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Thesis

Modality in Spiritual Literature

A Corpus Aided Discourse Study on Sadhguru and Eckhart Tolle

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Abstract

This study investigates and discusses how two spiritual teachers from different parts of the world interact with their devotees, what the probable impacts of their interaction are, and whether they speak similarly or differently based on the use of modal auxiliary verbs and pronouns. Linguistically speaking, the mystics mostly have to address their audience/readers in a particular manner with expressions which represent certainty, possibility, obligation and so on; thus, a study of such is necessary and modal auxiliary verbs represent such expressions. The two primary texts were chosen based on contemporary work and popularity. One of the texts was authored by Sadhguru Jaggi Vasudev, a spiritual teacher, an international spokesperson and a popular author. The other text was by Eckhart Tolle, a spiritual teacher and best-selling author. A corpus-assisted discourse approach was taken while looking into modal auxiliary verbs and their pronoun bigrams using Ant-Conc and Log-likelihood Calculator. Both quantitative and qualitative approaches were taken for the analysis.

Findings suggest three things. First, both authors use similar types of modal verbs (epistemic) in most cases. Second, after comparing the type of modal verbs (epistemic/deontic) significant differences are observed. When the authors use epistemic modals, the choice of bigrams addresses different audience types and the way they approach a concept is different. Sadhguru (2020) addresses the general audience/readers whereas Tolle (2004) addresses the readers who need spiritual guidance. Finally, the choice of modal verbs represents mostly certainty that keeps the mood of the book calm and content for the readers. To sum up, spiritual teachers mostly speak from their experience and represent the expression of certainty and possibility though they address their readers differently.

Key words

Spirituality, mystics, modality, modal shading, epistemic, deontic, bigrams, CADS

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1   Introduction

Spirituality is a vast concept that has been addressed chiefly in relation to religion by the people worldwide. But is spirituality bound by religion? Perrin (2007) gives an answer to that question by stating that people can experience spirituality whether they are religious or not; even if they do not believe in God, they can be spiritual. Levin (2001) also defines spirituality as the domain of life beyond the physical and the mental expressions. Fontana (2003), in this regard, states that spirituality is a process of exploring one's source of existence which is self-exploratory. In contrast, religion is a socio-cultural phenomenon related to a belief system, group practices, rituals, institutions, and laws directed to a supernatural entity or God (Von Stuckrad, 2013; Paloutzian and Park, 2014; Zinnbauer and Pargament, 2014). So, a religious man can be spiritual, but a spiritual person may or may not be religious. As stated, spirituality is the exploration of the self, and if it is not institutionalized, how does a spiritual seeker find what he searches for? One answer to that is that he goes to a teacher or a spiritual master. According to Kakar (2003) and Sooklal (1990), spiritual master, Guru, mystic, Rinpoche refer to the people who have become enlightened or have uncovered the truth of existence, have known themselves experientially and can direct a seeker through numerous processes and guidance if they seek the truth. In Sanskrit, the word 'Guru' is used to refer to a teacher, where 'Gu' means ignorance and 'ru' dispeller (Mlecko, 1982). So, a spiritual teacher or Guru is a person who dispels the darkness of ignorance.

In spirituality, all the teachings are a mental transaction between the master and the student. In ancient times it was verbal, and later on, there were only printed books. However, in the present day, there are e-books, audiobooks, videos and podcasts on spirituality and mysticism. Thus, spiritual masters have come into the limelight. From the early 1990s to the present day, the world has seen countless spiritual masters. Some of them are famous because

of their books, public appearances and interactions like Osho, Sadhuguru (Jaggi Vasudev), The Dalai-lama, Deepak Chopra, Thich Nhat Hanh, Eckhart Tolle, Sri Sri Ravi Shankar, Mooji and many more. The concepts of spirituality spoken by the teachers are diverse, though they ultimately point towards the same direction, i.e. 'the inner self'. The inner self is also referred to as ultimate consciousness, state of awareness, and so on. According to the teachers, identity is a mind-made concept that can be observed from a space within ourselves which is the state of awareness and what we can witness is nothing but the false mind-made self. (Tolle 2004, Mooji 2013). Nonetheless, there is a variation in their use of language when they speak, as each master comes from different geographical places and interacts with people from diverse cultural, social, and political backgrounds. Therefore, though they speak of the same concepts, they are different regarding their use of language. Some spiritual teachers use reported speech, some of them use certain pronouns, and some spiritual teachers use metaphors and personal examples and numerous expressions of obligation, recommendation, advice, and different levels of certainty. For example, Mooji (2013) talks about 'the real self or the true self', whereas Tolle (2004) uses the expression 'one might stay at this moment' or, like Vasudev (2020), who would directly address his audience while making collective sense by using 'we' in his talks.

For this study, the works of two mystics will be looked upon based on their contemporary work, public presence, popularity and philosophies. One is Sadhguru Jaggi Vasudev, and another is Eckhart Tolle (discussed in section 1.3). As the broader aspect of this study is to look into the language used by these spiritual teachers, the closest linguistic element for this study (i.e. modal auxiliary verbs) comes in light from Portner (2009) as he states that modality is one of the essential semantic categories and by looking into modal auxiliary verbs and adverbs one can determine a context and expressions used in those particular moments. Also, according to a study conducted by Biber et al. (1999), modal auxiliary verbs have a high frequency of use in English clauses and they play a vital role towards the context. Reflecting on that, Zhang (2019)

conducted a study which determined that modal auxiliary verbs determine expressions of obligation, certainty, possibility and so on (see more in section 2.1 and Zhang, 2019). In addition to the choice of modal auxiliary verbs, another study conducted by Simon and Wiese (2002) states that pronouns contribute to the meaning of sentences which determines where and to who the speech or the act is directed. As each of the authors used in this study has millions of devotees and followers and they engage with their audiences/readers/students in different ways (e.g. books, talk shows, sessions, live events, YouTube etc.), by analysing the use of modal auxiliary verbs and pronouns, this study tells us more about how they interact as Masters who are guiding their devotees through a spiritual process of learning about their individual-selves. It is important to conduct such a study on the use of language by the mystics because they play a vital role in the lives of their devotees, and they also motivate and influence them not only to do different practices but also to make decisions in their lives. As the whole process happens through an interactive process, a study on the use of language is necessary in this regard.

The present study will primarily look into modal auxiliary verbs (following the classification of modal verbs by Portner, 2009 and Zhang, 2019) and selective pronouns (following the studies conducted by Muryasov, 2021; Simon and Wiese, 2002; Biber et al., 1999) as secondary elements. A corpus-aided discourse approach is taken in order to reveal whether teachers of spirituality use similar stylistic notions and types of modalities or they do it in an entirely different way. The result of this study paves the way for a broader field of research in the field of linguistics over religion and philosophy. For instance, if they use the language differently, how are they reaching a similar conclusion where there are differences in belief systems, religious values and social stigma? Or, if there are similarities, then why are there religious conflicts happening all over the world? From this study, a tendency might be

found in the use of language by the spiritual teachers, or it might be discovered how different they are from one another and the probable reasons behind it.

1.1 Modal verbs, pronouns, and their connection to the study of spiritual literature

As far as mystics are concerned, they use the language more or less in the same way that everybody else does, but the contexts and concepts they talk about are something that one normally does not pay attention to in their daily lives. Regarding the question of how to discover some kind of a tendency in the use of language made by the mystics, a few components of language are selected to be analyzed in detail, i.e modal auxiliary verbs, pronouns, and certain nouns. The choice of modal verbs to be included in the study stems from the fact that they act as a vehicle through which such senses as possibility, certainty, and obligation are expressed. Personal Pronouns, on the other hand, help establish a connection between the addresser and the addressee by answering the question of who interacts with whom/what and who is being talked about. The use of pronouns in a discourse, furthermore, points toward such nouns that explicitly or implicitly refer to concepts and people in everyday life in the construction of a discourse. For example, Vasudev (2020) in his book talks about death and how it is important in our daily lives. Normally a person understands death, but how much does he/she pay attention to the process of death? Vasudev (2020) focuses on such types of questions. Therefore, modal verbs and pronouns are important here because they pave the path for interaction. To sum up, by looking at pronouns and modal verbs and the nouns they appear with, it can be determined whom and what the spiritual teachers address. For the sake of simplicity, the spiritual teachers will be addressed as Mystics in this study.

However, before boarding on to that discussion, the following section provides a picture of the study of spirituality from different academic perspectives.

1.2 Previous studies on Spirituality and Spiritual Teachers

In the academic field, spirituality and the teaching of the spiritual masters have not been studied as thoroughly as religiousness. Scholars connect spirituality to religion and study it from the scope of psychology, medical sciences, social and cultural studies, and literature. According to Cadge et al. (2011), in the past 30 years, most of the studies to define religion and spirituality have been conducted from a socio-cultural aspect. From this retrospect, spirituality is often considered a part and sometimes a sub-section of religion, as Streib and Hood (2016) argue that the main concept of religion is the idea of sacred and divine. From a cultural stance, spirituality also talks about the divine. Nonetheless, the spiritual teachers beg to differ as religion has become more related to social and political norms rather than searching for a higher purpose. Spiritual teacher Osho (2003) states in one of his discourses that it is of great misfortune that people are told to be religious rather than spiritual. Spirituality is the ultimate truth, whereas religiousness is a bi-product. Similarly, a teacher of Advaita (non-duality), Mooji (2013), states that truth is the same for everyone, whether they are religious, atheists, believers or non-believers, because the truth is experiential. Studies conducted by scholars (Von Stuckrad 2013, Kakar 2003, Sooklal 1990, Mlecko, 1982) investigate spirituality as a phenomenon with socio-cultural notions involved. Sookal (1990) reflects on the tradition of master-student in Indian culture where he relates such tradition to cultural movements like neo-Hinduism. The paper addresses the institutionalization of the tradition from the Vedic age to the socio-cultural spiritual movements of the late 80s and deals with the political angels of religion. The paper also reflects on the traditions of the Ramakrishna ashram (monastery) and on the lives of the students living there. However, Sookal (1990) does not go beyond the boundary of religion. Similarly, Mlecko (1982) talks about the historical transition of spirituality and religion and dwells on the cultural traditions rather than going deep into the concept. However, most of the commentary at the beginning reflects on Hinduism and how they perceive the tradition of

master and student from a social and religious point of view. Later on, the author touches on the aspects of some teachings like selflessness, enquiry of the self, sadhana (the process of meditations) and how 'guru' or teacher is related. Mlecko (1982) concludes that the spiritual teacher is not bound to Hinduism or Buddhism, or any tradition, but they are universal.

Furthermore, medical studies have been conducted on spirituality, but spirituality defined in that perspective is mostly related to healing and patients who need emotional attention and extensive day-to-day care. In this context, spirituality relates to the concept of inner development and specifically emotional well-being and spiritual care related to nursing (Tanyi, 2002). Also, spiritual notions have been found to work as the element for the upliftment of emotional status in patients with long-term disease. Lepherd (2015), in this regard, argues that holistic health care is an important topic, and it has four major aspects: physical, social, psychological and spiritual. The presence and use of the aspect of spirituality in the medical field can bring positive outcomes such as peace of mind, self-fulfilment and alleviation of suffering. Lepherd (2015) also suggests that holistic health care can be more immediately effective if patients who raise spiritual issues during discussions and consultations can be considered by healthcare practitioners without waiting for a referral to counsellors. Thus, spirituality in the medical domain is defined as an aspect of healing. Unfortunately, though, scholars in this field do not reflect much on the process of teaching the healing aspects or the guidance of spiritual teachers.

Linguistic and literary studies conducted on spiritual literature are very few in number. However, McSherry et al. (2004) conducted a taxonomical study on the language of spirituality and the term 'spirituality' itself. The research mainly investigated if the concept of spirituality could be termed 'universal' as it had been misinterpreted throughout different doctrines. This method was based on numerous literature reviews of nursing and healthcare databases along with a combination of manual searches. For this study, the authors represented a taxonomy from

the searches and established a 'spiritual taxonomy' representing different layers of meaning healthcare professionals provide. The findings showed that variation of meaning occured due to several aspects, such as the use of abstract terms, old and new forms of spiritual notions, connotation and denotation. Finally, the researchers concluded that the notion of spirituality could imply different denotations based on the individual experience.

In addition, studies on major religious texts from different religions have been conducted in cognitive linguistics. Varghese and Punithvalli (2019) conducted a lexical and semantic analysis of sacred text using machine learning and natural language processing as a method. The researchers took three major religious texts (Bible, Tankah and Quran) to see the intersection between them. All three religious texts were taken from mono aesthetic religions and had similar religious notions. However, the process was challenging due to the extraction of inner interpretations, unstructured corpora and polysemic nature of semantics of sentences. The researchers concluded that traditional and existing methods were not enough to conduct a meaningful study of these Holy books. Nonetheless, techniques related to machine learning and deep learning might be able to extract better quality semantic information. The present study on the other hand takes a corpus aided approach and addresses the issues of intersection of the concepts by observing what mystics are implying while they address their devotees and concepts and whether they are similar or not. Therefore, a combination of corpus methods and close reading provides more accurate picture of the language being used by the mystics.

Among other academic studies, one particular study conducted by Silvestre-López (2016) looks into mindfulness experiences in meditative processes from a linguistic perspective. According to the author, mindfulness is a form of practice deeply rooted in the eastern spiritual tradition where one has to be consciously aware of the present moment and observe both inner and outer phenomena and accept them as they are without any form of judgement. Furthermore, the author argues that mindfulness studies have been conducted in several fields (e.g. scientific,

psychological, medical etc.), but the linguistic field was vastly unexplored. This particular study aimed at using linguistic expression by the partitioner of mindfulness studies and looked into mindfulness experiences while conducting a survey on the words that describe the mindfulness experience in Spanish. The researcher found that the participants view themselves from a third-person point of view. However, the researcher here do not discuss the personal pronouns used by the participants and the present study addresses this issue. According to the researchers, while expressing their experience regarding feelings, thoughts, and emotions in the meditation process, similar expression patterns are used. Based on the similar expression of describing and the progression of the meditative process, the author concluded that partitioners and mindfulness teachers consciously use a selective linguistic expression to describe their experience. In this regard, the present study sheds light on the authors' use of modal verbs and observes what kind of expressions (e.g. obligation, necessity, possibility etc.) are implied by their use of modal auxiliary verbs along with the pronoun bigrams, which mostly are personal pronouns.

To sum up, previous studies show various dimensions of spirituality and its methods. However, none of them looks into how the teachers or practitioners of spirituality use the language or what expressions they use when they talk to their audience or connect to their readers. Thus, this study will focus on how spiritual teachers use language to express the concepts they talk about, and two texts authored by different spiritual teachers or mystics will be looked upon.

1.3   Primary Texts

The primary texts for this study were chosen based on similar concepts and popularity. The book *Death; An Inside Story: A Book for All Those Who Shall Die (2020)* is written by Sadhguru Jaggi Vasudev, an Indian spiritual teacher (mystic) and a yogi (i.e. practitioner of yoga is an ancient form of physical and mental exercise). The other book, *The Power of Now: A Guide to*

Spiritual Enlightenment (2004), is written by the celebrated author and spiritual teacher Eckhart Tolle.

The texts focus on the same aspects of spirituality, like consciousness, the concept of life and death, and staying at the present moment, which is referred to as 'now'. Tolle (2004) discusses the potential to be at the present moment. As human life consists of past, present and future, mostly either think about the past or the future, but very few people stay with their present moment. According to Tolle (2004), staying at the present moment has a very big potential; as we reflect on the past and the future only, we are not fully aware of the moment we are in. Memories are things of the past which cannot be changed. The future is distant, and it will not happen according to one's will. Nonetheless, the present moment can be useful if one is conscious of it. For instance, people are running to build a future and working day and night with the hope that they will enjoy life in future. However, in that hope, one is lost as the future does not come, and life becomes an endless charade of turmoil and suffering. As Tolle (2004) states, the only way to end the endless turmoil is to be at 'now', the present. Similarly, Vasudev (2020) states that the only way out is in, and to stop the endless suffering, it is essential that we stay entirely at the present moment. The present moment is here and now. If a person is shredded of their false identity and past and future, what remains is the present moment, the natural state of a human being. Later on, Vasudev (2020) also discusses that life and death are similar processes, and if one is aware of it, they have no choice but to be in the present moment and live to their fullest potential.

Though both authors emphasize the same concepts or points, how they express the ideas might be different. Expressions can be of many kinds, but here expression refers to the author's attitude towards the addressees and what kind of tone the author is using while addressing the audience. According to Palmer (2003), one of the best methods to identify the speaker's attitude and expression is to reflect on the grammatical construction of the sentences and look at the

modal verbs. Similarly, Simpson (2004) states that modal verbs allow the readers or audiences to identify the speaker's opinion or attitude on the truth of a proposition and the stances taken for a specific condition or situation described and expressed in their sentences. Now, modal verbs are those verbs which carry the expression of obligation, certainty, possibility, ability and similar notions within the sentence (Portner, 2009). For example, "I **can** do it." Here **can** represents the attitude or expression of ability. Linguists and literary scholars have classified modal verbs based on the expression they represent. According to some scholars (Zhang 2019, Portner 2009, Palmer 2003), modal verbs can be *deontic* (expressions of obligation, suggestion etc.), *epistemic* (expressions like certainty, possibility, etc.) and *dynamic* (expressions of neutrality). Also, some literary scholars (Parina and Leon 2014, Iwamoto 2007, Simpson, 2004) classify modality in border concepts like 'modal shading', which is further divided into positive shading (deontic), negative shading (epistemic) and neutral shading though they can be different based on the type of the text (for example, if it is a story or another type of discourse). As the primary texts are not narrative in nature, the concept of shading becomes somewhat problematic. According to Panina and Leon (2014), positive shading stories imply certainty, strength, assertion and obligation whereas negative shading stories imply uncertainty, possibility, doubt and lack of assertion; the neutral shading stories are composed of judgment with only a handful of modals and evaluative language and verbal sentient (words denoting thoughts, feelings, and perceptions). However, the primary texts in this regard are not stories, but discourses that may consist of a range of modals and may be evaluated based on approaches like corpus assisted discourse studies (CADS) and modal shading, which can reveal the mood (e.g. optimistic, cheerful, confident, calm, content, melancholy etc.) of the text.

It can be argued that both authors come from different backgrounds and nationalities, and even their first language is different. It is arguable if there is an impact of the first language regarding the choice of modals. However, this study does not look into the impact of the native

language or the use of second language of the authors, rather focuses more on how they interact with their readers using modal verbs which represent different expressions or moods of obligation, possibility, futurity and so on. As for the proficiency of the authors in English, both of them have numerous books authored in English, and they attend international platforms like TED talks and conferences.

Keeping that in mind, I will investigate two types of modal verbs: epistemic and deontic, along with the pronouns and the nouns they appear with.

1.4   Research Questions

The study of modal verbs looks into the interpretation of expression and how language is used in specific contexts. As both the mystics talk about similar concepts, this study aims to understand how the mystics express themselves and connect to their readers or audiences. Thus, this study tackles the following questions while focusing chiefly on modal auxiliary verbs and their pronoun bigrams as secondary:

1. What modal expression (e.g. obligation, necessity, possibility and so on) do the mystics use most?

2. What is the difference between the two authors in terms of epistemic modality?

3. What is the difference between the two authors in terms of deontic modality?

4. What is the effect of the preferred choice of modal verbs on the overall mood (e.g. optimistic, cheerful, confident, calm, content, melancholy etc.) of the books'?

However, while the study embarks on the use of modal auxiliary verbs, it does take into consideration to deal with the use of certain pronouns and nouns which accompany the target modal auxiliary verbs in order to identify the target audience or concepts.

2 Theory and framework

This chapter offers a thorough discussion of studies on modal verbs, theoretical background to studying spiritual concepts, and sections on material and method employed to conduct the study. The analysis will be a mix of both quantitative and qualitative approaches.

2.1 Studies in the field of Modality

Modality is an important semantic category which can point towards instances and expressions both hypothetical or real, and one can tell it by looking into grammatical elements like nouns, adjectives, adverbs, verbs and so on (for more, see Portner, 2009). Study of modality according to Zhang (2019) includes, modal auxiliary verbs such as **can, could, shall, should, may, might** etc., which are used to express or interpret different situational conditions such as probability, possibility, necessity, permissibility and obligation and so on. Similarly, Biber et al. (1999) states there are nine modal auxiliaries, **will, would, can, could, shall, should, may, might** and **must** and they represent different levels of certainty or obligation. For the sake of this study, only nine modal auxiliary verbs will be considered under modality. In this regard, Portner (2005) states, "modality is a semantic category which focuses on grammatical aspects of language whose meaning depends on alternate possible words". Zhang (2019) also argues that modality is a semantic concept that deals with the necessity and possibility of the knowledge of the world, and it is also considered a category of linguistic meaning that relates to the study of expression (e.g. possibility, obligation, permission, necessity etc.). Additionally, a classification of English modal auxiliary verbs has been provided by Quirk et al. (1985). Though Von Wright (1951) divides modality into four types, this study will focus on only two types of modality addressed by Portner (2009) as classic; epistemic and deontic. According to Griffiths (2006) and Portner (2009), epistemic modality relates to the idea of world knowledge and understanding where it is concerned with the necessity and possibility of a proposition. For

example, "Jack **may** be sick" (probability). In this regard, Huddleston and Pullum (2002) state that epistemic modality represents speaker's commitment to the truth or the expression that is conveyed by the modal auxiliary such as certainty or, necessity or, possibility. According to Suhadi (2017), epistemic modality can be sub-categorized based on instances, epistemic certainty/necessity (e.g. factual data, "Dinosaurs **must** have died out of changes in nature"), epistemic probability (medium level of certainty based on knowledge) and epistemic possibility (lower degree of confidence). On the other hand, deontic modality refers to force dynamic (e.g. obligation, permission, requirements etc.) and the connotation of the speaker's degree of requirement, desire or commitment to the proposition (ibid). For example, "You **must** submit the paper" (obligation). Deontic modalities are also divided into subcategories by different researchers (e.g. Suhadi, 2017; Zhang, 2019): deontic necessity (obligation or command), deontic advisability (requirements) and deontic possibility (sense of permission). Now, modalities have been used to study how a person uses language and in what mood. Modal verbs insinuate the direction that the authors or speakers are pointing to. From politicians to renowned authors and to school teachers, everybody uses modality. Next, I will look further into the studies of modality (that focuses mostly on modal verbs) from different perspectives.

Political studies look into modal verbs to understand the context and the mood of the person who is giving the message. Studies on modal verbs have been conducted on political speeches to observe the power dynamics within the political mindset (Ademilokun, 2019; Li and Zhang, 2019). In such studies, researchers see the use of modal verbs and look for patterns of power dynamics. The study conducted by Li and Zhang (2019) looked into modality in political speeches given by Donald Trump, and they found that interaction with the audience happens more in an epistemic manner. The use of **will** and **can** is significant in political speeches. Another study by Winter and Gärdenfors (1995) states that linguistic modality can be looked upon as an expression of power. Power here is used in a broader sense which involves

several notions. Power can be reflected mostly through dynamic modalities such as "You **must** be very careful with the policies" (**must** here represent obligation or recommendation or advisability based on the context). Modal verbs that express power notions can also be looked into from different perspectives. In some cases where power relations are considered mechanisms, it is studied how elements of power are used based on the social hierarchy. Then, force dynamics studies look for deontic modality among the speech acts or texts. Furthermore, Winter and Gärdenfors (1995) argue that power relations and force dynamics work based on social interactions and modal verbs are the primary elements that represent expressions to understand these notions. They also state that different participants use language differently based on their cultural backgrounds, education and hierarchical social structure. For a variable in such studies, classic modal verbs are reflected upon. In such studies, results are analyzed quantitatively and qualitatively using statistical and discourse methods.

Furthermore, studies on social and cultural contexts, in some instances, include analysis of modal verbs to understand social dynamics (e.g. changes in society, changes in policies and social practices, cultural changes in traditional context etc.). These studies involve a large number of participants, and Critical Discourse Analysis and corpus tools are used to analyze the public reaction. Such modal studies on social aspects (e.g. Ademilokun, 2019, Calzada Pérez, 2018) also look into news articles, radio commentary, commercial jingles, printed texts, interviews, tweets and online newspaper comments, blogs and so on to perceive language-in-context situations and both epistemic and deontic modality are analyzed. Though most of the researchers look into epistemic and deontic modality, sometimes another form of modality, such as dynamic modality, refers to the ascription of capacity or ability to the subject participant in the clause (Palmer, 2001).

The study of modality is not bound to the social or political domain. It also extends to the fields of mainstream psychology, clinical psychology and speech-related studies (e.g. temporal,

cognitive features etc.). Modality in the psychological field is observed to determine various processes related to articulation and thought processing. According to Picione et al. (2018), modality in psychology refers to the way a subject organizes and expresses their own experience according to instances of necessity, possibility, opportunity, will, knowledge, permission, obligation and so on. Based on such instances human mind measures situations and processes the thoughts, and leads the thoughts towards articulation. Picione et al. (2018) also state "to understand the psychological perspective of a subject using modal verbs, researchers shed light upon aspects of modal articulation, i.e. modal articulation refers to the instances where modals are used for a particular expression within that particular context." Furthermore, modals are also studied to understand clinical narratives and how a subject of a particular clinical state understands and expresses their own narrative. According to numerous researchers in the field of clinical psychology and semiotics (e.g. Bertrand, 2007; Coquet, 2005; Greimas, 1983; Greimas & Fontanille, 1991; Valsiner, 2014; Weizs¨acker, 1956), the modal verbs such as **must, can, will** help one to construct meaning while connecting them to the narrator, time and context. Though modal verbs are used in psychological studies, the approaches (e.g. qualitative and quantitative) vary based on the aspects of the research. For example, studies on meaning and narratives mostly use textual analysis; on the other hand, studies related to cognitive psychology may use neurological approaches (e.g. fMRI, EEG etc.) to get desired answers. As the study of spirituality involves the matter of mind and other psychological aspects related to thoughts and emotions, and as spiritual teachers address these issues, the current study uses both quantitative and qualitative approaches to look into the use of language by the mystics.

However, modality remains mostly unexplored in the field of spirituality and spiritual concepts aligning with linguistic approaches. Mystics and spiritual teachers primarily talk about consciousness and self-observation, and they convey their understanding of the topic to thousands of readers. With this study, it will be possible to look at how they share their message,

and specifically if they use any authoritative, obligatory expressions, or they speak from certainty and possibility.

2.2 Theoretical Background to the Study of Spiritual Concepts

Consciousness is a concept that has been addressed in the study of self-help by numerous mystics in the spiritual path. According to mystics, to be conscious is to know who or what we are and what the source of all life is. Consciousness is not a state of mind, but it is where the mind can be observed from; and it does not have a form or colour or physicality, and yet it comes in the form of intelligence which is beyond the mind (Vasudev 2013, Mooji 2013). To elaborate, the word 'consciousness' in mysticism does not refer to identity or a state of mind as identity is something of construction, and the mind is something of an autonomous system that a person can be aware of. Whereas consciousness is not bound by a person or race or any sort of identity, it is the existence itself that one can only be. In this regard, the whole mystic culture talks of different layers of awareness. Basically, awareness refers to the idea of being aware of one's surrounding, but here, awareness not only indicates the outer experiences but also addresses what is happening within one's mind (e.g. action, reaction, thoughts, imagination). The teaching here is to observe the phenomenon happening both outside and inside at the present moment but without identifying oneself with the phenomena. The idea is to observe every action and reaction taken by oneself but from a neutral ground and ask the question: where does one fall within all these phenomena, or is there any relation at all? The primary texts encounter these concepts and address the question of consciousness from different aspects related to life and death.

As mentioned in the introduction, consciousness is not a new concept in the academic field; numerous studies have been conducted on some aspects (e.g. mindfulness, self-awareness, healing) from different disciplines (e.g. psychoanalytic study, linguistic study). According to Rosenthal (2009), consciousness can be defined academically in three distinctive

ways. Firstly, consciousness mostly refers to the biological state of awakeness where all living beings are responsive to their sensory stimulation. In this regard, someone sleeping can be considered unconscious. Secondly, consciousness is a phenomenon where someone is simply aware of what is going around them. Here consciousness can be explained in two levels, one where a creature or a person is aware of their surrounding by seeing, hearing, or sensing in some other way and another way that is called "Transitive Consciousness". At this level, one is aware of their thought process or the things they can observe. Finally, consciousness refers to different mental states where one is aware of their feelings and emotions and is able to articulate or convey or respond to another's.

Though numerous studies on consciousness have been conducted in scientific research, medical research and psychology and neuroscience, the field of linguistics has remained vastly unexplored in this regard for a long period of time (Silvestre-Lopez 2016). Studies conducted by Kabat-Zinn (1990, 2005) to define mindfulness led to various amount of research regarding the linguistic domain. Later on, more linguistic studies (e.g. cognitive study of metaphor, narratological analysis of metaphors, linguistic expression studies, metonymy, linguistic predictors etc.) were conducted on religious texts, spirituality and mindfulness (Silvestre-Lopez 2016, Moore and Brody 2009, Varghese and Punithvalli 2019). In particular, mindfulness study has been explored, but the study of modality on mystics or spiritual teachers and spiritual literature has yet to be explored.

2.2.1 Spiritual Concepts and their connection to Modality

As mentioned before, modals are the carrier of expressions. Most of the teaching related to spirituality is transmitted or taught to the students through conversation and discourses (Mlecko, 1982). As both teacher and students (in the case of books authors and readers) engage with one another, the teachers use different expressions while talking about their own experiences and sometimes they even guide their students. According to Sooklal (1990), the

'guru-shishya' (teacher-student) tradition masters interact with their disciples by engaging in scholarly discourses, and as they engage in discussion of knowledge and experience, they have to use expressions where they give instructions to their students which involve rules and regulations (obligation/recommendation), way of life and what they might encounter in their path as the masters have encountered (certainty, futurity), their strengths and weaknesses regarding the process of enlightenment (ability). So, modality seems to be present in making a student conscious of their inner domain.

As stated above, modality carries teachers' expression, but how and to what they address, can be found if one looks at the left side of the modal verbs, and in some studies, pronouns are observed. According to Simon and Wiese (2002), pronouns are the linguistic items that can contribute to the meaning of sentences by determining speech act roles, entities of the subject or the addressees, gender or type of the entities (person or object) and referents. Numerous studies on pronouns (Simon and Wiese , 2002; Muryasov, 2021; Scheibman, 2002; Orita et al., 2013; Kuo, 1999) also show that pronouns are observed to understand the expression and the way the speaker or the author addresses their referents (e.g. subject I, we, he, she, they, one, someone etc. or, objects it, that, this etc.). Also, pronouns are connected to modals verbs as they appear together as bigrams. So, to understand how modal verbs are being used, bigrams will also be looked into.

3 Materials and Method

Modal verbs in linguistics can be studied by using methods like Corpus Linguistics (CL), Corpus Assisted Discourse Studies (CADS), Systemic Functional Linguistics (SFL) and so on. To conduct this study on modal verbs used by mystics, CADS is a suitable approach. According to Partington (2010), in corpus assisted discourse studies (CADS), corpus linguistic tools and techniques are used to investigate particular discourse types, and the method is a mixture of

corpus-based quantitative work and qualitative close reading. Numerous studies have been conducted on modal verbs using CADS as it includes qualitative research. Researchers of CADS (e.g. Orpin, 2005; Calzada Pérez, 2018; Partington et al., 2013) agree that automatic quantitative studies work just fine with the interpretive, manual and qualitative approaches. In addition, CADS research mostly focuses on original texts and not the translated ones, and the present study looks into texts which are originally written in English. CADS studies also focus on the interpretive site where it uncovers the meaning and expression or non-obvious meaning, i.e. the meanings which might not be visible to the naked eye (Partington 2010). Nonetheless, methods such as the CADS also encounter some problems; as Orpin (2005) argues, "one problem with CADS study is to decide where to start and for this researcher must focus on the specific line of discourse and choose a CL tool." For this study, first I will look into epistemic and deontic modalities in the texts written by the mystics and then use AntConc (Anthony, 2022) as the corpus tool. Later on, I will reflect on the different categories of pronouns and pronouns appearing with modals as bigrams.

However, the categories for pronouns can vary as different scholars look into specific aspects of pronouns. For example, Scheibman (2002) looks into the inclusive and exclusive pattern of personal pronouns. Whereas inclusive pronouns refer to the speaker and the addressees, exclusive pronouns refer to the speaker and another individual or a group of people or general people who are not the addressees. Scheibman (2002) concludes that implicit 'you' indexed by inclusive 'we' mediates the speaker's projection to the audience. On the other hand, exclusive 'we' indicates direct interaction between the subject and the author.

Studies and literature authored by Muryasov (2021), Simon and Wiese (2002), and Biber et al.(1999) talk about pronoun categorization from a grammatical perspective where they divide the pronouns such as personal (I, me, you, we, they, he, she, it), possessive pronouns (my, his, her, its, our), demonstrative pronouns (this, that), interrogative and relative (who, whose, what,

which); impersonal *it* or dummy *it*, indefinite some (some, all, any, none, much, many, little, few, both, either, each, other, one), reflexive pronouns (myself, yourself, himself, ourselves, themselves, oneself); indefinite (anybody, somebody, everybody); compound: reciprocal (each other / one another) and similar.

In addition, Lass et al. (1992) state that for the pronoun **it,** several aspects are observed by the scholars, such as **it** used as the subject, **it** is used as impersonal (physical object, abstract concepts, being and similar), dummy (**it** that does not have any semantic value). Furthermore, Simon and Wiese (2002) state that modal verbs and tenses are also reflected upon along with pronouns to understand the speaker's context.

Moreover, Kuo (1999) argues that every author or researcher has a distinctive writing style that can be differentiated by the types of pronouns they use. So, pronouns determine how the authors interact and whom they interact with. Therefore, pronouns will be considered along with modal verbs while analyzing the qualitative part of this study.

3.1.1 Materials

As far as the primary texts are concerned, two books written by different mystics/authors on the concept of consciousness, life and death and the process of becoming one with the inner self constitute the primary texts in the present study.

The first book, entitled *The Power of Now: A Guide to Spiritual Enlightenment (2004)*, was written by Eckhart Tolle, a German-born renowned author, spiritual teacher and a Cambridge post-graduate currently living in Canada. The book was written in 2004 and consisted of 219 pages and approximately 65,679 words. In the book, Tolle (2004) reflects upon the concept of self-awareness but from a deeper level of human consciousness while encountering numerous questions regarding life and death, identity, ego and so on.

The second book is written by Jagadish (Jaggi) Vasudev, renowned as Sadhguru, who is an Indian mystic, yogi, author and entrepreneur. He was also awarded 'Padma Vibhushan', which is the second-highest <u>civilian award</u> in India. The book *Death; An Inside Story: A book for all those who shall die (2020)* was written in 2020. It consists of 347 pages and approximately 129,143 words. Vasudev (2020), in his book, discusses the question of death and the importance of consciousness to encounter it or its fear. He also reflects upon self-awareness and the process of life-death and rebirth, which is connected to the inner self.

3.1.2   Method

The data of the present study consists of modal verbs from the primary texts. Modal verbs can uncover the moods and tones of the way a person expresses their feelings. According to Zhang (2019), modal verbs can be observed from numerous perspectives, such as modal verbs used in classic English, modal verbs based on the grade of possibility, epistemic modal verbs, and deontic modal verbs. The present study will look into two types of modal verbs; epistemic and deontic. Whereas epistemic modality relates to the idea of knowledge and understanding, deontic modality stresses the force dynamics. Nine modal verbs will be looked upon, which tie themselves to the epistemic and deontic notion. Based on previous studies of modality (e.g. Quirk et al.,1985; Biber et al., 1999; Zhang, 2019), the modal verbs used in the present study are: **will, would, can, could, may, might, shall, should** and **must**. These nine modal verbs show different traits in different contexts based on the way they are being used. The epistemic modality consists of notions like necessity, possibility, predictability, ability and similar notions coming from knowledge and understanding (Zhang 2019). Thus, all the modal verbs mentioned above fall within the epistemic modality. On the other hand, when modals verbs (e.g. **must /have to, will, shall, may, can**) show obligation, violation, command and similar notions, they fall within the deontic modality in most cases.

CADS will be used as a method as both texts contain a large number of words and pages. CADS also includes corpus aided tool and looks into the discursive nature, i.e. discourse analysis can be conducted by using two different approaches: language-in-use and socio-political (Salkind, 2010). Language-in-use focuses on the conventions of the text or speech used in a certain context, whereas socio-political analysis focuses more on power dynamics and how language is used in a different social context. Critical Discourse Analysis falls within the socio-political approach where studies have been conducted on political speeches (Partington, 2010). The present study will focus on the language-in-use approach as the primary texts talk about certain aspects of the spiritual domain and uses modal verbs.

Here CADS will be performed in two stages. First, the data will be collected regarding modal verbs, and then it will be separated manually by looking into the context in which the modal has been used. To see the number of uses and separate these modal verbs from the primary text, AntConc (Anthony, 2022) will be used, equipped with several corpus tools. AntConc is a popular freeware that is used to collect data and generate corpus from texts to conduct research. This freeware has various features where one can collect data such as how the most common words are used in 'KWIC' (KeyWord In Context) format, the position of the target text (Concordance Plot Tool), collocates of a search term, word list for most frequent words and so on. Data can be searched and saved separately, and for the present study, modal verbs can be searched and separated along with the context. Second, bigrams will also be separated along with their concordances. Finally, bigram concordances will be analyzed and closely observed for differences based on what kind of referents are addressed and what they imply.

3.1.3 Procedure

First, I will convert the books into the preferable format for AntConc (e.g. '.pdf' files converted to '.txt'). After that, each primary text will be processed using the software for creating the

corpus. Each modal verb will be searched separately, and the number of uses will be taken, and the KWIC will be saved in a separate '.txt' file for each modal verb so that they can be analyzed manually for epistemic and deontic categories. The number of modal verbs and their appearances in each text is presented in the result section (Table 1.1 and 1.2).

As there is a difference in the page number of the primary texts, the use of modal verbs is also predicted to show significant differences as both authors have different socio-cultural backgrounds and might interact differently. Furthermore, AntConc allows the users to save the data with the context they appear in.

Next, the data will be pruned of errors and categorized manually to separate the epistemic and deontic modals used by both authors. For the assurance of the modal type, a second opinion will be sought. Each sentence containing modal verbs will be looked upon in the following manner, "I hope such a need **will** not come to us, we are doing good work." (Vasudev, 2020), "Unconscious fear of losing your identity **will** create strong resistance to any disidentification." (Tolle, 2004). Here the sentences present possibility and probability, so the modal verb falls within epistemic modality. As for sentences like these, e.g. "It **must** be washed inside the house—never be taken out" (Vasudev, 2020), "**Can** you explain what you meant by that?" (Tolle, 2004), the modal verbs fall under the deontic modality.

After the categorization of the modal verbs, data will be statistically analyzed by using a log-likelihood online calculator. From the log-likelihood data, differences between the authors can be observed. In addition, modals presenting significant differences and their concordances will be observed where I will look at how modal verbs appear with pronouns and what they refer to or whom they address based on the categorization by different scholars (e.g. Muryasov, 2021; Simon and Wiese, 2002; Scheibman, 2002; Biber et al.,1999).

3.1.4 Data Analysis

After the manual categorization of the data, I will be able to see the raw frequency of the modal verbs for each modal verb type (epistemic or deontic). From the raw frequency data, it can be deduced which modal is used most.

3.1.4.1 *Quantitative Analysis*

For the second part of the analysis, the raw frequency data will be compared based on the statistical differences between the two authors. To conduct the statistical analysis between the two authors regarding epistemic and deontic modals, log-likelihood test (i.e. a test of independent variables between the two authors while considering the text size/word count) will be conducted on the data collected and categorized from the AntConc. For each number of modal verbs and types, the data will be calculated by using the log-likelihood calculator from Lancaster University (https://ucrel.lancs.ac.uk/llwizard.html). Here the data is calculated based on the number of hits for the target word (e.g. modals in this study) from each author and the total number of words in each corpus.
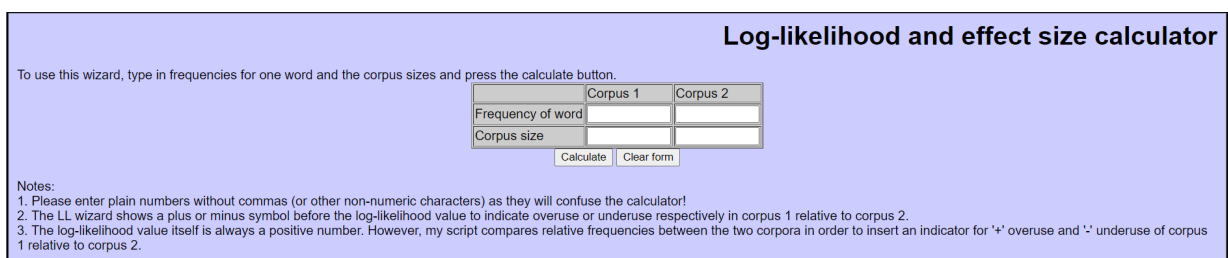
Figure 1.1: Log-likelihood calculator interface (Rayson, 2022)

From **Figure 1.1** the interface can be seen. Here I had to calculate each modal verb at a time for each type (e.g. epistemic or deontic) separately. For this research, data for Vasudev (2020) was put into 'Corpus 1' in **Figure1.1** and for Tolle (2004) it was 'Corpus 2'.

For each modal verb, I will get numerous values, but for this study two values will be reflected upon which is Log-likelihood difference LL and the Odd's ratio. According to, Pojanapunya

and Todd (2018), LL measures statistical differences by reading the use of keywords and interpreting the inner conditions along with the odd's ratio, which determines the effect size and relationship between the two values. The effect size indicates how higher the odds of exposure are in between two values (ibid). For example, for modal verbs, odd's ratio of 1.56 between x and y means x uses 56% more modal verbs then y.

3.1.4.2   Qualitative Analysis:

After the LL and Odd's ratio analysis, I will look into the pronouns appearing with the modals, which show significant differences in both epistemic and deontic uses of modal verbs. Here, pronouns will be looked at based on a few categories such as personal (I, me, you, we, they, he, she, it), demonstrative pronouns (this, that), interrogative and relative (who, whose, what, which); indefinite reflexive (one, someone, another, etc.) (Muryasov, 2021; Simon and Wiese, 2002; Biber et al., 1999). For personal pronouns, inclusive and exclusive patterns will also be considered in the study to see how differently the authors interact. Also, pronouns like **it, this, that, there** will also be reflected upon. Furthermore, some nouns which appear at the modal verbs on the left, **(noun+modal verbs)** will also be observed along with pronouns.

4   Findings and Analysis

4.1   Findings

AntConc was used to separate sentences containing the modal verbs. Each modal verb was then looked upon and classified as epistemic or deontic based on the study conducted by Zhang (2019). The data gathered from AntConc shows the following numbers of modals in each book:

Modal Verbs	Number of Usages	Standardised freq.

Will	351	5.34
Would	111	1.69
Can	346	5.26
Could	43	0.65
May	152	2.31
Might	15	0.22
Shall	3	0.04
Should	15	0.22
Must	17	0.25

Table 1.1: Modal verbs used by Tolle (2004)

Modal Verbs	Number of Usage	Standardised freq.
Will	1088	8.42
Would	352	2.72
Can	678	5.24
Could	182	1.40
May	271	2.09
Might	21	0.16
Shall	6	0.04
Should	166	1.28
Must	139	1.07

Table 1.2: Modal verbs used by Vasudev (2020)

Among the numbers from Table 1.1 and 1.2, of the modal verbs, some of them were used in titles and subtitles, and words like **will** and **can** were used as a noun such as 'It is their Guru's **will**' and 'world's population in a **can**' (Vasudev, 2020). However, the number of such instances is very low. For **will** as a noun, there are only 21 instances among 1088 and 1067

times will have been used as a modal verb. After pruning the data manually, the new frequency

for modal verbs is the following:

Modal Verbs	Number of Usage	Standardised freq.
Will	351	5.34
Would	111	1.69
Can	344	5.23
Could	43	0.65
May	150	2.28
Might	15	0.22
Shall	3	0.04
Should	13	0.19
Must	15	0.22

Table 2.1: Modal verbs used by Tolle (2004)

Modal Verbs	Number of Usage	Standardised freq.
Will	1067	8.26
Would	351	2.71
Can	666	5.15
Could	182	1.40
May	268	2.07
Might	21	0.16
Shall	6	0.04
Should	166	1.28
Must	138	1.06

Table 2.2: Modal verbs used by Vasudev (2020)

Afterwards, the data were categorized for epistemic and deontic modalities from each author, and the following raw frequencies were found:

Modal verbs	Epistemic	Deontic
will	342	9
would	111	0
can	328	16
could	42	1
may	143	7
might	15	0
shall	0	3
should	9	4
must	11	4
Total	1001	44

Table 3.1: Raw frequency for modal verbs in Tolle (2004)

As it is shown in table 3.1, Tolle mostly uses epistemic modal verbs. However, in the case of the word **shall,** it is only deontic. Also, for the modal verb **might**, I did not find any deontic expressions.

The results for Vasudev (2020) are:

Modal verbs	Epistemic	Deontic
will	1049	18

would	345	6
can	621	45
could	176	6
may	265	3
might	21	0
shall	4	2
should	84	82
must	84	54
Total	2649	216

Table 3.2: Raw frequency for modal verbs in Vasudev (2020)

As can be seen from table 3.2, Vasudev also uses more epistemic modals than deontic modals.

Similarly, for the modal **might,** there was no deontic expression used by Vasudev (2020).

The charts from the Tables 3.1 and 3.2 are the following:

Epistemic and Deontic for Tolle (2004)
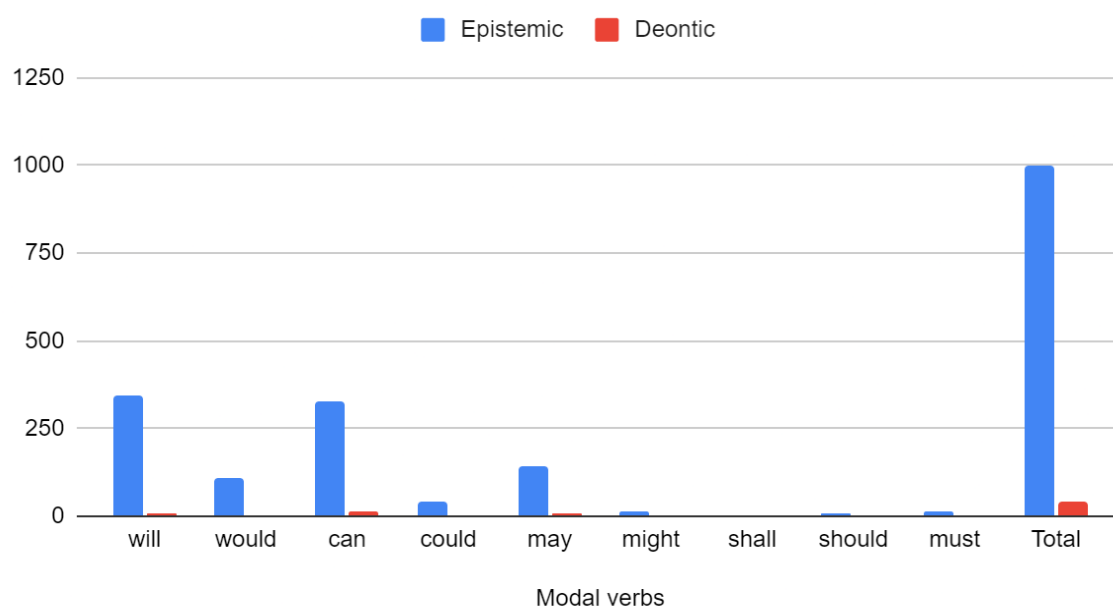
Epistemic and deontic for Vasudev (2020)
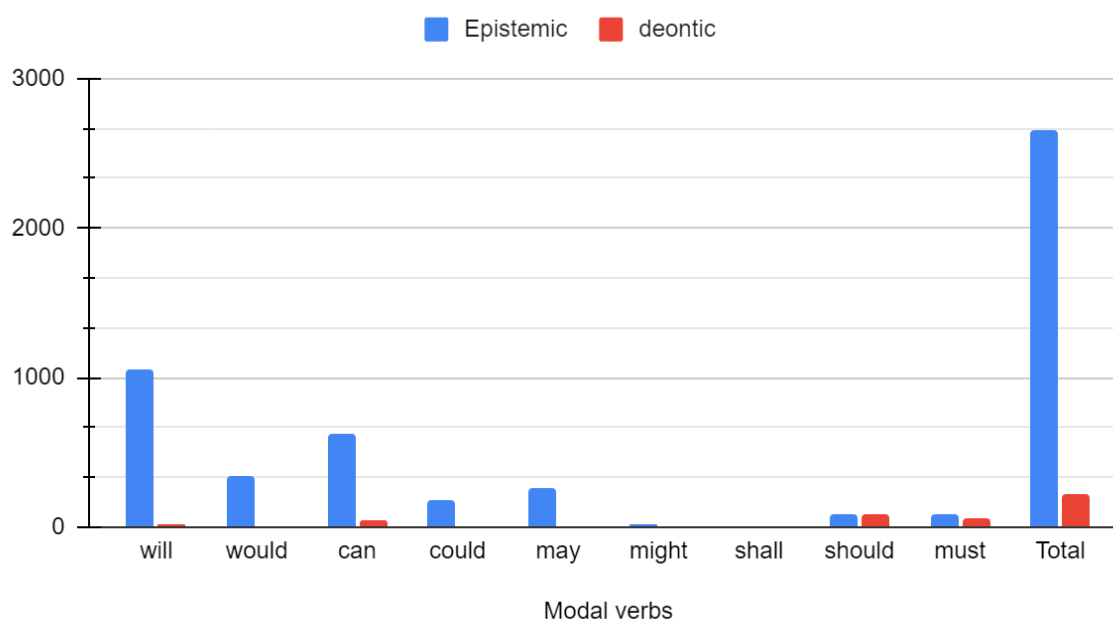
Figure 1.2: Frequency chart for Vasudev (2020)

From **Table 3.1** and **3.2** and the chart **Fig. 1.1** and **1.2**, it can be stated that both the authors use more epistemic modals in their discourse than deontic modals. Now the modal verbs will be statistically analyzed for comparison or to see statistical differences. For this, the Log-likelihood calculator will be used.

4.2 Analysis

The analysis here is conducted in two steps. While the quantitative part looks at the raw frequency data and statistical difference, qualitative analysis looks at bigrams and concordances.

4.2.1 Quantitative Analysis

According to the log-likelihood calculator, there are some key factors in analyzing the data:

From the table **Tables 4.1 and 4.2,**

O1 (Vasudev, 2020) is the observed frequency in Corpus 1

O2 (Tolle, 2004) is the observed frequency in Corpus 2

%1 and %2 values show relative frequencies in the texts.

+ indicates overuse in O1 (Vasudev, 2020) relative to O2 (Tolle, 2004),

- indicates underuse in O1 (Vasudev, 2020) relative to O2 (Tolle, 2004).

Also, the threshold values of the LL scores are given on the first page of the calculator website. According to Rayson (2008), the higher the LL value, the more significant is the difference between the two frequency scores. For these tables, a LL of 3.8 or higher is significant* at the level of $p < 0.05$, and a LL of 6.6 or higher is very significant** at $p < 0.01$.

Also, the odd's ratio (OR) is an effect size measure that gives us the likelihood of occurrence in one text over the other. Odd's ratio can also be considered, such as differences

1.5= small

2.5= medium

4.3= large

4.2.1.1   LL and Odd's Ratio for Epistemic Modals

Here, Epistemic Modals for each text were calculated, and the result shows the following LL (log-likelihood) and Odd's ratio between Vasudev (2020) and Tolle (2004):

Modals	Log-likelihood calculator results		
	LL	Odd's Ratio	Statistical Significance
will	54.69	1.56	**
would	18.93	1.58	**
can	0.31	0.96	
could	22.40	2.13	**
may	0.32	0.94	
might	0.99	0.71	
shall	3.29	inf	
should	29.51	4.75	**
must	24.89	3.89	**

Table 4.1: Log-likelihood result for Epistemic Modals

For each Epistemic modal verb from both the authors, the likelihood data represents different LL numbers and odd's ratio. Some of them are very significant.

Item	O1	%1	O2	%2	LL	%DIFF	Bayes	ELL	RRisk	LogRatio	OddsRatio
Word	1049	0.81	342	0.52 +	54.69	55.99	42.51	0.00005	1.56	0.64	1.56

The data for **will** shows LL= 54.69 and an odd's ratio= 1.56. The LL value of 54.69 is much higher than 6.63, which indicates that the statistical difference is very significant** and Vasudev (2020) overuses **will** than Tolle (2004) because signs before the LL (look at the **figure 2.1** marked in red) indicates overuse and under use. Where (+) sign indicates overuse and (-) minus or negative sign indicates underuse. From the odd's ratio=1.56, for the epistemic modal **will,** it can be stated that Vasudev (2020) uses 56% more 'Epistemic **Will**' than Tolle (2004).

Item	O1	%1	O2	%2	LL	%DIFF	Bayes	ELL	RRisk	LogRatio	OddsRatio
Word	345	0.27	111	0.17 +	18.93	58.07	6.75	0.00002	1.58	0.66	1.58

The data for the modal **would** show LL=18.93 with Odd's ratio = 1.58. Similarly, the LL value here is higher than 6.63, which indicates a very significant** statistical difference. As for odd's ratio, Vasudev overuses epistemic **would** and 58% higher than Tolle (2004).

Item	O1	%1	O2	%2	LL	%DIFF	Bayes	ELL	RRisk	LogRatio	OddsRatio
Word	176	0.14	42	0.06 +	22.40	113.12	10.22	0.00003	2.13	1.09	2.13

In the case of **could**, a higher odds ratio is seen at Odd's Ratio= 2.13 and LL= 22.40. Here the statistical difference is significant**, but Vasudev (2020) uses **could** 2 times greater than Tolle's (2004).

Item	O1	%1	O2	%2	LL	%DIFF	Bayes	ELL	RRisk	LogRatio	OddsRatio
Word	84	0.07	9	0.01 +	29.51	374.67	17.33	0.00004	4.75	2.25	4.75

For epistemic modals **should** and **must,** the odd's ratio is higher than the other modal verbs. For **should** Odd's Ratio = 4.75, which indicates Vasudev (2020) overuses **should** and 4times

greater than Tolle (2004) does and also, the LL for **Should** is 29.51, which also indicates a very significant** difference in log-likelihood.

Item	O1	%1	O2	%2		LL	%DIFF	Bayes	ELL	RRisk	LogRatio	OddsRatio
Word	84	0.07	11	0.02	+	24.89	288.37	12.71	0.00004	3.88	1.96	3.89

Furthermore, the modal **must,** has an odd's ratio of 3.89 and LL= 24.89. So, in the case of **must,** it can also be noted that the LL is very significant**, and Vasudev (2020) also overuses epistemic **must** 3 times greater than Tolle (2004).

Item	O1	%1	O2	%2		LL	%DIFF	Bayes	ELL	RRisk	LogRatio	OddsRatio
Word	621	0.48	328	0.50	-	0.31	-3.71	-11.87	0.00000	0.96	-0.05	0.96

Item	O1	%1	O2	%2		LL	%DIFF	Bayes	ELL	RRisk	LogRatio	OddsRatio
Word	265	0.21	143	0.22	-	0.32	-5.75	-11.86	0.00000	0.94	-0.09	0.94

Item	O1	%1	O2	%2		LL	%DIFF	Bayes	ELL	RRisk	LogRatio	OddsRatio
Word	21	0.02	15	0.02	-	0.99	-28.80	-11.19	0.00000	0.71	-0.49	0.71

Item	O1	%1	O2	%2		LL	%DIFF	Bayes	ELL	RRisk	LogRatio	OddsRatio
Word	4	0.00	0	0.00	+	3.29	3097341435314176.00	-8.89	0.00006	inf	2.02	inf

On the other hand, epistemic modals for **can. may, might, shall** (see **figure 2.6, 2.7, 2.8, 2.9**) the LL values are less than 3.84 with an ODD's ratio less than 1 (can= 0.97, may= 0.94 and might= 0.71). And also, the (-) negative sign indicates underuse. Except for **shall** (see Figure

2.9), which has a LL of 3.29, and Tolle (2004) does not use **shall** as an epistemic modal, it can be stated that Vasudev (2020) underuses **can. may, might** than Tolle (2004).

4.2.1.2 LL and Odd's Ratio for Deontic Modals

Deontic Modals for each text were calculated, and the result shows the following LL (log-likelihood) and Odd's ratio between Vasudev (2020) and Tolle (2004):

Modals	Log-likelihood calculator results		
	LL	**Odd's Ratio**	**Statistical Significance**
will	0.00	1.02	
would	4.93	inf	*
can	1.	1.43	
could	1.37	3.05	
may	5.47	0.22	*
might	0.00	nan	
shall	1.44	0.34	
should	43.77	10.43	**
must	23.99	6.87	**

Table 4.2: Log-likelihood result for Deontic Modals

From the data from **table 4.2** of deontic modals, it is visible that deontic modals **will, can, could, may, shall** represent lower LL values. As for **might** none of the authors use **might** as deontic modal verb.

Item	O1	%1	O2	%2		LL	%DIFF	Bayes	ELL	RRisk	LogRatio	OddsRatio
Word	18	0.01	9	0.01	+	0.00	1.72	-12.18	0.00000	1.02	0.02	1.02

If you have technical problems please get in touch with Paul Rayson (email: p.rayson@lancaster.ac.uk)

Figure 3.1: Log-Likelihood calculation of deontic **will**

The LL=0.00 and Odd's ratio =1.02 for **will** (see **figure 3.1**) here represent that there are no significant differences between the two authors regarding the deontic **will.** For the odd's ratio, it can be stated Vasudev (2020) uses 20% more deontic **will** than Tolle (2004).

Item	O1	%1	O2	%2		LL	%DIFF	Bayes	ELL	RRisk	LogRatio	OddsRatio
Word	45	0.03	16	0.02	+	1.59	43.04	-10.59	0.00000	1.43	0.52	1.43

If you have technical problems please get in touch with Paul Rayson (email: p.rayson@lancaster.ac.uk)

Item	O1	%1	O2	%2		LL	%DIFF	Bayes	ELL	RRisk	LogRatio	OddsRatio
Word	6	0.00	1	0.00	+	1.37	205.15	-10.81	0.00001	3.05	1.61	3.05

If you have technical problems please get in touch with Paul Rayson (email: p.rayson@lancaster.ac.uk)

Item	O1	%1	O2	%2		LL	%DIFF	Bayes	ELL	RRisk	LogRatio	OddsRatio
Word	2	0.00	3	0.00	-	1.44	-66.09	-10.74	0.00001	0.34	-1.56	0.34

If you have technical problems please get in touch with Paul Rayson (email: p.rayson@lancaster.ac.uk)

Item	O1	%1	O2	%2		LL	%DIFF	Bayes	ELL	RRisk	LogRatio	OddsRatio
Word	3	0.00	7	0.01	-	5.47	-78.20	-6.71	0.00002	0.22	-2.20	0.22

If you have technical problems please get in touch with Paul Rayson (email: p.rayson@lancaster.ac.uk)

Similarly, LL data from **Figure 3.2,3.3,3.4** for **can** (LL= 1.59)**, could** (LL= 1.37)**, shall** (LL= 1.43), there are no significant statistical differences but as there is a (-) negative sign (see **Fig 3.4, 3.5**) in case of **may** (LL= 5.47)* which indicates significant differences**,** and **shall** (LL=1.44). The (-) negative sign indicates Vasudev (2020) underuses these two modals than Tolle (2004) by 3% (for **shall**) and 2% (for **may**) based on the odd's ratio.

Nonetheless, there is a significant difference in the case of deontic **would, should and must**. For deontic **Would (Fig 3.6)**, only Vasudev (2020) uses 6 total number of **would** as deontic where Tolle (2004) uses none and that is why, there is no visible odd's ratio for **would**. So, for the modal verb **would** LL=4.93, which is higher than the threshold value of 3.84. This indicates a statistically significant* difference for deontic **would** for the two authors.

Item	O1	%1	O2	%2	LL	%DIFF	Bayes	ELL	RRisk	LogRatio	OddsRatio
Word	6	0.00	0	0.00 +	4.93	4646012152971264.00	-7.25	0.00004	inf	2.61	inf

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Item	O1	%1	O2	%2	LL	%DIFF	Bayes	ELL	RRisk	LogRatio	OddsRatio
Word	82	0.06	4	0.01 +	43.77	942.58	31.59	0.00007	10.43	3.38	10.43

If you have technical problems please get in touch with Paul Rayson (email: p.rayson@lancaster.ac.uk)

Figure 3.7: Log-Likelihood calculation of deontic **should**

For the modal verb **should (see fig 3.7)**, LL= 43.77, which is very significant** as a statistical difference. The Odd's ratio= 10.43 also implies that Vasudev (2020) overuses deontic **should** 10 times greater than Tolle (2004).

Item	O1	%1	O2	%2	LL	%DIFF	Bayes	ELL	RRisk	LogRatio	OddsRatio
Word	54	0.04	4	0.01 +	23.99	586.58	11.81	0.00004	6.87	2.78	6.87

If you have technical problems please get in touch with Paul Rayson (email: p.rayson@lancaster.ac.uk)

Similarly, for **must (Fig 3.8)** the LL=23.99 and Odd's ratio= 6.87, also represents overuse of deontic **must** in case of Vasudev (2020) than Tolle (2004) and the difference in deontic use of **must** is very significant** between the authors.

Furthermore, Log-likelihood was also calculated on the total number of epistemic and deontic hits.

Modal Types	Log-likelihood calculator results
Epistemic	<table><tr><td>Item</td><td>O1</td><td>%1</td><td>O2</td><td>%2</td><td>LL</td><td>%DIFF</td><td>Bayes</td><td>ELL</td><td>RRisk</td><td>LogRatio</td><td>OddsRatio</td></tr><tr><td>Word</td><td>2649</td><td>2.05</td><td>1001</td><td>1.52 +</td><td>66.86</td><td>34.59</td><td>54.68</td><td>0.00005</td><td>1.35</td><td>0.43</td><td>1.35</td></tr></table>
Deontic	<table><tr><td>Item</td><td>O1</td><td>%1</td><td>O2</td><td>%2</td><td>LL</td><td>%DIFF</td><td>Bayes</td><td>ELL</td><td>RRisk</td><td>LogRatio</td><td>OddsRatio</td></tr><tr><td>Word</td><td>216</td><td>0.17</td><td>44</td><td>0.07 +</td><td>36.88</td><td>149.66</td><td>24.70</td><td>0.00004</td><td>2.50</td><td>1.32</td><td>2.50</td></tr></table>

Table 4.3: Log-likelihood results for total number of epistemic and deontic modals

For the total number of epistemic modals, LL= 66.86 and Odd's ratio = 1.35. This indicates that there are very significant** differences for the raw frequency of total epistemic modals between the authors. Also, Vasudev (2020) uses 35% more epistemic modals than Tolle (2004).

On the other hand, data for the total number of deontic modals are LL= 36.88, which also indicates a very significant** difference between the authors. Odd's ratio= 2.50 indicates that Vasudev (2020) uses deontic modals 2 times greater than Tolle (2004).

From the statistical analysis, it can be stated that Vasudev (2020) uses both types of modals (e.g. epistemic and deontic) more than Tolle (2004).

4.2.2   Qualitative Analysis

From the quantitative data, it is clear that Vasudev (2020) uses both modals more than Tolle (2004) does, and statistically significant differences exist. From the quantitative data**, would, should, must** and **could** show substantial differences in the case of both epistemic and deontic modals. I will now reflect on these modal verbs and how they are used and who or what they address. First, I must look at the pronouns that appear at the left of these modals and their

frequencies. Secondly, the most used bigrams will be observed closely to see how and to whom they are addressed.

As mentioned before (see Muryasov, 2021; Simon and Wiese, 2002; Biber et al., 1999), for this study, pronouns are categorized and selected based on the bigrams appeared in AntConcwhich yielded the following list of items:

Personal: I, you, we, they, he, she, it (impersonal *it* or dummy *it*.);

Demonstrative pronouns: this, that,;

Indefinite one/ some: one, some, someone, either, each, other;

Interrogative and relative: who, whose, what, which.

Specific observations can be made from the bigram chart of the modal verbs (**would, must, should** and **could)** used by both authors in **Appendix 1**, representing the top 10 searches based on the frequency of pronouns appearing at the left of the modal verbs.

Despite text size, the use of bigrams is very different for both the authors. For example, Vasudev (2020) uses **they+modal verbs,** whereas Tolle (2004) rarely uses such bigram. Also, Vasudev's (2020) **you+must** is much higher than Tolle's (2004). Furthermore, Vasudev (2020) uses more personal pronouns than Tolle (2004). The use of demonstrative and interrogative pronouns is also visible. Nonetheless, to comprehend how they are used, the concordances of the **pronouns+modals** will be observed here.

4.2.2.1 *They+modals*

In Vasudev's (2020) book, the personal pronoun **they** appearing with modal verbs (**would, must, should, could**), primarily refers to the group of people who are not the addresses or the readers. **They** also refer to characters from the small contextual stories that he tells while discussing various subject matters. For example,

*1[1]. her. When the prince was born, **they would** also ask those ladies to come and.*

*2. that for four to six years **they would** not have seen each other, but were.*

*3. how to live blissfully, at least **they must** be able to die well.' It is .*

*4. they could be dangerous. Without weapons, **they could** not hunt for food, so they starved.*

In some instances, Vasudev (2020) and Tolle (2004) use **pronouns+modal verb+not** but this analysis will only focus on **pronouns+ modal verbs** because most of the time **modals+not** is used within an example or for particular instances as in example (4) above "**they could not hunt for food**".

Next, in Vasudev's (2020) book **they** also refer to general people and also people from Tamil-Naru in India. For example,

*5 India, whenever one saw someone suffering**, they would** say, 'Aiyyo , 1 prarabdha !' It used to be .*

*6 thing. When someone dies, people think **they must** forsake their enmity with that person and.*

*7 is nearing for this person. So **they would** say, 'You better go to Kashi 4 now.'*

*8 evasive. Too many people who thought **they could** extract the deepest secrets of life through.*

*9, the number of people who believe **they could** go to heaven in this generation has*

---

[1] Numbers here are running numbers for the examples. They are not connected to the data itself.

Furthermore, **they** also refer to a particular group of people who are involved in spiritual practices, such as,

> *10 in praise of Shiva. After this, **they would** go and sit in a temple for.*

> *11 near the Yantra. The previous night **they would** have cleaned everything and lit a lamp.*

> *12 release the person. For fourteen days **they would** have collected all the little bits and.*

> *13 no sign of him returning, then **they should** bury the body in a particular spot.*

> *14 leaving, if they were so conscious, **they could** decide for themselves—it was perfectly acceptable.*

On the other hand, Tolle (2004) rarely uses **they.** The following examples are the total concordance for the **they+modal** in Tolle's (2004) book. **They** is used by Tolle (2004) to address a group of people who are in need of spiritual guidance. For example,

> *15 believe that they had a choice — that **they could** have acted differently. It always looks as if T.*

> *16 they were forced by their intense suffering. **They must** have realized on some level that their pain T.   .*

> *17 bemused by such a question. "What time?" **they woul**d ask. "Well, of course, it's now. The.*

Tolle (2004) also uses **they** to address the concept of thought. For example,

> *18 out judgment, without resistance to what is, **they would** not arise. You have an idea in your.*

*19 a lack of vitality and alertness, then **they would** not be worth having. In this state of*

Here **they** refers to thoughts which arise within the dimension of consciousness.

4.2.2.2   You+modals

In case of **you+modals** there is a significant hit for **you+must** (see appendix 1). Here I will reflect on that while excluding the other bigrams. In Vasudev's (2020), **you+must** appears to point toward the general readers, and sometimes within the context, it also refers to himself (reported speech). For example,

In case of addressing the readers Vasudev (2020) mostly points out a process that the general readers must do or, it can be also true for those readers who are already practitioners of yoga or, who must indulge into a process or practice,

> *20 If you want to do that, **you must** calibrate your life in so many ways.*

> *21, you must smile at the child, **you must** interact lovingly with the child. Even in.*

> *22 For that, you must do sadhana. **You must** promise me that. One Drop Spirituality When.*

> *23 For that, you must do sadhana**. You must** promise me that. Once we were trekking.*

> *24 can appear and do such things. **You must** know, not everyone who creates a nirmanakaya.*

> *25 There is no question about it. **You must** have heard that someone saw Gautama's .*

In case of general notions regarding daily lives or daily activities of the readers or the devotees,

*26 a child, whatever your troubles are, **you must** smile at the child, you must interact.*

However, there are instances of reported speech where the author himself is being referred to as **you**; example,

*27 time.' They say, 'No, no, Sadhguru, **you must** be here.' I say, 'Okay, how long?'.*

Tolle (2004), however, uses **you +must** only four times. It is mainly directed toward the audience seeking guidance, not general readers. As the example reflects,

*28 is invaluable, it is not enough, and **you must** not come to depend on it. Nor must.*

*29 Absolutely essential for spiritual realization. **You must** have failed deeply on some level or experienced.*

*30 choose one of those three options, and **you must** choose now. Then accept the consequences. No excuse.*

*31 want to take responsibility for your life**, you must** choose one of those three options, and you.*

4.2.2.3   We+modals

For **we+modals**, I encounter the idea of inclusive and exclusive **we**. According to Scheibman (2002), Inclusive **we** refer to the idea of the author (**I**) and the addressees (you and probably they). Whereas exclusive **we** refer to the author (**I**) and a particular group of people (they) but not the addressees or the readers.

For Vasudev (2020), **we+modal** is used both inclusively and exclusively.

Inclusive examples,

*32 has touched you somehow. Once again, **we must** understand that a disembodied being has no.*

*33 and the continuation of life process**, we must** understand that only one memory—the Karmic.*

*34 few more things about it, but **we must** understand the consequence of what we say.*

*35 she looked elsewhere and turned back; **we would** have become totally someone else. She would.*

*36 eject out of this cycle. Then **we would** not call it death. It is the.*

*37 is no question about that. But **we should** not interpret jaya as victory. Mrutyunjaya can .*

*38 it looks to you and me, **we should** respect their decision because that is how.*

Here the **modal verb+not (e.g. 36, 37)** is used as a suggestion though it does not have a big impact on the whole tone of the sentence, also to direct the readers to the process the author is describing.

Exclusive examples,

*39 that when you get a disease, **we should** withdraw all medical support? No, many people .*

*40 to die well. So I felt **we should** impart at least a simple spiritual process.*

*41 are sure that someone is dead, **we must** do certain things because the situation is .*

*42 the next full moon in February, **we would** finish it. No matter what, whatever it.*

*43 No matter what, whatever it takes, **we would** finish it. They said yes, but I.*

*44 just drive Vijji to insanity because **we would** be just sitting in a chair and.*

Tolle (2004), in such instances, only use inclusive **we** and in minimal numbers and to suggest something to the readers. For example,

*45 most precious thing we have. Without it, **we would** just be another species of animal. 35   The predo.*

*46 have those emotions? My understanding is that **we should** give ourselves permission to have whatever feeling.*

*47 Being, consciousness, and life are synonymous, **we could** say that presence means consciousness becoming co.*

*48 Look after themselves and reflect that quality. **We could**   call   this "surrendered action." It is not work.*

*49 are saying, but I still think that **we must** have purpose on our life's journey; otherwise.*

*50 book offers us a wonderful gift, but **we must** have the courage to seize it. I encourage.*

4.2.2.4   Other personal pronouns (I, he, she, it)

Furthermore, Vasudev (2020) also uses a lot of personal pronouns like **I**, **he, she, it**. Vasudev (2020) uses the **I** pronoun to express his experience and sometimes opinions. However, he does not use **I+must.** For example,

To describe personal experiences:

> *51 least this must happen. I thought **I   would** never do this in my life, but.*

> *52 I regretted I kept the wallet—**I should** have just given everything to him. I.*

> *53 of my life. That entire night, **I could** not lie down and sleep. Every time*

To address opinions

> *54 a takeover? No, this is obliteration. **I could** use a more positive word—mukti. This.*

> *55 0 years corrections happen. So every 100 years**, I could** reappear and make some corrections and go .*

> *56 It All Right to Donate Organs **I would** say, even if you have not lived*

Also, **I** is used from a character's point of view,

> *57 first my father should die, then **I should** die, then my children should die? What.*

 Tolle (2004), compared to Vasudev (2020), uses less **I** but the way it is used is quite similar, which expresses personal experience and opinion and character's viewpoint. Example,

> *58 to because it became my natural state. **I could** still function in the world, although I realized.*

> *59 nothing," as if spoken inside my chest. **I could** feel myself being sucked into a void. It.*

> *"60 you lay it down. As it is, **I would** say about 8o to 90 percent of most people'.*

> *61 the moment. This is a fact, and **I would** be deluding myself if I tried to convince.*

> *62, one might sigh, "so grand . . . if only **I could** stay here. But how do I take up.*

As for other Personal pronouns, Vasudev (2020) also uses **he** and **she,** whereas Tolle (2004) hardly uses **he** and **she**. 'Both authors use **he** and **she** to refer to a 3rd person while talking about a certain context or giving examples. Such as,

Vasudev's (2020):

> *63but his nails and hair inside.* **He must** *have wandered into India and learned this .*

> *64 all her jewellery at that moment.* **She must** *have seen that they were preventing her.*

> *65 not offer himself to another man.* **He would** *only offer himself totally to Shiva. So.*

> *66 woman conceived. Every step of what* **she should** *do, what she should not do, how.*

> *67 with the girl next door and* **she could** *be from any caste, religion or race. .*

Tolle (2004):

> *68 lsive and automatic outward projection of it.* **She   could** *then express her feelings to her partner. There T.*

> *69 the analogies that Jesus uses for presence,* **he would** *have noticed the master coming up from behind   T.*

However, there is a slight difference in the usage if observed closely, Vasudev (2020) uses **must,** which gives more credibility to the context he is speaking and probably explains someone else's personal experiences. Whereas Tolle (2004) never uses such notions and not on a large scale.

As discussed, the pronoun **it** can be used to address subjects, referents like impersonal physical objects, abstract concepts, or sometimes used just as a dummy. As observed in the data from **Appendix 1,** Vasudev (2020) uses more **it** than Tolle (2004).

From the data, Vasudev uses **it** for the selected modal verbs and mainly as a dummy pronoun. According to Lass et al. (1992), verbs used with dummy **it** represents traits like events, sufficiency, seeming or appearance and mental process. For instance,

*70 pyre, this used to happen often. **It would** happen after three-anda-half to four.*

*71 towards me and Radhe—I thought **it would** be enough to deter her. But she.*

*72 little time to dwell upon it, **it would** have been different. I thought about this.*

*73 it does not work out well**, it could** be an unnecessary disturbance of life for.*

*74 be the same person. By accident, **it could** have happened that some other consciousness or.*

*75 other way. Existence, as you know **it, must** cease; only then there is no process.*

*76 fusion about death is understandable. However, **it must** be acknowledged that in recent times, humankind.*

Also, Vasudev (2020) uses impersonal **it** to address concepts and objects (physical and mental).

*77 off. Whichever way he would try, **it would** not come off. But the woman would.*

*78 have rotted even after three weeks. **It would** have shrunk, shrivelled out, but not rotted.*

*79 's energy as the same and **it could** disturb your system; it could cause destabilizati.*

*80 you are sensitive to it, then **it could** do something for you. But many people.*

*81 residual memory should   not live on; **it must** go, dissipate in every possible way.*

*82 it is a very bad situation. **It should** not happen to anyone, but when it .*

On the other hand, Tolle (2004) uses very few dummy pronouns and impersonal referents mostly to address situations or conditions of the mind and to address futurity. Also, he does not use any **it** for the modal **must**.

Examples show,

Dummy instances are,

*83 do? Surely the world as we know **it would** change for the better. Values would shift in.*

*84 on a larger scale, they define societies. **It should** be of little surprise that the world view.*

It as referents,

*85 ll negativity would dissolve almost instantly. **It could** not survive in your presence. It can only.*

*86 t described is profoundly powerful yet simple. **It could** be taught to a child, and hopefully one.*

*87 Suddenly, space wouldn't be vast anymore; **it would** not be there at all. There would be.*

*88 kind, were to go on and on, **it would** eventually become monstrous and destructive. Diss.*

To sum up, differences in the **personal pronoun+modals** are reflected by how they address their audiences. For instance, Vasudev (2020) uses both inclusive and exclusive pronouns with modals and reported speeches while addressing general readers. On the contrary, Tolle (2004) seems to address a target reader in need of spiritual guidance, and he does it by using the pronouns more inclusively using personal examples.

4.2.2.5 Demonstrative Pronoun (this, that)

Demonstrative pronouns include **this** and **that.** However, both the authors use a very low frequency of these pronouns with the target modal verbs (see appendix 1). Tolle (2004) never uses **this** with the target modals. Furthermore, **that** in Vasudev (2020) addresses specific notions of instances, definitions and predictions. Like as,

> *89 death is evil or a calamity **that should** be avoided, believe me, you would breathe.*

> *90, yes, we will do something but **that should** not be the mode for a society..*

> *91 mixing it up, never doing anything **that would** disturb the track, so that the progeny .*

> *92 death; wish them an endless life. **That would** be the worst curse for anyone. If.*

In contrast, Tolle (2004) uses **that** as a dummy or while addressing an abstract idea. For example,

> *93 across contain instructions within its DNA **that would** fill 1,000 books of 600 pages each? The more we .*

> *94 want is to become free of them; **that would** mean loss of self. There can be a*

4.2.2.6 **Indefinite one/ some**

From the data (Appendix 1), it can be observed that **one+modal** is only used by Vausdev (2020) to address a collective notion or a human subject. Nonetheless, Tolle (2004) never uses the indefinite **one** with the modals. For example,

from Vasudev (2020),

> *95 energy even today. It is something **one must** experience. It is a tremendous dimension and.*

> *96 the technology of the body or **one must** play some kind of drama to hang .*

> *97 well. I always say, in life, **one should** have passion towards the highest, compassion for.*

> *98 people who are around, so no **one should** be there when this is being used.*

Another indefinite pronoun can be observed that only appears in Tolle's (2004) book, which is the **nothing+modal verb**. **Nothing** here is used as a subject, representing the concept of nothingness. For example,

> *99 ows all 141   of that magnificence to be.* ***Nothing   could   be   more** *aweinspiring and majestic than the inconc T.*

> *100 So world and space arise simultaneously.* ***Nothing could*** *be without space, yet space is nothing. Before T.*

The frequency of other indefinite pronouns (some, other, either etc.) is very low and does not appear with the target modals.

4.2.2.7 **Interrogative +modal verb**

For **interrogative +modal verb**, the data only represents two pronouns **what** and **who** where Vasudev (2020) uses **who,** and Tolle (2004) only uses **what** with the modal **could**. Nonetheless, Tolle (2004) also uses imperative notions by using **adverb (why, how) +modal** (see appendix 1). In the following examples,

interrogative +modal verb for Vasudev (2020),

> *101 guidelines for these places as to **who could** go and when and all that. This.*

> *102 person he was. He was someone **who could** not fit into the social structure and.*

> *103 of people in the world today **who could** do that—as acquiring such capabilities will.*

 Here Vasudev (2020) addresses a specific group of people when he uses **who** and also **who** is not used as a question but as a pronoun that adds information to the clause.

interrogative +modal verb for Tolle (2004),

> *104 in the pattern of your destiny, for **what could** more aptly fit your needs?" This was written 2,00 T.*

> *105 body, every woman has her share in **what could** be described as the collective female pain-body T.*

 For Tolle (2004), **what+modal** is used both to ask a question and to address a concept.

Further, the data set (Appendix 1) also represents bigrams like **noun+modals** though both the authors use different words and with a very low frequency. Vasudev (2020)

uses **body, life, dead, people** and Tolle (2004) uses **mind, book** and other nouns (**people, life, night, love, prophet),** which are used only once.

The concordances for Vasudev (2020) for **noun +modal** are the following,

> *106 or dawn, whichever occurs first—the **body must** be cremated. Destroying the body immediately is .*

> *107 That is why that aspect of **life must** be conducted with utmost responsibility. When som.*

> *108 is a stupid thing because the **dead should** remain dead, is it not? If all*

> *   .*

> *109 wonderfully. My dream is still that **people should** live blissfully—it is possible. But, you.*

The concordances for Tolle (2004) for **noun+modal** are the following,

> *110 Now. What you refer to as your **"life" should** more accurately be called your "life situation T.*

> *111 nd that situations, conditions, places, or **people should** make you happy, and then suffer when they T.*

> *112 injustice. After alt, who in their right **mind would** harm another if they experienced that person as.*

> *113 estions, and their readiness to listen. This **book would** not have come into existence without them. They.*

Among both the examples, there are two common nouns: **life** and **people.** Both authors address them differently, as Vasudev (2020) looks at **life** as a process, whereas Tolle

(2004) specifically addresses the reader's **life**. Similarly, Vasudev (2020) addresses the mass when he uses the word **people,** but Tolle (2004) sticks to the context and interacts with the addressees when he uses **people**.

From the qualitative analysis above, it can be stated that the way both the authors use bigrams are very different when compared as they use bigrams to reflect on types of addressees, concepts and referents.

5 Discussion

Several observations can be reported from the findings and analysis of the data while considering the research questions. Here I will discuss and answer the research questions contemplating the findings and limitations.

5.1 Discussion of the First Research Question

According to Simpson (1993, 2004), expression is the outcome of one's feelings and thoughts, and modal verb is the carrier of expression. Expression in this manner can represent thoughts that might have traits of obligation, certainty, personal experience, wish and so on. The first research question deals with the idea of expression and what kind of expressions are used through modal verbs by these two authors, who are also mystics or spiritual teachers. First, let us look at what the quantitative data represents.

5.1.1 Quantitative raw data

I have looked into modal verbs to discuss what kind of modal expressions the spiritual teachers use the most. Each type of modal verb (e.g. epistemic and deontic) represents certain expressions. When the speaker or author gives the expression related to personal experience, factual data and different levels of certainty (e.g. certainty, probability, possibility, uncertainty etc.), that means the carrier modal verb is epistemic. On the contrary, if the expressions involve

obligatory tones that represent strength or force, recommendations or suggestions, desire or wish and similar, that means the author uses deontic modality. As I had gone through the raw data while defining epistemic and deontic notions, I then found that both the authors use more epistemic modals, as represented in **Table 3.1,3.2 and Figures 1.1, 1.2.**

From the raw data, both authors used modals like **will, would, can, may** in large numbers. According to Zhang (2019), modal verbs like **will, would, can** and **may** are mostly used in a specific manner; for example, **will** and **would** represent notions of possibility and futurity, **can** is mostly used to express ability, **may** pose the mood of possibility. Here the authors also used modals to express their knowledge and experience by using a large number of modal verbs which express certainty, possibility, probability, ability and factual information.

On the other hand, they also used deontic modals, though not large in numbers. For both authors, modal verbs like **will, would, could, may, should, must** have been used in deontic tones, which mostly implies slight obligation, regulation and recommendation or sometimes suggestions. As Zhang (2019) states, deontic modals express obligations, commands, recommendations and rules.

So, the authors here used epistemic modals mostly while speaking from their experience and knowledge, using modal expressions of certainty, ability, facts, futurity and necessity. So there is a similarity between the authors if the texts looked into separately regarding the epistemic use of modals within the respective texts.

Although no study is conducted on mystics and on the modals they use, certain things can be speculated based on these political studies (e.g. Li and Zhang, 2019; Winter and Gärdenfors, 1995). First, mystics or spiritual teachers also engage the audience while they speak. Secondly, most of the texts are discursive in nature, where they talk about their own experiences in life and bring in numerous concepts and philosophies regarding life. From the quantitative raw

frequency data, it is clear that they use more epistemic modals than deontic in their own texts. In addition, qualitative analysis showed that they mostly addressed an audience or readers while speaking from their own experiences. They used **personal pronouns+modals** to address readers or the audience, and they sometimes used modals within the story from a character's point of view. So, factual information and their experiences were spoken with certainty, while their speculation about a particular instance represented uncertainty (probability or possibility or futurity). Also, fewer obligatory notions were used as they wanted their readers to understand their concept effortlessly rather than forcing them to believe.

For the first research question, we can state that discursive spiritual texts authored by mystics mostly do not consist of modal verbs related to power dynamics (use of force or authority); instead the modal verbs used by them mostly express certainty and uncertainty.

However, quantitative and qualitative analysis reflect differences in how they engage with their audiences or readers when compared in between.

5.2   Discussion for the Second and Third Research Questions

The second and third research questions investigate how the authors are different while they use these modal verbs compared to each other. According to Panina and Leon (2014), each narrator has their narration style, and it can be differentiated based on the expressions they provide. As mentioned before, the authors use expressions of certainty more than obligation, but quantitative and qualitative analysis also reflect that the way they use the expressions is different. How so, and to answer that, let us look at both quantitative and qualitative analysis.

5.2.1   Quantitative data

First of all, two crucial factors were observed from the quantitative data: the odd's ratio (OR) and the Log-likelihood (LL) analysis. The OR and LL data represent the statistical difference between the two authors in terms of use and frequency of epistemic and deontic modals while

considering the total corpus size. According to Pojanapunya and Todd (2018), from LL, one can determine the statistical differences by reading the use of keywords (e.g. modal verbs in this study) and interpreting the inner conditions where OR determines the effect size and relationship between the two target texts.

5.2.1.1 Epistemic differences based on statistical analysis

Between Vasudev (2020) and Tolle (2004), for the epistemic modals **will, would, could, should** and **must,** the LL showed very significant differences, and the odds ratio was also significant (see **Table 4.1**). From this, it can be deduced that Vasudev uses epistemic modals (**will, would, could, should** and **must)** more than Tolle (2004) does. Next, other epistemic modals like **can, may, might, shall,** the LL values were mostly negative, which represents underuse of modals, and LL was less than 3.84 (threshold) with an odd's ratio less than 1. Therefore, I deduce that Tolle (2004) uses the following **can, may, might, shall** epistemic modals more than Vasudev (2020) statistically. Also, the total number of epistemic differences was calculated as well, and it was found that Vasudev (2020) uses more epistemic modals than Tolle (2004) (see **Table 4.3**).

5.2.1.2 Deontic differences based on statistical analysis

From the raw frequency data, it is visible that both of them use epistemic modals in most instances, but they also use deontic modals in their text. From the log-likelihood (LL) analysis of deontic modals, I was able to deduce the significant statistical difference regarding the use of the modals and which modals were used most by one author than the other. Furthermore, I found a very significant difference between the authors regarding the deontic modal **should** and **must**. From LL and Odd's ratio, it was visible that Vasudev (2020), in his text, uses more deontic modal than Tolle (2004) while considering the whole text size. Other deontic modals **will, would, could, may** and **shall** also have significant differences but not as much as **should**

and **must**. Nonetheless, for deontic modals **shall, may** the LL data was negative, which implies Vasudev (2020) underuses these modals more than Tolle (2004).

5.2.2   Qualitative analysis

From the qualitative analysis, specific observations can be made. First of all, Vasudev (2020) used personal pronouns to address mostly general readers of the book, people who were not devotees or specific groups of people seeking spiritual guidance but people of the world. Reflecting on the example (see example 26) *"26 a child, whatever your troubles are, **you must** smile at the child, you must interact."* Here **you** is referring to everyone around the world and how they must interact with children. Similarly, **you** or, **they** or **we** used in Vasudev (2020) are addressing the general audience or whomever the readers are. In contrast, Tolle used personal pronouns with modals more inclusively where he had addressed target readers, people who require spiritual guidance. For example (see example 29), *"29 Absolutely essential for spiritual realization. **You must** have failed deeply on some level or experienced T."* Here unlike Vasudev's (2020) general audience, Tolle (2004) rather refers to someone who is already on the path of spirituality and a person who has come to understand his life full of failures. Moreover, in some instances when both the authors used the personal pronoun **I**, they refer to their personal experiences or the story's character.

Secondly, Vasudev (2020) used a lot of dummy pronouns with modal verbs and mostly dummy **it,** and concordances used with **it** indicate events, sufficiency, appearance and mental processes. Vasudev (2020) also used impersonal **it** as a subject to refer to physical objects, abstract concepts or beings. Also, Vasudev (2020) used demonstrative **this** and **that** to refer to abstract concepts. On the contrary, Tolle (2004) used fewer demonstrative pronouns.

Thirdly, Vasudev (2020) and Tolle (2004) both used different imperative pronouns and similar nouns with modals in low frequency, but their use seems different. For example,

Vasudev (2020) uses the noun **life** and in a more deontic manner as he states, "*107 That is why that aspect of **life must** be conducted with utmost responsibility. When som*". Here **life** is considered as a process, and it is an obligation that one **must** lead it with sincerity which is addressed as a concept of the mass. On the contrary, Tolle (2004) uses the noun **life** more from a personal space as he addresses his readers by saying, "*110 Now. What you refer to as your "life" should more accurately be called your "life situation. T*". Here Tolle (2004) is addressing **life** from a specific point which puts emphasis on the readers in need of spiritual guidance.

5.2.3   The Second Research Question

As epistemic modals express certainty, possibility, etc., the way Vasudev (2020) and Tolle (2004) express them is different, as the qualitative analysis suggests. For Vasudev's (2020) **Appendix 1** and qualitative analysis , collocations showed that **they+would** and **they+could** had more epistemic notions, whereas Tolle (2004) used **you+would** and **what+could**.

For a person who is accustomed to such text, it can be speculated based on the mystics background, how and why they interact. Vasudev (2020) addresses a group of people by using **they** who are not devotees or his students. Vasudev's (2020) work seems to involve an organization in which he has to interact with people regularly. His experiential domain also seems to involve numerous examples from different cultures, religious notions, social aspects, science, and interaction with different cultural groups. However, Tolle (2004) sounds as if he addresses his readers as his audience when he uses **you** or concepts by **what,** and also he tries to keep it direct. Tolle (2004), in his concordances, reflects much on the problems of the reader/devotee and the mind while intercepting it with the question of "what could be done with the mind and its processes?". Unlike Vasudev (2020), Tolle (2004) remains very field-specific and deals with the problems of the questions the readers are encountering.

This idea of interaction tells a lot about how the authors are different while interacting. A study on modality conducted by Picione et al. (2018) finds that based on the instances of interaction human mind measures situations and processes the thoughts, thereby leading the thoughts towards articulation. Also, Li, and Zhang's (2019) study points out a similar thing about politicians: how they interact varies with their audiences and peers. From this, it can be speculated that both authors interact with readers epistemically. However, their way of addressing their audience is either topic-oriented (eg. Spirituality, healing, self-study) like Tolle (2004) or more generally-driven like Vasudev (2020), who keeps a generalized tone using cultural aspects and examples from daily lives.

5.2.4   The Third Research Question

The expressions of obligation, recommendation, etc., represent deontic notions which are also present in both the authors though in fewer instances, and the way they were expressed is different as the qualitative analysis suggests. The quantitative data (Table 4.2) showed that modals **should** and **must** represent significant differences, and Vasudev (2020) had overused these modals compared to Tolle (2004). Vasudev (2020) used more personal pronouns when referring to these two modals in light of the quantitative data. Especially the bigram **you+must** may appear similar to Tolle's (2004) use. However, the implications seem to project some differences. Bigram **you+modal** in Vasudev (2020) addresses the general audience and some in reported speeches where Vasudev (2020) himself is referred to as **you**.

Furthermore, Vasudev's (2020) deontic modal expressions seemed primarily directed toward general people. Also, some uses of the modal **must** indicate wishes or promises, which Tolle (2004) never asks of his reader. As mentioned before, Vasudev (2020) appears to be more familiar with the general audience as he is an author and appears on social media and other talking and debating platforms. This may be why he uses a lot of personal pronouns and does not stay to the point as Tolle (2004) does in his book. Vasudev (2020) also talks about similar

notions, but the way he expresses deontic notions with slight obligation and necessity feels very different from Tolle (2004) if one looks at the bigrams in concordances. On the contrary, Tolle (2004) appears to be more focused on spiritual guidance, which is why deontic notions express recommendation rather than obligation or dire necessity. Tolle (2004) is also a renowned author, but the engagement with the audience appears to be limited as the range of personal pronouns is limited.

The difference may exist for several reasons, but one study conducted by Calzada Pérez (2018) claims that the deontic use of **must** may occur for a reason related to translation. Though these texts are not translated, and both speakers are fluent in English, their origin and cultural background are very different, and also their L1. As Vasudev (2020) comes from India, L1 is Tamil, and it is German for Tolle (2004). So, it can be assumed that the first language might have an effect on their choice of deontic modals, and thus they feel very different. Moreover, another study by Ademilokun (2019) implies that deontic modals are used to influence the audience's actions or reactions while providing them with desirable evidence of the idea that the narrator is implementing. Based on this, it can be stated that the difference between the authors may also lie in the contexts where deontic modals are used as the concordances present, which makes the readers feel closer to them. From the qualitative analysis, it can also be speculated that Vasudev (2020) uses stories and reported speeches where the deontic **you+must** is addressed to himself, which brings the readers to relate to him, which Tolle (2004) never does. To sum up, the authors appear to be different in terms of deontic modals based on the instances of interaction and relativity to their readers and maybe the effect of their L1 when they imply deontic notions.

5.3   Discussion of the Fourth Research Question

Before going into the discussion of how the preferred choice of the modal verbs affects the books' overall mood, it is necessary to reflect on the introduction of the books a little and how

modal verbs are used there. The opening of a book often reflects what that book is about, and this is the first impression of the author that the reader encounters. According to Simpson (2004), in a book opening sentences often contain the stylistic elements and makers of tones which determine the verbal processes or speech patterns. Although he does not define what he means by "opening", from his method of analysis it can be inferred that he is referring to the introductory paragraphs of the book as he himself looks into those sections of the books to define modal shading. Furthermore, using the opening of the book reveals necessary key elements of the research at times, and those key elements of the opening set the mood for the rest of the book (for more see Simpson, 2004).

Vasudev (2020) starts his introduction while stating, "*Do you know **you will** die one day?*", and the first collocation can be observed here with an epistemic tone of certainty. Then, the book opens up with stories from 'Mahabharata' which leads to the book's concepts of **life** and **death**. The author seemed to connect with the readers while using imperative notions and, later on, using facts and experiential knowledge.

Tolle (2004) starts with, "***I would*** *briefly like to tell you how I came to be a spiritual teacher and how this book came into existence."* This statement by Tolle (2004) also provides a glimpse of the first collocation with an epistemic tone. However, he does not go into any story from other epic tales but only reflects on his experience over life and later his realizations.

Though they start almost with a similar tone, the way they express themselves seems different as their choice of modal verbs with pronouns is different. According to Scheibman (2002), the way pronouns have been used determines the direction of the narrative. If the speakers are using inclusive **we** pronouns, that means the text is more focused on a closed group, and from that, it can be speculated that the readers have prior knowledge of the concepts they encounter where exclusive **we** is used in a broader sense. Now, if the modal verbs are connected with such instances, the moods of the text to some extent can be predicted. If inclusive **we** is

used with deontic modals, it can be speculated that the author conveys his message with more precision, and there might be an effort from the author so that the readers must understand what they are saying. If exclusive **we** is used with deontic modals, it may appear that the author is trying to establish a connection through worldly obligations like "***we must** love our children*" Vasudev (2020). On the other hand, if inclusive **we** is used with epistemic modals, it feels like the author is relating to the readers from a common ground which involves personal experiences. For exclusive **we** with epistemic modals, it appears that the authors try to speak from certainty, which leads readers to believe in their concepts. From this point, it seems that the **pronouns+modal verb** bigram shapes the text and keeps the mood of the text content and calm as the readers may relate to the authors.

Another prediction can be made by contemplating the studies of modal shading by Simpson (2004) and Parina (2014). Study on modal shading shows that, modal shading reflects on the type of the story through observation of modal verbs while identifying or relating to the characters of the story to understand the story better. According to them (i.e. Simpson, 2004 and Parina, 2014) narratives representing epistemic notions fall under negative shading, expressing different levels of certainty and uncertainty, possibility, doubt and lack of assertion. In contrast, positive shading stories imply strength, obligation and assertiveness. The primary texts of the current study are not stories but discursive in nature. From this point of view of narrative shading, along with Zhang' (2019) idea of epistemic and deontic modals, the nature of the primary texts seems to fall under negative shading, as quantitative data suggests. Also, concordance lines from the qualitative analysis indicate that modal verbs are used with pronouns, which implies establishing a connection of understanding between the authors and the readers. As negative modal shading indicates perception and different levels of the author's certainty, the mood of both texts can be considered less serious and more comfortable and content regardless of the differences observed between the authors.

5.4 General Discussion and Limitations

The discussion of the research questions points out some interesting information. First, though both authors use similar modals, the implication or the way they use them seems very different. Now this investigation does not reflect on the question of why they are different? As mentioned before, it might be the impact of L1 on the choice of modals and pronouns as both the authors have different first languages. Also, the target audience may be another potential reason as they both live in different countries and belong to different cultures. In such regard, Simpson (2004) suggests that different types of cultural backgrounds imply different types of reading and cultural background impacts the person's experience, ideology and philosophy. The study of spiritual notions like consciousness, death, afterlife, and enlightenment is present in all cultures. Here one can observe that two spiritual teachers coming from different socio-cultural backgrounds talk about life and death and what they have experienced, but the way they express them is different. In this study, the difference has been observed by looking at the modal verb and the pronouns they use with modal verb. Here concepts of spirituality are seen carried by the modal verbs through different expressions to the people who are either in search of themselves or just regular reader who has encountered a best-selling book.

Secondly, the use of dummy pronouns and indefinite one/some also reflects some differences between the two authors, but the instances for deontic and epistemic are almost similar, and personal pronouns reflect significant differences regarding the implications than dummy pronouns like, **it**, demonstrative like, **this**, **that** or indefinite **one**, **someone**.

Another interesting fact occurred regarding the mood of the text. As stated by Simpson (2004) and Parina (2014), deontic modals express assertiveness and fall under positive shading stories where the character's identity is reflected through strength and assertiveness, and epistemic modals represent uncertainty, doubt and lack of assertation. However, studies conducted by Zhang (2019) and Portner (2009) reflect that epistemic modality does not possess

the lack of assertation. Rather, epistemic modals represent certainty and knowledge, which are assertive. Therefore, the speculations were made considering both situations. This debate regarding assertation or lack of assertation may also be a potential limitation. Thus, this study has some limitations.

5.4.1 Limitations of the study

The first limitation is that this research was only conducted from one perspective on modal verbs, though adverbs and adjectives also present epistemic and deontic notions.

Secondly, only two authors' texts were looked into, whereas both Vasudev (2020) and Tolle (2004) have authored a handsome number of books. Comparing themselves with their older selves and early texts would have opened more room for research.

Finally, as this is an independent thesis, only the researcher categorized the modal verbs based on previous studies conducted by Zhang (2019). However, a second opinion would have included more richness to the categorization process. If a second or more researchers had been involved in this study, the categorization process would have been more precise, swift, and decisive. Furthermore, it would have been efficient to operate, and a second opinion always adds more room for the research to grow.

6 Conclusion

Certainty, possibility, obligation and more such expressions reflect on the questions of who is saying, who has been addressed and what has been said within a discourse. Spiritual teachers or mystics pass their knowledge by interacting with their students, and through these expressions, they convey their understanding and experience. This paper makes it evident that modal verbs carry these spiritual teachers' expressions and how they address and interact with their audience. From the data and analysis, the following conclusions can be drawn,

- Both the spiritual teachers predominantly use epistemic modality.

- The difference between the authors in terms of epistemic and deontic modals is significant, which lies in how they use bigrams (pronouns+modal verbs). Bigrams represent whom or what is addressed, and the modal verbs represent the expressions. In terms of epistemic modals, the choice of bigrams addresses different audience types, and Vasudev (2020) does not approach the concepts directly as Tolle (2004) does. For deontic differences, the range of personal pronouns used by Tolle (2004) is limited compared to Vasudev (2020); both use different expressions for deontic modals.

- The mood of both the books seems content and calm as both authors express the notion of certainty and the possibility of human development by being conscious of themselves.

Finally, this study shows that spiritual teachers from different parts of the world mostly use similar expressions when they interact with their audiences or readers though there are differences observed in how they interact and address their readers.

To sum up, this study looked into how spiritual teachers use language and in what way they connect to their readers and how they imply such expressions (e.g. with certainty or by opening up possibilities or communicating obligations etc.), as both of them have millions of readers around the globe. This study can be taken further in the field of linguistics and literature from the angles of cognitive perspective, hermeneutics, world English corpus, and in other numerous ways. Moreover, this study also can be considered a stepping stone for corpus linguistics to look into different spiritual teachers from different parts of the world and create a corpus database for mystics and religious studies. Furthermore, this study can be taken to a core level if other elements like metaphors and stylistic features are considered, opening new research windows. Also, if it is possible to add other spiritual teachers' texts to this study and look at the modals, I might be able to find a pattern of how spiritual teachers collectively use language. In

addition, translated texts and other types of medium (videos/audios) might be able to add new dimensions to this research. Finally, another potential future outcome is possible if a similar study can be connected and implied on core religious texts (e.g. The Geeta, The Quran, The Bible etc.) along with looking into metaphors and allegoric notions, one might find themselves in the midst of a breakthrough where the world is less conflicting.

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Appendices

Appendix 1

Bigram chart for Vasudev (2020) and Tolle (2004)

Vasudev (2020)				Tolle (2004)			
Would				**Would**			
#Total No. of Cluster Types: 95				#Total No. of Cluster Types: 61			
#Total No. of Cluster Tokens: 352				#Total No. of Cluster Tokens: 110			
Range min-max is 1				Range min-max is 1			
1	41	1	they would	1	14	1	you would
2	39	1	i would	2	10	1	i would
3	37	1	it would	3	8	1	it would
4	30	1	he would	4	7	1	that would
5	22	1	she would	5	4	1	mind would
6	20	1	you would	6	4	1	there would
7	11	1	that would	7	3	1	they would
8	10	1	we would	8	3	1	we would
9	9	1	there would	9	2	1	book would
10	8	1	this would	10	2	1	people would

Vasudev (2020)				Tolle (2004)			
Must				**Must**			
#Total No. of Cluster Types: 36				#Total No. of Cluster Types: 12			
#Total No. of Cluster Tokens: 139				#Total No. of Cluster Tokens: 17			
Range min-max is 1				Range min-max is 1			
1	68	1	you must	1	4	1	you must
2	13	1	they must	2	2	1	there must
3	8	1	we must	3	2	1	we must
4	5	1	it must	4	1	1	a must
5	3	1	he must	5	1	1	i must
6	3	1	one must	6	1	1	love must
7	3	1	there must	7	1	1	night must
8	3	1	this must	8	1	1	nor must
9	2	1	body must	9	1	1	prophet must
10	2	1	life must	10	1	1	they must

Should			
#Total No. of Cluster Types: 58			
#Total No. of Cluster Tokens: 166			
Range min-max is 1			
1	50	1	you should
2	11	1	they should
3	10	1	it should
4	9	1	we should
5	8	1	one should
6	7	1	he should
7	6	1	she should
8	3	1	dead should
9	3	1	i should
10	3	1	people should

Should			
#Total No. of Cluster Types: 10			
#Total No. of Cluster Tokens: 15			
Range min-max is 1			
1	4	1	you should
2	2	1	it should
3	2	1	why should
4	1	1	either. should
5	1	1	life" should
6	1	1	people should
7	1	1	that "should
8	1	1	time should
9	1	1	we should
10	1	1	you "should

Could			
#Total No. of Cluster Types: 56			
#Total No. of Cluster Tokens: 182			
Range min-max is 1			
1	29	1	it could
2	23	1	you could
3	21	1	they could
4	12	1	she could
5	9	1	i could
6	8	1	this could
7	8	1	we could
8	6	1	he could
9	5	1	that could
10	5	1	who could

Could			
#Total No. of Cluster Types: 24			
#Total No. of Cluster Tokens: 43			
Range min-max is 1			
1	6	1	what could
2	5	1	how could
3	4	1	i could
4	3	1	she could
5	3	1	we could
6	2	1	it could
7	2	1	nothing could
8	2	1	you could
9	1	1	diamond could
10	1	1	did could