysis of Kryon's channelings shows that the concept GOD receives several definitions: from the traditional (orthodox) one to a completely new, though these new meanings are, indeed, relatively “new”, as they are peculiar to the so-called New Age literature. In traditional understanding Kryon defines God as trinity, which corresponds to the orthodox Christianity concept of God: “This is the interdimensional triad, or trinity, that you have accepted. Father, Son, and Spirit is the metaphor for God that is within you” (Carroll 2000, Internet). But, at the same time, he says that it is just a metaphor, because it is easier for us to comprehend and accept God in this way, while his real form of existence cannot fit our dual perception of the world: “All of this is to say that all of you are ‘known by God’ fully and completely. You’re part of the whole. ‘Known by God’ actually means ‘known by you’. If there was no you, there would be no God. You’re not just known; you ARE. The phrase ‘I am that I am’ seems to be circular in logic. It is an interdimensional phrase that claims your own divinity. It’s one that’s difficult to explain in any language on the planet, for it’s given in a reality that you don’t study or live in. Humans will always perceptually separate themselves from God, for this is part of the duality. The joke here is that this would be like Humans deciding that their own thoughts belong to someone else, since they can’t ‘see’ them” (Carroll 2003, Internet). According to Kryon, God is a total of all the divine consciousness existing in the whole Universe, including people from the Earth as the parts of this “ocean”: “God is not one thing, but a combination of trillions of parts of angelic consciousness (the ocean)” (Carroll 2004a, Internet). There also appears a new understanding of God and human as two partners: “God is an all-knowing life partner, ready and willing to be at your side. But the veil, duality, and test before you always demands that you find this out
for yourself. You're actually part of God, but again, this fact hides completely” (Carroll 2004b, Internet).

In Seth’s channelings we find the statement, that God was perceived by a human differently in different epochs, depending on the idea of a model creature. Seth also shares the information about the real essence of God – God as an idea – though he admits, that for a human it is hard to comprehend all this, therefore we, people, misinterpret a number of concepts, GOD among them: “God was seen as cruel and powerful when man believed that these were desirable characteristics, needed particularly in his battle for physical survival. He projected these upon his idea of a god because he envied them and feared them. You have cast your idea of god, therefore, in your own image.

In a reality that is inconceivably multidimensional, the old concepts of God are relatively meaningless. Even the term, a supreme being, is in itself distortive, for you naturally project the qualities of human nature upon it. If I told you that God was an idea, you would not understand what I meant, for you do not understand the dimensions in which an idea has its reality, or the energy that it can originate and propel. You do not believe in ideas in the same way that you believe in physical objects, so if I tell you that God is an idea, you will misinterpret this to mean that God is less than real – nebulous, without reality, without purpose, and without motive action” (Roberts 1972: 203).

Set says that people also have the wrong idea about Christ, the Son of God. According to him, Christ’s story is a synthesis of three people’s stories: “Your Christ figure represents, symbolically, your idea of God and his relationships. There were three separate individuals whose history blended, and they became known collectively as Christ – hence many discrepancies in your records. These were all males because at that one of your development, you would not have accepted a female counterpart. These individuals were a part of one entity” (Roberts 1972: 204-205).

Similarly to Kryon, Seth states that a human cannot understand certain things. First of all, because concepts like GOD cannot be properly explained in the words of a human language. Secondly, because we are not aware of our multidimensional nature with only a part of our identity operating on the material level, and, therefore, we perceive the reality from a wrong standpoint: “You could not but imagine God as a father. It would never have occurred to you to imagine a god in any other than human terms. Earth components” (Roberts 1972: 205), “If you will try to accept the idea that your own existence is multidimensional, that you dwell within the medium of infinite probabilities, then you may catch a slight glimpse of the reality that is behind
the word ‘god’, and you may understand why it is almost impossible to capture a true understanding of that concept in words.

God, therefore, is first of all a creator, not of one physical universe but of an infinite variety of probable existences, far more vast than those aspects of the physical universe with which your scientists are familiar” (Roberts 1972: 204).

Seth assures the readers that God is an inseparable part of everything existing both in the physical universe and in all other realities: “He is a part of all probabilities. [...] God does not exist apart from or separate from physical reality, but exists within it and as a part of it, as he exists within and as a part of all other systems of existence” (Roberts 1972: 204).

The examples above testify to the fact that both spiritual entities – Seth and Kryon – do not view the GOD – HUMAN correlation as one of the subordination of entities different in nature. To the contrary, they consider a human being to be of the same nature with God, to be a part of God, a part that co-creates reality, but at the same time does not comprehend who he really is. In this aspect both concepts (GOD and HUMAN BEING) reveal characteristics quite different from those in the human picture of the world, in this way moving a human up to a high status in the Universe hierarchy.

The third and last level of the language personality structure is a pragmatic one; the level of aims, motives, interest and intentions of the personality. Discursive abilities of the pragmatic level are directed towards the purposeful use of speech acts in social interaction. The aim of channeling-discourse is to change the outlook and the value scale of the reader/listener (from the standpoint of the addresser) or to receive the information, the instructions concerning one’s own spiritual advance (from the standpoint of the addressee). Therefore, the spiritual entities perform as mentors, spiritual teachers who share their experience and information; thence the “tone” of communication acquires the characteristics of a “lecture”/“consultation”, with strictly assigned communicative roles.

As a communicative personality, Kryon fully comprehends the type of addressee he directs his messages towards. This anthropic component is explicated in the very first channelings through the direct description of the potential reader Kryon addresses to and also in Lee Carroll’s forewords to the channelings. This addressee is not homogeneous. First of all Kryon’s information is for those, who treat human existence metaphysically: “Those of you with some knowledge of the Universal belief system will be more at home with what is to come” (Carroll 1993: 11), those called “the light workers”: “I speak to the light workers now. What follows is generic to all light workers regardless of any implant action” (Carroll 1995: 31). And for
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the healers: “Healers in this room and those reading this, are you paying attention?” (Carroll 1997: 34). For those, who are not familiar with the worldview, where the universal system of beliefs and Universe laws prevail, the information may seem rather strange: “If you have no knowledge of the Metaphysical belief system, I suggest you read more about it ...; otherwise what follows may sound very strange indeed!”, (Carroll 1993: 11). At the same time channeler Lee Carroll says that these messages are intended not for a separate group with a specific outlook, but for the average person. Kryon himself stresses the necessity for the information presentation to be simple and comprehensible. Such an emphasis is preconditioned by the addresser’s intentions: his purpose is not just messaging to the public, as he has a desire to make the readers change their aims and priorities. Thus it presupposes a definite perlocutionary effect.

Kryon believes that, if people balance their spiritual and physical counterparts, they will be able to achieve “enlightenment” and thus get to know their real nature, therefore one of his intentions is to make the readers perceive God’s idea and discover their divine nature: “We are God. You are a piece of God, and you have the power to become as high on your side of the veil as you were before you came” (Carroll 1993: 16).

Other intentions are: to provide the necessary information (explicated in words and word combinations like to give a look, to speak of/about, to tell smb, to have a revelation for smb, to come with the news, (to give/serve with) the information, the/my message), to give advice (explain, give advice, imperative sentences, modal verbs must/should), to warn (without, never), to change people consciousness (consciousness change) (Петрик 2010: 64-65).

Seth’s intentions are quite similar to Kryon’s – he wants to share the important information, as he believes that people are to recognise their inner selves, and his messages will help them with it: “I hope to clarify many points that have been distorted through the years. And I offer my original interpretation of others, for no knowledge exists in a vacuum, and all information must be interpreted and coloured by the personality who holds it and passes it on. [...] I am primarily a teacher, but I have not been a man of letters per se. I am primarily a personality with a message: You create the world that you know. You have been given perhaps the most awesome gift of all: the ability to project your thoughts outward into physical form” (Roberts 1972: 6). “You have each lived other existences, and that knowledge is within you though you are not consciously aware of it. I hope that this book will serve to release the deeply intuitive self within each of my readers, and to bring to the foreground of consciousness whatever particular insights will serve you most” (Roberts 1972: 4), “I am an energy personality
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essence, no longer focused in physical matter. As such, I am aware of some truths that many of you seem to have forgotten. I hope to remind you of these” (Roberts 1972: 5).

Conclusion

“Language personality” as a linguistic term is still in the process of its development, bringing to the surface all the difficulties of a precise scientific definition of the phenomenon. The research undertaken in this article provides an insight into the problem, taking into account a peculiar type of addresser – a multidimensional, non-physical entity as a channeling discourse producer. As a result, the term “language personality” receives a new reading: it is a creature endowed with an individual consciousness, capable of creating and receiving discursive units as texts or linearly presented mental images. This variant of the definition comprises previously suggested approaches and, at the same time, allows the scholar to include the non-human authors into the objects of scientific research of such branches as discourse analysis, text linguistics, lingual-cognitive studies, pragmatics, etc.

The article has concentrated its attention on the procedure of the human – non-human communicative interaction: the channeling stages and the role of the participants at each of them, the language personalities of the channeling-discourse addressers (means of their explication at the verbal-semantic, lingual-cognitive and pragmatic levels) and the constituents of their communicative spaces. Having analysed the three levels of language personality explication in the texts of Seth’s and Kryon’s channelings, we can conclude that the subject content of their communicative spaces is the revealing of a human being’s real essence and true nature as well as his role in the Universe. All the layers of esoteric knowledge about the Global and Universe structure, the origin and the mission of humanity, man’s place in the universal hierarchy, constitute the common intellectual sphere of a reader as a human being on the one hand, and Kryon with Seth as higher spiritual entities on the other.

Scientific investigation of channeling-discourse from a linguistic perspective is at the initial stage, as there is no exhaustive profound research of the phenomenon, which would provide a detailed description of this type of discourse. There are only several separate articles of mine, where channeling is characterised as one of the subtypes of esoteric discourse which, in its turn, enters the group of sacred discourses (Петрик, 2013; Петрик, 2014). A channeler is described as a communication mediator (Петрик, 2008), the typological characteristics of the addresser (Петрик,
2010a) and the addressee (Петрик, 2010b) are presented, and some others. Therefore, there are several multiple perspectives of the research: from the standpoint of text linguistics such characteristics as stylistic peculiarities, structural-compositional characteristics, genre typology and intertextuality may constitute the object of the analysis; in a pragmatic aspect the intentions of the addressee as well as his/her strategies and tactics are of interest; a cognitive-communicative approach would specify the cognitive/communicative spaces of the channeling-discourse actors in the channelings of separate entities and in the channeling-discourse in general.

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КОМУНИКАЦИОНИ ПРОСТОР ЄЗИЧКОЇ ЛІЧНОСТІ У МОДЕРНОМ АМЕРИЧКОМ ЧЕНЕЛИНГУ

Резюме

Овај чланак нudi анализу језичке личности онога који се обраћа у ченелингу (channeling) Сета и Криона. Посматра се кроз структуру која се састоји од три нивоа: вербално-семантички, језичко- когнитивни и прагматички ниво. Основни концепти Бога и људског бића супротстављају се у човјеку и вишедимензионалним сликама свијета. За ченелинг дискурсе оба субјекта доказано је да садрже експлицитне изразе намјера онога који се обраћа да би се постигao ефekat перлокуције – промјена свијести онога који се обраћа. Сам процес ченелинга описује се као процес од четири фазе који преводи групе идеја и пакете мисли у људски језик.

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