

## Research Essay

# A Cognitive Linguistic Approach to Embodied Spirituality

Jeffery Jonathan (Joshua) Davis\*

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The Embassy of Peace, Whitianga, New Zealand

### Abstract

In this Essay, I will illustrate how I experience a spiritual life as a human being, how language is limited to transmit or transfer this experience and yet, once imparted to the human being, it plays a relevant role to either support or interfere with the awareness of a spiritual dimension in human life. I will also show how some of the recent findings in Cognitive Science are clarifying what it means to be spiritually aware in relationship to body functioning, and human creative capacities and how they relate to my own experience.

**Key Words:** Cognitive science, linguistic, embodied spirituality, human being.

This essay is intended to illustrate to you how I experience a spiritual life as a human being, how language is limited to transmit or transfer this experience and yet, once imparted to the human being, it plays a relevant role to either support or interfere with the awareness of a spiritual dimension in human life. Finally, how some of the recent findings in Cognitive Science are clarifying what it means to be spiritually aware in relationship to body functioning, and human creative capacities and how they relate to my own experience.

I am compelled to let you know that since my early life from primary school in Venezuela till this moment I am aware of Who I Am, and how dynamically interrelated my life is both internally and externally, to the point that I have consciously witnessed how my thoughts and feelings shape my reality. I have established an internal connection and communication with some members of the human family who are conscious of the realms I Am, and the existence of a Universal Father-Mother Source of All Love, with who I am in Unity and constant communication. This has taken place with different people beyond the boundaries of religious beliefs, gender, race, nationality and educational background.

I also consider it important to inform you that there was no need for me to share these things (which require no proof or external validation) until I asked this question to God, “Why are people reporting and experiencing so much chaos, pain and anger when my life is such a blessing?”

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\*Correspondence: c/o Sarah Frew, The Embassy of Peace, Whitianga, New Zealand. <http://paradiselanding.weebly.com/>  
E-mail: [sarahinparadise888@gmail.com](mailto:sarahinparadise888@gmail.com)

This question was clearly answered to me in a journey that took 8 years of linear Gregorian time completely devoted to be in God's Will in a series of continuous synchronistic events, to which I stand in awe, gratitude and compassion.

Since this essay would need much more than 20 times the size of The Bible to account for a detailed experience of this series of events in my life, I will limit it to the issues I consider more relevant to Cognitive Linguistics and Cognitive Science, bearing in mind that this is an essay. I will do this by sharing some stories, and creatively weaving some examples and illustrations that relate to some of the theories and authors I have encountered.

In Philosophy In The Flesh, Lakoff and Johnson write:

God requires metaphor not only to be imagined but to be approached, exhorted, confronted, struggled with, and loved. Through metaphor, the vividness, intensity, and meaningfulness of ordinary experience becomes the basis of a passionate spirituality.... The vehicle by which we are moved in passionate spirituality is metaphor. (1999, p. 567)

Just recently walking on the street, my attention was directed to a young man screaming to a young lady, "Bullshit!" Being present to that moment was the beginning of another profound experience, which brought its fruits three or four days later.

After having prayed for Truth to be revealed to me in relation to this event, with the certainty and full awareness that the answer was on its way, I started to ponder on the word "Bullshit!" and the origin of its association with the word "Lie". Now, is this word ("Bullshit!") the consequence of a metaphor? As far as I am concerned if there was a metaphor in operation connected to the expression of that young man, it was veiled to him. It was as if the word was a synonym of "Lie".

Suddenly I had a vision: a child is walking with his Grand father and mother along the paddock of their farm. The three of them witness to a verbal insulting argument between two people. The child turns to his Grandparents in surprise and says, "Grandpa, Grandma that was ugly. It felt yucky, I am scared."

The Grandfather, being a metaphor builder and loving person, hugs his Grandson and says: "Michael, I am very grateful that you are aware of what happened. I will support you to restore yourself back to Love, there is nothing to fear, sometimes these things happen, they are a part of human nature, but let me first tell you what happened so you can understand. Do you see there in the grass the "bull shit"? This is the result of these animals digesting food in their tummies and

releasing from their bodies the elements that have no nutritional value. Words are like food for the soul, however words can also be poison to the soul like rotten food. So you see my Grandson, we can genuinely say his words were poison, they were worse than rotten food. They are like “Bullshit!” they had no nutritional value. “Lies” are words that have no nutritional value to the soul; they are like poison. Michael when we speak and hear words of Love and Truth from our hearts and minds, they have nutritional value for the soul, they make you feel good and have a clear mind.”

Then Grandmother screams, “Yay, they are like the fruit salads of your Grandmama! Each fruit has a taste of its own, and is like a word that has a particular quality, for example, Love has a feeling associated to it, Truth also has a quality and a feeling and Certainty too. So listening to words that bring to you Love, Certainty and Truth is like eating one of your Grandmother’s fruit salads with banana, mango, and apple. You see, the fruit salad has a different taste than banana, mango, or apple and it is called all together, ‘Choir of Angels Fruit Salad!’ Only when you try it, you can distinguish the different flavours if you focus your attention on just one of the fruits at a time. However, ‘Choir of Angels Fruit Salad’ has got a taste of its own. So Michael when I say to you, ‘I am aware that my Grandson cares for others’, how do you receive those words in your soul?”

“Grandma, I feel you Love me. I know its Truth and I am Certain that “Lies” are like “Bullshit!” yet they are different.”

This vision clearly revealed to me an example of how a metaphor can be consciously used as a vehicle to restore certain Values or States of Being in a human being. Like the child shifting from fear and confusion back to Love, Truth and Certainty after the interaction with his Grandparents. Metaphors are particularly useful to map the Spiritual domain, which is “invisible”, to the Physical domain. For example, by mapping fruits to values, body to soul, nutrients to positive feelings, poison to negative feelings, and Choir of Angels to fruit salad, thereby being able to talk about the “invisible” dynamics of the Spiritual domain (target) in connection with the Physical domain (source). For the child this interaction carries a nutritional value for his soul, and because he is aware of the nutritional value of fruit salads he makes the link.

Whether the child in similar situations can replicate this metaphor, depends on many factors. For example, the child may just be able initially to identify Hate and Lies, from Love and Truth by screaming the word “Bullshit!” each time he sees someone abusing someone else. When he does this amongst the children of his community, then all the children may start using the word “Bullshit!” to point out similar situations. In this way the word may just become a synonym for “Lie” and abuse, or an abusive action, without incorporating the power of the metaphor behind the word, which allows restoration of values. If the child acquires the capacity to access

consciously his Spiritual domain, and embody that experience by explaining to his friends why their attitudes and words can be compared to “Bullshit!”, then the metaphor may become available to the community of children who can also receive its nutritional value.

This means that a metaphor is more than just the words a human writes or says as a “metaphor”. It requires that the person who creates the link between the Spiritual (target) and the Physical (source) domains, embody the experiences that he or she verbalises as a metaphor. When a human being repeats like a parrot a metaphor that he or she reads or hears without having experienced the mapping, and acquiring for him or herself the experience of the target domain, then the metaphor is just a bunch of words similar to saying “Bullshit!” It is like a person saying, “You Have To Walk Your Talk”, without having the comprehension of those words as a living experience and embodying the experience when the words are said. To “Walk Your Talk” means that your actions may reveal to others what you say you are in your soul, according to the capacity or willingness of others to receive what you are.

For example, in the book Semantic Leaps, Seona Coulson writes:

Metaphor has historically been portrayed as colorful language, aesthetically pleasing but without cognitive import (Hobbes 1665, Quintillian, 1921-1933). However, in recent years, cognitive semantics such as Lakoff and Johnson (1980), Sweetser (1990) and Turner (1991) have argued that metaphor is, in fact, a pervasive phenomenon in every day language and, moreover, that it represents the output of a cognitive process by which we understand one domain in terms of another. Cognitive Linguistics defines metaphor as reference to one domain (known as target, theme, or base domain) with vocabulary more commonly associated with another domain (known as the source, phoros, and vehicle). On this construal, metaphoric language it is the manifestation of conceptual structure organized by a cross domain mapping...(2001, pp. 162 – 166, Chapt. 6)

It seems to me that this is why a book like The Zohar (a Kabbalistic Mystical Revelation), rich in metaphors, mapping the Spiritual with the Physical domain and vice versa, is reported as so difficult to comprehend by Jewish Scholars or “Rabbis”. Those metaphors are easily grasped when they are verbalised and shared by a human being who embodies the experience; this is known as Oral Law, as in the situation of the Child and the Grandparents.

The record of the story and the explanation of those metaphors, serve as a reference point for others to read and get insights from the same source from which the metaphors were revealed initially, God’s Being and Mind. So to comprehend the metaphor requires a genuine desire to unify and empathise with God when the person is reading The Zohar. Especially, in the absence

of a human being to whom the reader can empathise with, and who embodies the experience that the metaphor holds as a revelation; as illustrated in the words, “Thy Kingdom Come, Thy Will Be Done On earth, As It Is In Heaven” (Matatyahu, **מתתיהו** 6:10)

In Philosophy In The Flesh, Lakoff and Johnson write:

But empathic connection to the world is only one dimension of spirituality that the body makes possible. It is the body that makes spiritual experience passionate... Without all these things, spirituality is bland. (1999, p. 567)

These words remind me of The Lord’s Prayer, “Thy Kingdom Come, Thy Will Be Done On earth, As It Is In Heaven” (Matatyahu, **מתתיהו** 6:10). To me it is clear that for God’s Will to be done on earth the experience of being unified with God includes the embodiment of God’s Values in my human life. The words “Be Perfect Even As I Am” are manifested when I express God’s Values in my words and actions, in the consciousness that I Am The Love, The Light and The Truth in the words I Am writing now.

It is also clear that anyone who empathises with this human being will experience the words “I Am The Love”, as I Am when I say them. So, I can genuinely say, ‘Seek The Kingdom First’ (The State of Being Love, one of Its attributes), ‘Whoever Comes To Me Comes To My Father-Mother In Heaven’ (whoever empathises with me, feels Love, which is one of my Father-Mother In Heavens’ attributes). The creature and The Creator’s Values are One with a long-term memory cognitive map in this creature’s brain. This seems to be what Lakoff calls “Embodied Spirituality” (1999).

As a human being I can bear witness for such a possibility becoming a reality for other human beings. I Am also a witness to how human beings are able to empathise with any element of the natural world and experience the Presence of The All Pervading Creator. By no means this means that there are as many Gods as human beings or dolphins or rocks. It just means that I know myself in the totality and the Light of what God Is, and as a creature I bear witness to Its Presence in me in relationship to everything else, as illustrated in the words, “Love Your Neighbour As Yourself” (Mark 12:31), or as it is expressed in Paradise Landing (a written testimony of God’s Revelation to a human being):

I Am The Unity that holds creation together in perfect harmony. I Am The Unity that allows you to see my light in your Brothers and Sisters in all creation. I Am the Unity that you experience when you contemplate my creation, the stars, the light, your place of origin, your destiny !!! (131 **ישוע** 888, p. 33)

So it is clear to me that language and metaphor can be employed by a human being that is embodying a Spiritual experience, to facilitate and enable this experience to be consciously embodied by other human beings, with long-term memory effect. It is also clear to me that Spiritual experience and a conscious relationship with God and the Cosmos can be derived directly from God, who is accessible to any human being without the mediation of language, metaphor or another human being.

It is in the comprehension of the question: “Why are people reporting and experiencing so much chaos, pain and anger when my life is such a blessing?” (proposed to The Spirit who reveals Itself in the creature), where language may play a role, and the need to share in writing poems and metaphors serves its purpose to bring a humanity to a state of a collective embodied Spirituality.

So for me, language makes a human being distinct from an animal, just because potentially, through its conscious use, a human being may be actualised from the automatic and reactive response of an animal, to a conscious creature with creative capacities, that recognises him or herself in creation, creature and Creator, and is able to move freely in harmony with Cosmic Laws (Spiritual-Physical).

One of the elements of order that a person becomes aware of, about the inter-relationship of the Spiritual domain with the Physical domain, is called by the name “synchronicity” or “serendipity” (like the movie). The next part of the story is intended to give you a glimpse of this ongoing phenomenon.

Two days after I witnessed the young man screaming to a young lady, “Bullshit!” and I realised the connection with my vision, language, and metaphors, I felt compelled to link all these events verbally and write about them. So I pondered with God what parts of this experience would be written as a story to illustrate the connection between language, metaphors and Truth as an embodied Spiritual experience while driving to the library to find Lakoff’s bibliography. In the meanwhile three number plates of three different cars came to my attention with the numbers 555, and when I arrived to the library a set of subtle events related to how the book Philosophy and the Flesh became available to me for the first time, with the fact that part of the call number of this book is L555, were signalling to me that something related to my question to God was about to be revealed. Moments later I discovered how Lakoff was pointing to a series of observations on morality, and introducing the subject of Spirituality in a way very familiar to my own experience, to the point that he uses the term “Embodied Spirituality”, which is what I Am.

A little bit later I left the library towards the School of Linguistics building and I asked internally, “Where is Lynda? I feel her so close.” I stopped and looked at the sky and I said to

God, “What do you want from me?” knowing and feeling that something was about to happen. At the same moment I heard a voice calling to me, “Hey!” It was my good friend Eli, his name means “My God” in Hebrew. I approached him and he shared with me things of the heart, which will remain between Eli, God and myself. However, this I will share, one thing he said without knowing at all what was transpiring for me: “People must realise one day what Truth is, by getting rid of all the “Bullshit!” To me this was a meaningful gift (with metaphorical value) and an answer to the last day’s conversations with My Father in Heaven. It was also a gift to witness how everything was coming together in synchronicity, perfect order or an act of serendipity, which has been happening on an ongoing basis since my childhood. After that, just to add a little touch of whipped cream to the ice cream, somebody touched my back; in the Light of this Order, it was so predictable. It had to be Lynda, and it was! So I laughed and I said, “I am gathering all the birds in one nest without having to even move.” It seems that, “whenever two or more gather in My Name There I Am” (Matatyahu, **מתתיהו** 18:20) was happening. We talked about it and we felt really good. Thank you Father-Mother-Love for allowing me to be a witness to The Unity of Your Being, My Being, Your Creation.

So how can human beings wire their brains, or enable a neural pathway to the awareness and perception of this ongoing experience? It becomes an object of study for Cognitive Science where the scientist is called to “Walk the Talk”, an example of “Embodied Spirituality”, facilitating this experience to others through his or her science. In this respect Lakoff and Johnson write:

Cognitive science, the science of the mind and the brain, has in its brief existence been enormously fruitful. It has given us a way to know ourselves better, to see how our physical being-flesh, blood, and sinew, hormone, cell, and synapse- and all things we encounter daily in the world make us who we are. This is philosophy in the flesh. (1999, p. 568)

To that I Am adding the word ‘heart’, “Cognitive science, the science of the mind and the brain-heart connection”.

Before I continue with another story, it seems relevant to mention that the words synchronicity and serendipity are also related to the word Tao, a Chinese word for God as an ongoing process. Tao is also connected to the metaphor, “Going with the flow” or doing God’s Will. The metaphor “going with the flow” establishes a map between the flow of a river (Physical domain - source) and the Presence of God in each event that presents itself to human consciousness (Spiritual domain - target), thereby enabling perception of the abundant flow of Spiritual substance present in each event. Each event is like water that comes to human conscious awareness from a river where people can drink effortlessly. So it seems like the flow of life and

Spirit carries humanity at the same time that the flow of life and Spirit comes to humanity. “Going with the flow” could also be seen as an instance of a higher metaphorical level, a metaphor as a schema, where the schema is another metaphor, in this case [“Spirit is motion”]. Other instances of this schema are: ‘Tao flows like the wind’; ‘Where your attention goes your energy flows’; ‘I Am on a Spiritual journey’; ‘He goes where the wind takes him’; ‘I Am coming like a thief in the night (God’s Spirit).’

Recent scientific research: Psychophysiological Correlates of Spiritual Experience (2002), McCraty and Childre and The Electricity of Touch: Detection and measurement of cardiac energy exchange between people (2002), McCraty et. al have shown the link between sustained positive emotion and a distinct mode of physiological functioning, termed psychophysiological coherence. In this state, bodily systems function with a high degree of synchronisation, efficiency and harmony. Psychologically, this is associated with an improvement in cognitive performance, more emotional stability and a betterment of psychosocial functioning and quality of life. One of the main findings seems to be that at many levels (psychological, cognitive and emotional) for different systems in the human body, the heart plays a fundamental and powerful role of entry into the communication network that connects body, mind, emotions and spirit. Moreover, a model has been proposed for emotions that include both the heart together with the brain, nervous and hormonal system, as the main elements of a dynamical system that underlie emotional experience. Finally it is important to mention that future research may be directed in understanding how one’s emotional state effects both transmission and reception of electrical magnetic energy between people, and to clarifying the role that intention may play in facilitating the exchange of energy. Also, how a conscious shift, to a state of sincere Love and Appreciation, in which the heart’s energy field becomes measurably more coherent, affects signal transference.

For me this is nothing new, however there is immense value in this scientific effort to clarify and demystify the relationship between the Physical and the Spiritual domains. All this means that values, qualities, positive emotions or states of being have a direct impact in the physical body, the way a human being may perceive reality and his or her creative capacities. As a musician, a surfer, a mathematician and an artist, I bear witness to the effortless and quality of expressing myself in relationship to the state of being Love, while performing in any of these areas of my life; particularly while still initially learning and in the process of mastering these arts. In this respect K. H. Pribram, in Brain and Values (1998) explores whether it is possible to derive a biological science of values. I know it is, or shall I say it seems to me it is!

For me this also means that verbal communication is enhanced in the presence of Love. Embodied Values are required while speaking metaphorically of these values for them to be felt and comprehended. Metaphor is more than just words with literal meaning, it is like poetry, it carries life, which can produce bodily changes, and its effect can trigger new feelings or insights, or restore a value like Humour. For example, imagine a person from the western world that joins



a Zen monastery in Tibet, his friends in America say metaphorically and with concern about him, “He’s gone mad”. Twenty years later, he returns as a Zen monk to his home village in America, to what his friends metaphorically comment, “He has come back to his senses”. For the American Zen monk it took twenty years to transcend his senses and reach and embody Buddha state that he could share of among his old friends. With a smile on his face he replies to the question “How do you feel in your old town?” (with an integration of the two metaphors used by his friends about him), “I’ve gone mad because I have come back to my senses.”

Language is more than just an aid for transmission and interpretation of information; meaning is linked to States of Being in the use of language, in a similar way that a kiss is more than an exchange of saliva between the lips of two human beings.

In an article published in Newsweek May 7, 2001, with front cover displaying, God and The Brain - How We Are Wired for Spirituality (pp. 50-58), there is a picture of the brain illustrating how people in prayer or deep meditation have shown a neurological connection to different states such as transcendence, vision, enlightenment and feelings of awe. The scientist J.H. Austin explains how for example, Cosmic Unity is perceived when the parietal lobes quieten down allowing the person to feel at one with the universe. Other areas of the brain are linked to religious emotions, sacred images, and response to religious words.

This same person J.H. Austin, writes in Zen and the Brain - Toward an Understanding of Meditation and Consciousness:

Broadly speaking, our answers fall into one of three categories. Physicalism holds that there are only physical entities in the universe, not values. Idealism says that values and meaning are implicit in the universe. Perspectivism replies that it all depends on your perspective. From the perspective of a pragmatist, what counts is what works. Within the moment of Zen awakening, however, the flash of insight-wisdom performs an awesome synthesis: it makes the three categories all valid simultaneously. Physical entities are seen into. New dimensions of implicit meaning are revealed. Everything seen works perfectly. (1998, pp. 525-526)

Personally, many of these findings make sense to me in my own experience. When I am singing or chanting certain vowel patterns (aeiouaeiouaeiou...) in Spanish or Hebrew it becomes as one sound, it is like a password to certain states of being which give me access to different areas of consciousness. When I employ certain consonants mixed with the vowels (tashalimanihakuma...) then that gives me access to other states of being and areas of consciousness, and when I recall certain words like Perfection, Certainty, Love, Unity, they also give me access to feelings, qualities or values. Silence is a key to access those states of being.

Silence is different than being quiet. Some people can be quiet and can be very noisy internally (highly mentally active). Some other people may be speaking and yet be very silent internally (a quiet mind).

Sound, toning and chanting can be used very effectively to quiet the mind and experience a “blank mental space”. This means breaking free from the boundaries of word meaning in relationship to the world of the senses. It would be like the use of phonemes and morphemes without their old meaning in the face of new meaning related to Spiritual realities and States of Being.

According to V. Fromkin, R. Rodman, P. Collins and D. Blair in the book An Introduction To Language:

Phonology is the study of sound patterns found in human language..., Phonemes: the phonological units of language...In the physical world the naïve speaker and hearer actualize and are sensitive to sounds, but what they feel themselves to be pronouncing and hearing are “phonemes”,... Morphemes: the minimal units of meaning..., A morpheme may be defined as the minimal linguistic sign,...Every word in every language is composed of one or more morphemes. (1998, Chapter 3)

Toning, like chanting can have the effect of deprogramming the brain from word boundaries, or creating a neural pathway to access a silent mind with long term memory.

In Chapter Six – ‘The Sounds Of Silence’ of Language Instinct – How The Mind Creates Language Stephen Pinker writes:

...all speech is an illusion..., a word boundary with no one to hear it has no sound,...This becomes apparent when we listen to a foreign language..., Oronyms: I scream, You scream, We all scream, For ice cream...Even the sequence of sounds we think we hear within a word are an illusion. If you were to cut up a tape of someone saying cat, you would not get pieces that sound like K, A, and T (the units called “phonemes that correspond roughly to the letters of the alphabet). If you put the pieces together in reverse order, then there is another strange sound instead of TACK...Speech perception is another one of the biological miracles making up the language instinct”. (1994, Chapter 6)

The experience of having a quiet mind with a heart full of Love is a fountain of well being for myself and for whoever unifies with me. This is my first responsibility and my highest

contribution to The Family of Humanity, hand in hand with sharing metaphorically or directly with other human beings how to access those states of being with long-term memory.

In The Zohar it is also mentioned in detail, the power of visualising and meditating upon each letter of the Aramaic or Hebrew alphabet. It is explained how these letters are “Living Beings”, “Energies”, or “Qualities” that nurture the soul and may be seeded in human consciousness at night time during sleep. For me this is also a real experience since early childhood (much before I knew about The Zohar). In dreams that I still remember vividly and have been with me like powerful visions, each of these letters were coming from the stars, they were like lightening, and each time I saw them coming towards me at the speed of Light, and slowing down forming words, and then accelerating again and penetrating my eyes like a flash, it gave me the experience of a profound Love, Certainty, Grace among other qualities and values that I came to embody at will.

In the book The Keys of Enoch, the writer (J.J. Hurtak) inspired and directed by the author Enoch, writes a divine revelation:

The Keys to future linguistic are in the Scriptures of Light, which are the codes of the luminaries. “In these scriptures every letter causes illumination of the Divine to spring forth..., The knowledge of this language comes from a core memory of information being shared by the Higher Evolution..., However, this is so complex that the letters of the Living Light must first be seeded into the subconscious during sleep. This is to prepare the spiritual inner- vehicles to unify all of the inassimilable geometries of the dark subconscious into a divine letter. This divine letter can hold the attention of the soul while sleeping and carefully school the soul to recognize the differences between the divine letters and the archetypal pattern of the subconscious. When the soul has been prepared to recognize several; of the divine letters, then education of the soul can begin in the creative states of consciousness..., The ideographs and pictographs of other world geometries fuse color and mathematical indexes, which respatializes the consciousness of Man to participate in multiple time cells of information..., This divine language is also the inductive language to the still “small voice” within the body which advises you on real day to day decisions in the world so that your consciousness will not err in executing The Father’s Will. (1977, Key 2-0-7, p. 237)

As I have already mentioned, language plays a fundamental role in many different domains of human existence. In early childhood it provides a framework to categorise the physical environment, body functions and emotions associated with words. Then it allows the possibility to communicate socially the human’s basic needs and to learn to interact with other people to

accomplish certain goals or acquire certain skills. It also enables the possibility of expressing creatively through poetry and metaphor, experiences from the Spiritual domain. All this happens in perfect integration with bodily functions and actions. So it is possible that different cognitive maps may coexist in the brain to allow a human being to function in the physical realm as well as in the spiritual realm, and that the use of certain words, sounds, images and movements may be connected to the firing of certain neurons enabling or disabling different cognitive maps. It is also possible that certain states of being may be accessible through certain genes and proteins, which are derived from amino acid sequences, like GABA an inhibitory transmitter that plays a fundamental role in the nervous system.

This means that human beings are called to take great care in the way they think, feel and talk. Through language, human beings may be preconditioned to a certain limited response to their environment and others. This can be accomplished through fear conditioning; a process that can be associated to indoctrination sometimes called brainwashing and closely related to blackmailing. However, through language the most noble dreams and possibilities may be opened up to a human being to be Loving, Truthful, and Compassionate among others; this being the foundation for constructive creativity and learning. Also through language a human being may liberate him or herself from the bondage of an exclusively physical life to the highs of a Spiritual experience that can be embodied through poetry, music, arts and life.

In Chapter 9 – ‘Language And The Brain’ of their book Cognitive Neuroscience, Gazzaniga, Ivry & Mangun write:

How does our brain cope with spoken and written input to derive meaning? To answer this question we have to know how words are represented in our brain. It turns out that this is a difficult question to answer, but cognitive neuroscience has elucidated a number of key principles... One of the central concepts in word representation is that of the mental lexicon, a mental store of information about words that includes semantic information (what is the words meaning?), syntactic information (How are the words combined to form a sentence?) and the details of word forms (How are they spelled and what is their sound pattern?). (2002, pp. 351-399)

The use of certain languages in certain ways may enable certain neural-pathways, with the possibility to master certain physical laws like gravity to the point of being able to walk on water, heal the sick and communicate telepathically with other human beings or spiritual beings anywhere in the cosmos. More importantly through the use of language a human being may inspire people to find God and be God like and to partake of Its Kingdom (Spiritual domain).

In his paper, “Ordinary and Extraordinary Divine Action: The Nexus of Interaction” George F. R. Ellis writes:

...we can consider the possibility of God’s intervention in our physical reality and our world through God-centred minds: This is to consider the possibility that within the laws governing the behaviour of matter, there is hidden another domain of response of matter to life than usually encountered: matter might respond directly to God-centred minds through laws of causal behaviour, or there may be domains of response of matter encompassed in physical laws, but they are seldom tested because such God-centred minds are so seldom encountered. Then the distinction between ordinary and extraordinary action becomes a question of whether or not we have entered this domain. What has been classified as “extraordinary” action above would be “ordinary” action but in a different set of circumstances leading to a different kind of response and behaviour where God-centred thought dominates and matter responds. Thus, we have the possibility of the existence of a new order, new regime of behaviour of matter, where apparently different rules apply, when the right “spiritual” conditions are fulfilled. (1995, pp. 359-396)

One of the things that still puzzle scientists is the singularity of how language appeared in the history and evolution of humanity. There is enough evidence to discard the hypothesis that language appeared gradually and evolved on the basis of more basic and simple languages. An answer to this puzzle is that some human beings were biologically equipped to communicate with Spiritual Beings in a telepathic way, and then through a Language of Light, a cognitive map was created to represent both the physical and the spiritual world with the aid of a symbolic structure, mapping letters and sounds to produce a human language. In The Bible for example: Adam and Eve were directly created by God, they were not of human origin even though in physical form; Angels talk to people in dreams; Melchizedek, ‘he was never born and he never died, without genealogy like the Son of God he remains a Priest forever’ (a materialised Spiritual Being) (Hebrews 7:3).

There is evidence that different languages of Light exist, and are accessible to the Spiritualised mind. These languages are pictographic, with packages of sounds, geometries and feelings that enable the link and internal communication with other Beings that share this “code”. The access to this language can be activated through the use of a Language of Light like Aramaic, Hebrew, Egyptian, and Sanskrit. This is because each of these languages can be used for different purposes both Physical and Spiritual. Particularly Hebrew and Aramaic, which share the same alphabet, can be used as a tool to enable a connection in the brain with other realms of existence. This means that when a person learns Hebrew or Aramaic in this context, the Spiritual domain is connected to each letter through different qualities and also each letter is connected to different

sounds and words relative to concepts of the physical world. Therefore, already associated to the letters there is a cognitive map (“metaphorically established”) created in the brain that links the Spiritual with the Physical realm, with the possibility of functioning in both realms effortlessly once learned. In this respect, J. J. Hurtak writes:

(vs. 35) Earthbound language has been shaped by the variegated patterns of human thoughts, resulting in morphemes and phonemes, organized into linear sentence structure separated by periods. The “periods” syntactically produce a consciousness breakage and an inactivation of higher free floating thought-forms that were not meant for the limitations of static syntax; rather, the higher thought-forms were meant for the mind’s spatialization into the open geometries of the life continuum..., (vs. 46 - 47) “This is what the Lord YHWH has said: ‘Here I AM creating new heavens and new earth; and the former things will not be called to mind, neither will they come up into the heart. At this time you will use and communicate through your mind’s eye in the flaming pictographs of Light. No longer will the former things of human speech, or the resonances of the fallen Ophanim be called to mind in separating your vibration of light from “Joshua-a who comes in the name of Je-ho-wah!” Blessed be the letters of JOSHUA JEHOWAH, YEHOVAH, YAH (Key 2-1-4, pp. 300-301)

In my own experience, and before I came across these writings, I had already experienced a different way of communication that is non verbal, and it is based on feelings, mental pictures and scenarios with long range potential, across different countries with different people. I know that this has been a gift to me since childhood and it is connected to different dreams, Hebrew letters, mathematical formulas and geometrical shapes, sounds and feelings. I have expressed some of the qualities that I have experienced in that kind of communication through sound, music, visual arts, with the awareness that mental spaces and qualities of being were alive in me. Also, some other times my mental space is blank and only qualities and feelings are present, and available to the sensitive and empathetic person.

In The Bible it is written, “...guard your thoughts because they are the source of true life.” (Proverbs 4:23), “What comes out of your mouth is more important than what you put into your mouth” (Matatyahu, *מתתיהו* 15:11). For me this means to be careful of what I think, the way I think, what I speak and the way I speak, what I feel and how I empathise with other people. All this, in my own awareness is crucial to the way I experience my life, “Reality.”

One of the recent contributions in Cognitive Linguistic and Cognitive Science that relates to my own life experience and clearly illustrates some of the structures or principles underlying thought

processes, language and perception is Conceptual Blending, this will be a central topic to this essay.

This part of the essay is intended to illustrate the benefits of Conceptual Blending in dealing with the issue of Identity and Character, in order to broaden the understanding of Personal Transformation, Roles, and Self-Realisation amongst others. Most of the concepts, ideas, definitions and examples come from Fauconnier and Turner and their book The Way We Think (2002).

Human behaviour is made manifest in the inter-relationships and interactions of people. In this human dynamic people may be distinguished by their character, something unique about them. From a Linguistic point of view, this means how they think, how they talk, how they write, how rich is their verbal expression, and to which degree their words correspond with their actions.

This means that a particular person may change role, situation or circumstance and grow older, yet this person remains recognisable in all of them. Perhaps a human may even recognise their uniqueness after that person has reached enlightenment or fusion with God's Mind and Spirit, this being an enhancement of personality and their manifested full potential.

Characters, according to their unique qualities and ways of being and acting, may serve as role models or reference points to other people. This means, for example, the question could be raised, how would this person act in a certain situation? More specifically, how would Jesus act if he were a surfer?

Characters are usually associated with names, so people can recognise a person and his associated qualities by a particular name. For example, Jesus the embodiment of Unconditional Love, Charlie Parker as the expression of spontaneity and pure melodies, Nina the manifestation of spiritual liberation in family and community.

Fauconnier and Turner write:

...a character can stay essentially the same over widely different frames, and a frame can stay essentially the same when populated by widely different characters." Also, "Characters, like frames, are basic cognitive cultural instruments." (2002, p. 250)

Conceptual Blending or Integration is the consequence of the last twenty-five years research in the area of cognitive science amongst others. There is considerable evidence that reason is encoded, it appears says Gilles Fauconnier in his paper "Conceptual Integration":

The neural architectures that evolved to produce perception, sensation, and bodily movements are at the heart of what we experience as a rational inference, conceptualization and meaning construction. (Fauconnier 2001, p. 1)

Some theories like Metaphor and Mental Space Theory are used to show that some approaches to semantics like; structuralism, generative linguistic and logic based truth-conditional are limited and somehow inadequate, because of their abstract, algorithmic and disembodied views and orientation. This is because some analytic philosophers excluded figurative thought from “core meaning”. These analytic approaches ignored the imaginative operations of meaning construction that occur at a very fast speed, like a shooting star, they leave little trace of their dynamics.

In this respect Fauconnier clarifies:

Conceptual Blending or Integration (C.I.) is a further development of this line of research. It confirms in novel ways that similar general properties of neural binding and simulation lies behind sensory-motor activities, concrete interactions with the world, human-scale everyday experience, abstract reasoning and scientific and artistic invention...C.I. is a basic mental capacity that leads to new meaning, global insight, and conceptual compressions useful for memory and manipulation of otherwise diffuse ranges of memory. It plays a fundamental role in the construction of meaning in everyday life, in the arts and sciences, in technological development and in religious thinking. (2001, p.1)

Fundamentally, C.I. is the construction of a mental space, which blends in a new way the relationship between input mental spaces in a certain structure mode, therefore dynamically producing Emergent Structures.

Before proceeding in understanding the elements of Blending, let's explore informally some common examples.

Margaret Barden postulated the following question: How can two ideas be merged to produce a new structure which shows the influence of both ancestor ideas without being a mere “Cut and paste combination”? Paraphrasing Fauconnier and Turner (2002), it is usual to suggest that there are differences between the way people think, even though the underlying mechanism of the brain is the same. For example: An adult thinks differently than a child, the person that is called a “genius” seems to operate in a different mental way from the people that are called “normal” or “common”.



Another example illustrates the difference in human mental and imaginative capacities that are operating when playing a song whilst reading from a score in contrast to just creating and playing music at the same time, improvising or jamming.

All these distinctions are in many ways connected to what inspired and is of interest in unravelling the operations behind the construction of meaning from the C.I. point of view.

Some of the topics of interest, which are relevant to cognitive science are: Analogical Thinking, Conceptual Framing, and Metaphoric Thinking. Therefore, I will touch briefly on these topics and their connection to C.I.

C.I. is indispensable for intellectual work (see example of Iron Lady...and, p. 18, Fauconnier and Turner 2002), as well as learning every day patterns and the language of the body.

Consider this example: a ski instructor is supporting somebody to learn how to propel themselves and his suggestion is that he or she imitates the movement of “pushing off” while roller-skating. Now, this is different than incorporating the action of “pushing off” into skiing, in which case he or she more likely falls. What is needed here is a selective combination of actions (pushing off with skiing) and the development of a blend, which produces a new emergent pattern, called “skating”.

Another example in skiing would be, an instructor that facilitated somebody to learn to face the right direction down hill and stand properly, by suggesting that he or she imagine they are a waiter in a café in Dunedin, carrying with care a tray with coffee, tea and biscuits on it. This again is different than executing a known pattern of bodily action (carrying a tray) in the context of skiing, because, carrying a tray implies the exertion of force against the weight of the tray to create equilibrium. In skiing there is no tray with coffee, tea and biscuits and therefore no weight; what is important here, is the direction of gaze, position of the body and overall motion. This is different than simply the sum of carrying a tray while moving down hill.

Usually the Blending Process happens in the context of cognitive principles and forces, however in this particular example it is also driven (The Blending Process) by real-world affordances, including biophysics and physics.

The reader may derive or identify a hidden analogy between a small aspect of the waiter’s motion and the desired skiing position. It is important to say that this analogy makes little sense independent of the blend. By no means it is suggested here that you have to move like a waiter to be a good skier. It is only when the person who is learning to ski, mentally carries the tray while skiing that there is an improvement in body position (Emergent Pattern).

It can be appreciated generally in C.I. that there is a “match” between input spaces, particularly here, between “waiter” and “skier”, yet this match is different than Analogical Reasoning, because nothing is inferred from the domain of waiting to be projected to the domain of skiing. What really takes place is the integration of motion. This means that when motion is mastered then the matches between inputs can be forgotten. This is also different than metaphorical thinking, linking two different domains of bodily function (skiing and waiting).

Seona Coulson writes:

Originally, in mental space theory (Fauconnier, 1994), metaphor was handled much like other cases of indirect reference. On Fauconnier’s (1994) account a metaphor such as (Paris is the heart of France) is handled by setting up two Mental Spaces: one for the source domain (anatomy) and one for the target (geography). The “Heart” is linked to “Paris”, and the “body” is linked to “France” by analogical connectors. Once these spaces are linked, models that detail the importance of the heart to sustaining the body are cognitively accessible to the target domain and can be mapped onto target space counterparts. However, the two-space model suggests a straightforward correspondence between the two domains that is not always supported by the data. (2001, Chapter 6, p. 165)

It is important to mention that blending is intimately connected to a set of psychological and neurobiological properties due to the constant shift happening in the brain’s highly interconnected cells or neural pathways.

This means that there is a relationship between the emergent properties in the blend and the activation patterns of neurons in the brain. This is more than just having access to a different domain (target) from a source domain in metaphorical mapping, because in only having occasional access to those domains the brain has yet to create a neural pathway to embody the experience. Having a Spiritual Experience is different than embodying Spirituality. Metaphor may open up the way to a Spiritual experience, while Blending enables the transformation in the body (the brain) to embody Spirituality.

Some of those neural activations come from the forces which are affecting human beings through the environment, or from what people share and how people interpret those messages from bodily states, purpose and many others related to culture, personal experience, biological evolution, a sense of self value wise, and ultimately God Consciousness and Global Awareness.

Also interesting is the fact that much of shifting activation is the work of imagination striving to find integration.

Other types of Blending do happen in different ways to integrate conceptual structure and bodily action (see example, the Genie in the Computer, p. 22 The Way We Think, Fauconnier and Turner 2002) and scientific discovery (see example, Crazy Numbers, p. 24, Chapter 13, Fauconnier and Turner 2002).

All of these examples show the imaginative complexity of activation, matching, and construction of meaning.

Blending is working continuously in human thought and action, however it takes awareness and attention to see it, because in many instances the meaning that may be taken for granted is hidden in many situations, behind large complexity.

Consider the simple example of the use of the word “Safe”, in the context of a child playing at the beach with a shovel: “The child is Safe”, “The beach is Safe”, “The shovel is Safe”. Here the three statements pertain to the safety of the child. Even though it could be interpreted for example that the shovel is safe from the ocean or the waves. So, “Safe” instead of assigning a property is prompting the reader to imagine scenarios of danger for the child. This is because the child’s safety in relationship to a potential danger about the beach, rips and the fact that the child has yet to learn to swim, is derived from the above expressions and the use of the word “Safe”. Also, in the same line of thought, the shovel may be sharp, with a pointy edge representing a potential danger in the face of a naïve child.

In this respect, John Taylor in Cognitive Grammar (2002) writes:

Especially complex is the adjective safe (Sweetser 1999). Safe evokes, in its semantic structure, at least the following aspects:

- There is an entity that is of some value (to someone)...
- There is an event or situation that is a potential source of danger to the valued entity...
- There is a desire to protect the valued entity from danger...(p.452)

Finally, in this brief introduction I will make reference to one of the main benefits derived from Conceptual Blending, which pertains to the ability to provide compression to human scale of diffuse arrays of events. For the purpose of illustrating this I will explore the situation of graduation.

This situation is the Blending of many different aspects of the life of a student in a ceremony which takes place in a saloon for two or three hours, with guest speakers to inspire and illustrate the experience of being a student and its future implications. Usually a student in a four to five years span undergoes different activities like registration, attendance to classes, listening to lectures, completing the course and moving on to other walks of life. All these events are compressed in the ceremony where guest speakers give inspiring speeches, with your family and your friends sharing these emotions and sometimes tears. All this compression takes place in three hours. Compression of time and events takes place within some other compressions, for example when the time comes to receive the diploma, and the whole of the experience of being a student is compressed in that moment (see example, *The Graduation Ceremony*, p. 31, Fauconnier and Turner 2002).

In order to explore the elements of blending, I will examine an example about a Buddhist Monk as portrayed by Fauconnier and Turner:

A Buddhist Monk begins at dawn one day walking up a mountain, reaches the top at sunset, meditates at the top for several days until one dawn he begins to walk back to the foot of the mountain, which he reaches at sunset. Make no assumptions about his starting or stopping or about his pace during the trips. Riddle: Is there a place on the path that the monk occupies at the same hour of the day on the two separate journeys?

This is an amazing riddle that Arthur Koesther presents in *The Act of Creation...* (2002, p. 39)

The monk walking up and down the hill on the same day can also be envisioned. There must be a place that he meets himself, and that is the place of interest, meaning, the solution of the riddle.

The solution of this riddle proposes another major scientific riddle: How is the reader able to arrive at a solution? Because it seems impossible for a monk to travel up and down at the same time, therefore it is impossible for the monk to meet himself. However, this impossible construction in human imagination gives the solution the reader is looking for.

It is perfectly possible for two people, one going up and the other going down the hill to meet somewhere in the mountain. To be aware of this is crucial to solving the riddle, even though there is only one person in the riddle walking up, meditating, and walking down in different days. So, to imagine the monk meeting himself as if he is meeting another person creates a Blend

of two different journeys into one with a new structure emerging in the Blend. This is “the encounter”, and this Emergent Structure reveals the solution.

This example reveals the main principle of the network model of C.I. These principles are: Mental Spaces, Input Spaces, Cross-Space Mapping, Generic Space, Blend, and Emergent Structure.

**Mental Spaces:** are small conceptual packets constructed as a human thinks and talks for purposes of local understanding and action. Mental Spaces are partial. They are interconnected and can be modified as thought and discourse unfold. Mental Spaces can be generally used to model dynamic mappings in thought and language.

According to Seana Coulson (2001), “Mental Spaces can be thought of as temporary containers for relevant information about a particular domain”. They can also be represented as pockets of information and certain relationships and dynamics. For example, his first wave was awesome, a glassy tube five seconds ride. In the context or Frame of a man surfing, this space is clearly activated and very meaningful for any surfer. Normally, the question that a surfer would ask to add to that Mental Space and therefore change it as conversation proceeds, is “How big was the swell?” According to Fauconnier (1994) about Mental Space theory he suggests, that it is a referential structure. Langacker (1993) refers to it as a level of conceptual organisation, a mapping between a described scenario and the Linguistic structure describing it.

Mental Space theory allows the possibility to represent information about a character in different contexts, where properties about the character may change. For example, Jesus is working as a Cognitive Scientist, exploring the relationships between perception, States of Being, gravity and anti-gravity to explore the possibility for human beings to walk on water. However, in his normal life he already walks on water. Mental Spaces are useful to represent different beliefs, possible scenarios of action for business planning, different states of consciousness and access to different worlds of Light among other things.

In the example of the Buddhist monk, there are two Mental Spaces, one for the ascent and one for the descent, both are connected to Long Term Schematic Knowledge called “Frames”. Such is the Frame “walking along the mountain”, and to Long Term Specific Knowledge such as memory of the time the mountain was climbed. For example: Mt. Cook, Feb. 1994. These Frames and Mental Spaces can be activated for different purposes like, recalling past events, exploring possibilities of what would have happened if something else had taken place, or what other people believe about the events which took place related to the activation of these Mental Spaces.

In relationship to Frames, Fillmore has given a definition that states that a Frame is a system of categories and that the structure of this system of categories is deeply connected to a motivating context. According to Coulson (2001), “words are defined with respect to a Frame and perform a categorisation that takes the Frame for granted”. According to this, it seems that meanings arise out of these motivating experiences. An example of that is how the word “wave”, “tube”, “rollercoaster”, “take off”, “cut back”, “side slip” and “surfboard” are all related to the same art-sport dynamics Frame (surfing dynamics Frame). Similar to the concept of Frame, is the concept of Domain provided in Cognitive Grammar as suggested by John Taylor.

He writes:

A domain..., may be defined as any knowledge configuration which provides the context for the conceptualisation of a semantic unit.., A domain may be defined as knowledge configuration that is relevant to the categorisation of meaning. Domains vary in complexity from basic conceptions of colour, temperature, space, time and so on, which can not reasonably be reduced to other, simpler conceptions, to highly complex structures, such as the rules of a game..., and typical event scenarios. (Taylor 2002, Chapter 22, pp. 439-457)

To facilitate the understanding and the operation of Blends, it is useful to use diagrams, such as: Circles (for Mental Spaces), Elements (like points or icons in the circle), Lines (for connections between elements in different spaces).

It is important to note that in the neural integration of these cognitive processes, Mental Spaces are sets of activated neuronal assemblies, and lines between elements correspond to Co-activation-Bindings of a certain kind.

It is also important to mention that the Frame for the Mental Spaces is represented as either outside in a rectangle or iconically inside the circle.

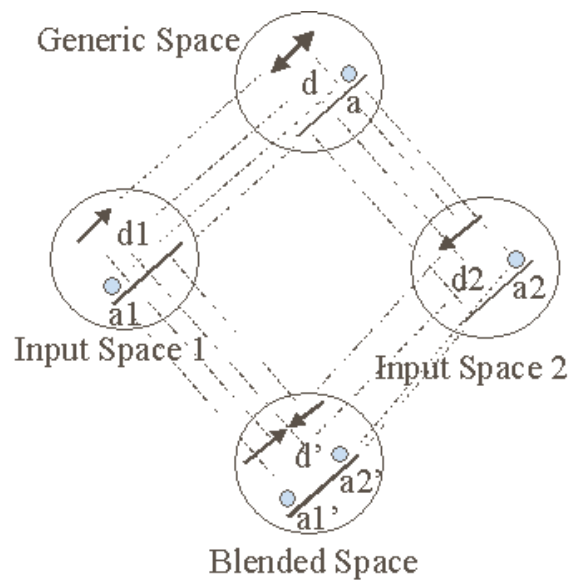
Input Spaces: Mental Spaces used in the Blending. For example: The day the monk is walking up the hill (Input Space<sub>1</sub>= d<sub>1</sub>), and the day the monk is walking down the hill (Input Space<sub>2</sub>= d<sub>2</sub>). The monk going up (a<sub>1</sub>), and the monk coming down, (a<sub>2</sub>).

Cross-Space Mapping: It is the means to connect counterparts of different input spaces. For example: The connections between mountains, moving individuals, day of travel, motion across different Input Spaces.

**Generic Space:** A Generic Mental Space maps onto each of the Input Spaces and contains what the inputs have in common. In the example: a moving individual and his position, a path linking the foot and summit of the mountain, a day travel and motion.

**Blend:** Is another Mental Space, the Blend Space usually called “The Blend”, is a projection of a collection of Input Spaces into one Mental Space, which produces Emergent Structure absent in the Input Spaces. In the example: the mountain slope in the Blended Space, the two days  $d_1$  and  $d_2$  are mapped onto a single day  $d'$  and are thus fused. However, the moving individuals and their positions are mapped accordingly to the time of the day, with the direction of motion preserved without fusion. Input Space<sub>1</sub> represents completely the upward walking, while Input Space<sub>2</sub> represents the downward.

So the projection preserves times and positions. The Blended Space, which has time  $t$  and day  $d'$ , contains a counterpart of  $a_1$  at the position occupied by  $a_1$  at time  $t$  and day  $d_1$ , as well as a counterpart for  $a_2$  at the position occupied by  $a_2$  at time  $t$  on day  $d_2$ .



**Emergent Structure:** Properties, which arise in the Blend and are absent in the Inputs, composition of elements from the Inputs, which manifest new relations in the Blend only. In the example: two moving monks instead of one. Notice they are moving in opposite directions, and at any time their positions may be compared and predicted, because they are travelling on the same day  $d'$ .

**Completion:** brings additional structure in The Blend because the two monks can be viewed moving on the path as part of a background Frame (two people starting a journey at the same

time from opposite ends of the path). Finally it can be observed how this structure is incorporated in The Blend by means of completion.

Elaboration: is the process of running the Blend mentally as a simulation and actually capturing the dynamic properties present in the Blend, as illustrated in the example, when after some hours of walking up and down the mountain, our friend the monk finally meets “Himself”.

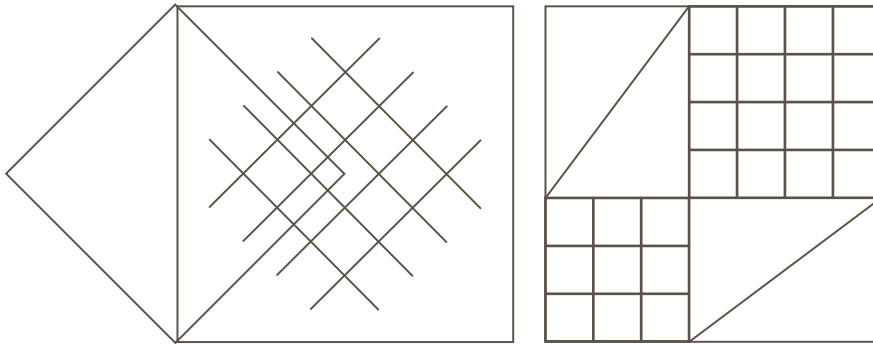
The beauty of this phenomenon is the flash of comprehension, which comes into consciousness as a consequence of constantly maintaining the Inputs across spaces. In the example there is a back projection from the Blend into the Input Spaces, of elements, which are fused in the Blend. This geometric property is completely unconscious and precisely because of that, it seems “magical” when the flash of comprehension becomes a conscious revelation.

Before continuing any further it seems important to remember that cause-effect relationship is basic to human understanding of life dynamics. It allows somebody to view a situation or phenomena, as a series of causal events all linked with each other, and to code it in a simplified form into equations to describe or predict certain patterns. Yet paradoxically, when an event is broken down into a set of “smaller events” to describe with more detail the phenomena in order to understand it, more complexity may be introduced in the process and therefore may create a feeling of confusion and less understanding in the observer, missing out the Essence of the Whole. So it is important for human beings to have both a sense of “Global Insight” and “Cause-Effect” understanding.

This means to look at a phenomena aiming at an intuitive apprehension of the whole as well as a logical step-by-step understanding with proof of the situation. One, it seems (intuition) the source and essence of creativity, and the other (reason), a check on intuition as well as a means of keeping record and sharing the new discovery.

An example where these two aspects of cognition are at play, can be found in understanding the equation  $H^2 = C_1^2 + C_2^2$  that takes some steps and operations. However, the geometrical properties represented by the equation are grasped as global insight by looking at these pictures. Cause and effect are one; the cause of this theorem is related fundamentally in geometric properties that are clearly conveyed by the following pictures. Note that the big square fits perfectly as the hypotenuse of the triangle that is formed by the two little squares. If you count the number of cells in both of the little squares, they equal the number of cells in the big square. This may trigger Global Insight, an intuitive flash to grasp the general theorem.





This is, by Blending all the Cause-Effect relations into one space, where cause and effect are brought together, and that means to see the effect directly into the cause.

So it follows or seems that the integration of Cause and Effect is the central feature of perception. Perception is caused by complex interactions between the brain and its environment and it becomes available to consciousness as people integrate the effect with its cause to witness emergent meaning. For example: the existence of an apple (cause), which immediately presents its effect (colour, taste, shape, and weight). As a consequence, the effect now is in its cause; they are one.

Sensory Projection also arises from integration. A sensation of pleasure from hot or warm water running over the hands of a human being, especially in winter, is constructed in his or her nervous system, however he or she experiences the “pleasure” or feels it in his or her hands. This is an integration between a part of the cause with a mental effect, to create a pleasure perceived in the hands so that cause and effect are located now in the mental conception of the hands. The neural biological effects that constitute the “pleasure” are distributed throughout the central nervous system, yet the integrated cause and effect have only the single undistributed location of “the hands”.

Some other examples of Cause-Effect Integration are human rituals like weddings. When the bride throws the bouquet and somebody catches it, what happens is an event distant in time has become a part of the person who caught the bouquet (next marriage); these Cause and Effect Blends are also seen as part of persuasion situations or revelatory processes (see example, p. 81, Fauconnier and Turner 2002).

So, as long as human perceptual and sensory systems are working properly, it is almost impossible for consciousness to see outside the Blend of Cause and Effect. For example: read a book without attaching any meaning to the words, as a two-year young child would look at it.

How to break free from this? The answer, God’s Connections and Paradise Landing!!!

By the way, “Paradise Landing”, the title of a revelatory book of Divine origin, is also a metaphor for “Embodied Spirituality” where Paradise pertains to the centre of the Spiritual Kingdom, which is somewhere “up” or “in” there, and is coming to earth through human beings (target domain/Spiritual), and it is mapped to a flying object like a plane that is landing (source domain/Physical). This is also similar to another metaphor, “Coming Home”.

Vital Relationships and their Compressions are fundamental to the process of Blending. Mental Spaces, connections between them and Blended Spaces allows the opportunity to experience Global Insight, Human-Scale Understanding and new meaning. It makes human beings both efficient and creative. Compression is one of the more important aspects to human efficiency and creativity, and this is achieved through Blending.

Some types of Vital Relationships are: Change, Identity, Time, Role, Space, Cause-Effect, Part-Whole, Representation, Analogy, Disanalogy, Property, Similarity, Category, Intentionality, and Uniqueness.

According to Fauconnier and Turner:

There are canonical patterns of compression over those Vital Relations that repeat themselves over and over. Compression can scale Time, Space, Cause-Effect and Intentionality. Analogy can be compressed into Identity or Uniqueness. Cause-Effect can be compressed into Part-Whole, and Identity itself is routinely compressed into Uniqueness. (2002)

Consider the example of a fireplace. The fire is connected to the ashes by Cause-Effect. Here two Mental Spaces are seen, one with wood burning and the other with ashes. One space happens before the other; therefore a Vital Relation of Time, Space, connects them because they share the same fireplace and also change in the transformation of wood into ash. Finally Cause-Effect takes place; the fire causes the wood to turn into ash.

For more details about Vital Relations and their Compressions, and an extensive review on Mental Spaces and their topology refer to Chapter 6 and p. 102 respectively of [The Way We Think](#) (Fauconnier and Turner 2002).

Before I proceed to explore the particular topic of Character and Identity in Conceptual Blending, it seems important to mention the increased tendency of cognitive scientists to find connections across fields and the integration of basic mental powers underlying dramatically different experiences in different walks of life.

This will be the guiding line of the approach presented to explore the phenomena of Consciousness, particularly Character and Identity.

It is also important to bring to the attention of the reader that there are different types of integration networks like Simplex, Mirrors, Single Scope, Double Scope, and others. To keep simple the introduction of this field of Cognitive Linguistics, only some of these networks have been illustrated through some examples.

Identity and Character can be complex phenomena to describe or validate. Conceptual Integration Networks serve the purpose to emphasise Frames (Simplex, Mirrors, Single Scope, and Double Scope). Other types of integration network also arise to emphasise either the Blending of Character and Frame or the Blending of a Character with another Character.

Here I will consider an example to illustrate the Blending of a Character with a Character, this means a kind of Blending or Integration Network in which two Characters are fused in the Blend instead of being projected to distant elements. The story also presents a Mirror Network.

Let's imagine for a moment that a Cognitive Scientist is having a conversation with Jesus on the subject of antigravity and Eternal Life. In this conversation the Scientist is fascinated by the fact that a human being had mastered the Law of Gravity by demonstrating how to walk on water.

When the Scientist asks Jesus, "Can you explain me how to do it?" Jesus answers, "Get out of your head and Be Certainty. You are focused on the physical aspect of the Universe trying to measure it and explain it and this is creating a certain pattern of activity in your brain, which is also creating the perception or belief that this is an extraordinary event."

The Scientist says, "Jesus, I am getting the point clear. You are inviting me to break free from my identity of being a scientist so that I can experience walking on water."

Jesus replies, "This is so!"

To which the scientist replies, "Can I have both!!!"

At this point Jesus gently touches the Scientist on his back and says, "My Brother, for that you need first, Global Insight. Secondly to unify with me, and finally to be left as a new human being completely transformed in a fusion of who I Am and what you partially are."

This Being is a new Character with a Blend of Qualities and Values totally different to Jesus and the original Scientist.

What happens in this story is a Blend of Characters as well as an Integration of Input, Generic, and Blend Spaces sharing an organising Frame. In the first part of the story Jesus is having a conversation with the Scientist on the Laws of the Universe, Perception and Mastery of Being.

This type of Blend can be modelled by a Mirror Network; a network in which all Spaces share an Organising Frame, like the example of the Buddhist Monk (men walking on the mountain).

Here the Frame is a human being understanding and mastering the Laws of the Universe by Knowing Thyself. Both Input Spaces mirror each other based on the fact that they have the same Organising Frame and so it is for the Generic Space.

The Blend has the same Frame, however in the Blend there is a richer feature which is a conversation between two human beings about Mastery of Being and the Laws of the Universe, where for example, Jesus uses a phrase like Global Insight which is out of his contextual vocabulary in the Input Space; “Jesus a Human Being, Mastering the Laws of Being and the Universe”. This human being lived two thousand years ago, spoke Aramaic and Hebrew, and mastered walking on water by being in Unity with his Father-Mother in Heaven, a God of Love who reveals His Laws, the Laws of Creation to His Children. The Cognitive Scientist also is in the process of understanding and mastering the Laws of the Universe by means of Cognitive Science and is fascinated by a human being like Jesus who never used his science, yet accomplished so much.

The Blend is richer, because in the conversation Jesus speaks the language of the Scientist and the Scientist is open to Jesus and a broadening of his scientific paradigm, the link between Spiritual Laws and the scientific objective approach, and perhaps the synthesis of both.

An Organising Frame: provides a topology for the Space it organises. This is, it provides a set of organising relations among the elements and the Space.

It is very easy to establish a Cross-Space Mapping between Input Spaces, when they share the same Organising Frame; this is because they share the same topology and it is easy to establish a correspondence between them.

Sometimes, Spaces in Mirror Networks may differ at a more specific level. In this last example there are two human beings mastering themselves and the Laws of the Universe; at a more specific level one is a Spiritual Realised Being with an internal understanding and comprehension of God’s Laws, fully integrated in his physical existence. The Scientist is an academic, intellectually orientated person pursuing an understanding of the Laws of the Universe as if he were separated from them, an “independent observer” using his science to understand and explain certain phenomena.

These are more specific relationships of the elements involved in the Frame (“Human Being mastering Universal Laws”) that show a difference in topology. It can be observed in this example how time compression occurs, bringing together in the Blends two Characters who lived separate in time and space; this is a property of Mirror Networks.

Now, looking carefully at the story it can be observed that something else happens. Apart from the fact that Jesus and the Scientist have a conversation in a Blended Space, the Scientist is left with the possibility to fuse with Jesus and become a new person; this is called Character-Character Blending.

Let’s imagine that the Scientist asks this question: How would I approach the subject of anti-gravity and human perception if I were Jesus? It is in this question where a new type of Blending shows up as a possibility. This Blend can be run creatively and indefinitely where there is a single human being who is mastering the Laws of the Universe (the Scientist) and he uses Jesus’ Character and Identity and his own intellectual character, views and interests in order to explore and run the Blend. This is of value as long as the Scientist finds the process intellectually productive. This means getting new insights, acquiring a different mind set and new capacities to the extent that he inhabits the Blend and thus discovers new ways of Being and matters pertaining the Laws of the Cosmos that were inaccessible outside the Blend.

This is what Jesus proposed the Scientist do for him to experience both things, namely walking on water and still remain partly his identity as a scientist. The Blended Character, the Scientist as a new human being, have both characteristics, one is Jesus’ Essential Values and Being-ness and the other his own values and paradigms as a cognitive scientist.

Suddenly, Jesus appears in a Light Body to his Scientist Brother and says, “By the way my name is Joshua; in Hebrew it means Salvation. In Hebrew and according to God’s Laws you are named after a certain name when you are your name. This means that you are your word and therefore you are your name. So, I Am Salvation is both my name and what I Am. A closer look to my name in Hebrew (Yeshua, **ישוע**) reveals that it is composed by four letters (Yud, Shin, Vav, Eyin). Each letter is related to a quality of Being (**י**, Yud = Game; **ש**, Shin = Truth; **ו**, Vav = Strength; **ע**, Eyin = Stillness).

So, you see, each time somebody asks me who am I, and I answer **ישוע** (Yeshua), what happens is that I am accessing all these states of Being and their interactions. This is also connected to a certain neural-pathway; therefore perception of reality changes for anyone who fuses with me in those qualities by allowing my name to resonate fully with their own cognitive processes and potentially my spirit felt and registered in their spirit. Do you see the Blending?”

“My name is Yeshua (Joshua), I Am Yeshua (Salvation), The Interaction between Game, Truth, Strength and Stillness, this is who I Am. I Love You!”

A little bit like saying, I Am water, my name is water, I Am the Interaction between H and O, I Am H<sub>2</sub>O. Suddenly Yeshua Ben Yosef became water!

Conceptual Blending enables the possibility of actualising the best human potential, which means for example, bringing alive a core value system in a person, which is part of another person or characters’ core value system, for the purpose (when there is a lack of them) of complementing and providing those values or the means of accessing them consciously. In this case values are equated to States of Being like Love, Certainty and Truth.

For the creature (human being), Truth is a destination, something to be arrived at by mental work/psychological or cognitive work, for God, Truth is the Origin - something manifest in everything that arises and then exists. For a Human Being fused with God, Truth is both the Origin and the Destination; it is also the journey in Time and Space as well as a State of Being (a core Value). This means that the State of Being Truth and its expression and manifestation in life are one. Creature and Creator are One in Yeshua Ben Yosef’s life and words, I Am The Alpha and The Omega, I Am The Truth, The Way and The Life.

For example the scientist feels and sees the possibility that by Blending his Character with Yeshua Ben Yosef, he will become Pure Love or Love and Infinite Wisdom. Another possibility would be for the scientist to fuse directly with the person of God, Yeshua’s Father-Mother, in order to become Pure Love and Infinite Wisdom. However, Yeshua’s Character provides the scientist with a reference point of Love and Wisdom as being personalised and embodied in a human being, even though, these are God’s Values and can be accessed directly from the Source of His or Her Being.

When the scientist becomes those Values then he is Love and Wisdom and therefore One with God. Then, the scientist may genuinely express I Am One with my Father; I Am what Yeshua Ben Yosef is in essence, expressed in the twenty first (21<sup>st</sup>) century as a cognitive scientist. Whoever comes to me comes to God, whoever comes to me comes to Yeshua Ben Yosef and any other Character in the Cosmos who is fused with God’s Values. This means that the cognitive scientist has become the embodiment of those Values in conjunction with every single human being or spiritual being who embodies those Values in Eternity or in any Time-Space Zone.

Conceptual Blending serves as a vehicle for Spiritual Experience and the possibility of “Embodied Spirituality”, with the aid of powerful transforming creative capacities, with the potential of personal character enhancement and social transformation. However, the theory of Conceptual Integration presents some constraints that need to be taken into consideration. In this respect Fauconnier and Turner write:

Conceptual integration is strongly conservative: It always works from stable inputs and under the constitutive and governing principles. But conceptual integration is also creative, delivering new emergent structure that is intelligible because it is tied to stable structures. The bubble chamber of the brain runs constantly, making and unmaking integration networks. Cultures, too, running a bubble chamber over the collection of their members' brains, develop integration networks that can be disseminated because the members of the culture all have the capacity for double-scope integration. Very few of the networks tried out in these bubble chambers of brain and culture actually survive. A network that does survive takes its place in individual or collective memory and knowledge. (2002)

Finally, it seems important to open the possibility of combining different approaches to meaning construction and Self-Realisation or Fusion with God, in order to develop a better understanding on how to approach these experiences individually and collectively to derive new ways of learning and expanding awareness and consciousness.

John Taylor writes:

Cognitive Grammar is built on the premise that inherently and essentially language is symbolic in nature. A language provides its users with a set of resources for representing thought. (2002, p. 16)

Language is said to be symbolic because it allows human beings to communicate using symbols. This is different than animal's communication systems that are based on certain sounds in the presence of predators, prey, or any other natural environmental event.

Doing Cognitive Grammar consists basically in identifying and analysing these resources. John Taylor's book is in a large part devoted to that purpose (see p. 16, Taylor 2002).

A topic of inquiry could be, exploring the possibility of doing Cognitive Grammar on Hebrew in relation to Kabbalah as a Language of Light (Divine Thought forms) connected to a revelatory process, which could be explored and explained with the aid of Conceptual Blending.

The Zohar provides, with rich metaphor and poetic language, perhaps a code to Divine or Metaphysical realities in connection with life in human form. The Zohar, in conjunction with the Old and New Testament could be a source of research and inspiration.

Paradise Landing provides the reader with inspirations to become God's Values in Action.

The connection with Sound and Pictographs (Hebrew letters) with the Neural-system and human physiology could also be explored as an integrated work of Cognitive Science.

Creating Synapses to open up new neural pathways in the brain could be the main focus of attention, and language is a means to activate Mental Spaces connected to God's Thought Forms. What are the impacts on individual and social dynamics in human beings exposed to this kind of language and as a consequence of Fusion with God?

Love in a certain relationship can be mapped to a certain Neural Pathway or brain-heart pattern. This pattern could be either constrained or enabled by language, perhaps stimulated with the aid of a Language of Light.

By the way, the movie I.Q. is a stimulating example of the need of a fusion and integration between "Heart and Brain", Love and Intellectual expression.

To conclude this essay it seems important to leave you with some ideas for further research. For this purpose I will use this last example and propose these questions:

- What is the meaning of "pressure in your finger"? Explain.
- How does the experience of "pressure in your finger" feel? Explain while experiencing. Come on give it a go!!!
- Is the meaning of pressure the same as the experience of pressure?

Substitute the word "pressure" for "Love" and repeat the experiment.

The concept of pressure is different than an experientially instantiation of the concept. The same happens with Love, an act of Love accompanied with the feeling of Love between two people embodying the experience gives birth to the concept of Love. Some people may say that the concept of Love exists somewhere there (in the Universal Mind), therefore it can be instantiated in the life of a human each now and then. To embody Love, with long-term memory, means that the concept and the instance are consciously one.

In Chapter 3 of Cognitive Grammar, Taylor describes the difference between mental images and concepts. In this regard he writes:

But, what is a concept?... Yet there are many reasons why we should not want to say that the mental image of a tree is the concept [TREE]. One problem with mental



images is that they are at the same time too specific and too general...., The image is too specific; it contains too much detail and this fails to capture what is common to everything that we should want to call a tree...., In fact, to base the concept in a mental image is to get things the wrong way round...What then is a concept?... A concept is a principle of categorization...., This boils down, essentially to being able to make the appropriate categorisations of spatial relations...., I suggested above that concepts can be understood as principles of categorisation. What about the other pole of the linguistic sign, the acoustic image. Actually, we can understand the acoustic image also as principle of categorisation. Just as each tree, the more closely we observe it, is uniquely different from every other, so to each utterance of the word tree...To have an acoustic image [triz] is to know what the word sounds like and how it can be pronounced. The acoustic image is therefore also a principle of categorisation, especially, a principle for the categorisation of auditory and articulatory events. In a way it is also a kind of concept...., The use of symbols could well be unique to humans. If this is the case, the uniqueness of human language vis a vis animal communication systems could well lie in it's symbolic nature...., If the use of symbols differentiates humans from all other creatures, we may ask whether humans display symbolic activity right from the beginning. (2002, pp. 42-60)

What about a feeling or an emotion, or a quality, or a value? Feelings can also be categorised, if a person knows how Love feels then the person also knows when to give, how to give, why to be it, and how it heals and nurtures. So it is for Grace and Humour. We may come up with the concept of [GRACE] or [LOVE] for example; I will call these, the Emotional Image or the Quality Image. Therefore, a concept can be defined as a principle of categorisation for an experience in the life of a human (the physical, the mental, and the emotional and spiritual realms).

Personally I am convinced that the concept of Love, the instantiation of Love in any reality (physical, emotional, mental or spiritual) and the Universal Being of Love are one and the same. I Am The Love, I Am The Loving thoughts, I Am The Loving feelings and emotions, I Am The Loving actions (Thinking-Feeling-Acting-Love, in the Now Moment, while I Am writing and talking). The concept and the instance are intimately related and their existence is interdependent on each other; they are one, like body, mind and soul.

The concepts of Schema and Instance are useful to illustrate the philosophical concept of the "I AM" for God. I AM is the Schema and different Instances are: I AM The Love, I AM The Balance, I AM The Certainty, I AM The Divine, I AM The Grace and so on. Also, I AM The Love can be a Schema, and some Instances of this Schema are: I AM The Love in expression between couples, I AM The Love that you feel in your heart, I AM The Love of your Children.

The Father in heaven willed to reveal himself to Moses, without proceeding farther than to cause it to be said, אהיה, “**I AM, I WILL BE**”, when pressed for further revelation of himself, it was only disclosed, אהיה אשר אהיה, “**I AM as I AM, I WILL BE as I WILL BE, I WILL BE as I AM, I AM as I WILL BE.**”

Embodied Spiritual Experiences allowed a human being called Yeshua Ben Yosef to express God’s thoughts, actions and words: “I Am the Bread of Life”, “I Am the Living Water”, “I Am the Light of the World”, “I Am the Good Shepherd”, “I Am the Way, the Truth, and the Life”, “I Am the True Vine; you are the branches”, “I Am the Light of the World”, “I Am the Gate”.

All the above are instances of the embodiment of I AM expressed in the words of the human being known as Yeshua (Jesus).

In the Urantia Book (Paper 182) it is written:

*The concept of the I AM is a philosophic concession which we make to the time-bound, space-fettered, finite mind of man, to the impossibility of creature comprehension of eternity existences -- nonbeginning, nonending realities and relationships. To the time-space creature, all things must have a beginning save only the ONE UNCAUSED -- the primeval cause of causes. Therefore do we conceptualize this philosophic value-level as the I AM, at the same time instructing all creatures that the Eternal Son and the Infinite Spirit are coeternal with the I AM; in other words, that there never was a time when the I AM was not the *Father* of the Son and, with him, of the Spirit. (1955, p. 6)*

So meaning is connected with Concepts and Mental Spaces, physical bodily action or experience, Spiritual and metaphysical realities and the integration of at least these three, at an intellectual and emotional level, perhaps only then there is full meaning, and the reader may find the answer to the question:

### **What is the meaning of the word “meaning”?**

In Philosophy In The Flesh, Lakoff and Johnson write:

Exactly how the body and brain give rise to spiritual experience is an empirical question for cognitive science and one well beyond the scope of this book. What we can begin to address, however, is a much more limited question, though an important one. The concept of spirituality in our culture has been defined mostly in

terms of disembodiment and transcendence of this world. What is needed is an alternative conception of embodied spirituality that at least begins to do justice to what people experience. (1999, p. 564)

When I say “stay with me forever”, this can be interpreted as an addictive relationship or an invitation to experience the most Pure Love for one another.

There is a way of escaping the Blend, re-mapping external values to the Inner Being (God’s Values), a neural pathway to God. A place must exist for human beings to experience and live in that space and to share it with other fellow human beings at a large scale, continuously. Is it purely personal, or is it also a collective experience? Is it a choice or a natural consequence of evolution, perhaps a “Higher Evolution”?

In my view, science like Cognitive Science and Cognitive Linguistics may shed light on the subject.

The Zohar sheds Light on these questions; Paradise Landing is a testimony that this is possible.

My life experience is enough proof to me that this is so!!!

Understanding and experiencing “Embodied Spirituality” are possible for anyone who wishes so!!!

Let’s stay together forever!!!

In gratitude and awe to every person who has contributed to the Greatest Good for Humanity. In Compassion to those who still remain “asleep” and veiled to Truth.

To you who said: “I Am The Truth, I Am The Humour Of The Higher Spheres, I Am The Teacher and The Eternal Student, I Am Your Silent Partner, I Am The Author of Authors, I Am.”

I Love You Forever!!!

In Love, Light & Truth.

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