Words Related to Souls in the Eastern and Western Systems

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ABSTRACT

The ontology of souls has been issued in religion and philosophy both in the Eastern and Western systems, sustaining pragmatic values in daily life. However, the concepts of soul are controversial in scientific criteria since they are not defined in the sensed experiences, and not explained by the rational theories. Challenging to the dilemma, this study attempts to analyze the words related to souls in dept of linguistic analysis paradigm. A diagram of soul words was composed by theoretical reviews for the Eastern and Western systems, and completed by parameters of word usages responded in a questionnaire which was invented by this study. The diagram shows that the concepts of soul are functionally related for the transcending world as 'God-spirit' governs 'Inward-soul' and 'Outward-soul' and for the real world as 'Spirit' mediates interaction between 'Mind' and 'Body'. It is suggested that the tripartite are common for the Eastern and Western culture, so substituting the dichotic archetypes to interpreting mythic structures, and further resolving the gap between mind and body.

Keywords: *God-spirit, Inward-soul, Outward-soul, Spirit, Mind, Body.*

SOULS IN THE EASTERN AND WESTERN SYSTEMS

The conceptualization of soul is argued for whether it would be mythic or scientific, and further proposed for whether it could refer to the transcending or real world. To make problems elaborated, they should be discussed in comparison for the Western and Eastern systems, since it is commented that the Eastern seems to prefer the transcending issues, but the Western to advance to scientific paradigm out of mythic. Also to make the problems analyzed should require how to realize the concepts of soul which are not defined in the sensed experiences according to empiricism, and not explained by the rational theories according to rationalism, conferring on paradigm of language analysis.

Tripartite of Souls in Comparison of the Eastern and Western Systems

With what philosophy puts forward was regarded as a question on ontology. What is existed ultimately has been discussed in philosophy. The early era of philosophy when Plato and Aristotle inaugurated their systems, proposed some ultimate beings in the world. Plato (c.427-347 BC) founded his system of 'Form' (Plato, 2016 [25]; See Evans, 2018 [8] for review). In contrast, Aristotle (384-322 BC) proclaimed 'Multi-forms' in response to Plato, which vary due to what 'Function' they work in the reality (See Evans, 2018 [8] for review). The two systems are anchored in discussion for the problems of mind and matter. Plato seemed to prefer mind to matter, but Aristotle in reverse.

Following Plato's system, it is implied that matters are observed in appearance which is prejudiced as non-real. According to his tale, the matter which is also termed as the body for animals or the physical state for all existences can be accessed by observation, only in which the real form could not be known as itself. The form should be found by intellectualization which guides out of the cage so called matter, and is not available for all. This argument suggested that the philosophical discussion should pay attention to out of matter, to arrive at the concept of 'Mind' on a level of which intellectualization works.

The mind has various terms as intellectualization, consciousness, soul, and spirit, which are concerned by varieties of thought. The Stoics which were interested in mind states focused on contemplation, following

Plato's thought. Among them, Philo of Alexandria (c.20 BC-?) elaborated the concept of 'Soul', while he integrated two systems of Judaism and Greco-Roman. According to Philo (See Evans, 2018 [8] for review), two kinds of Soul work in the world, as one arouses mind oriented to the divinity (as intension for benediction, morality, and goodness), so called 'Soul to mind', but the other is abided in body oriented to the mundane (as material desire, selfish schema, and malfunction to society), so called 'Soul to body'. The two are controlled and compromised by 'Spirit', which is correspondent to Plato's 'Form of mind' succeeding Plato's Tripartite.

The Philo's concern of souls was revived by so called the Neo-Platonist, Plotinus (205-270) who served critically to Christian theology. According to Plotinus (Poltinus, 2018 [26]; See Evans, 2018 [8] for review), there are tripartite as the 'One', 'the, Intellectual', and 'the, Soul'. Words could not dare to name the One which is so unknown in people's knowledge. However, it could be regarded as the origin of all things much like Christian God, the designer of the Universe. The next in hierarchy of knowledge is referred to the 'Intellectual' which is accessible by high mental process but not yet fixed and observable in people's experiences in the real world. It is correspondent to Plato's 'Form'. The last of knowledge is called as the 'Soul'. There is a variety of souls, some of which are abided to mind so called the 'Inward soul', and others of which matter, so called the 'Outward soul'. These two are correspondent to the Philo's souls. The Philo's and the Plotinus' tripartite contributed to Christian thought which has a revised version of the Tripartite. In comparison the former has hierarchy of the different levels, but the latter refers to the One, Jesus Christ, and the Holy Spirit.

The concepts of mind have been in evolution of the Asian thought as Buddhism, Daoism, and Confucian. Buddhism follows the original teacher, Buddha, who was enlightened in acknowledge of causality so called 'Pratityasanmutpada' (緣起論) (Kalupahana, 1992 [14]), from which the living is not free. To make living free from the circulation similar as the 'Anguish' proposed by Jean-Paul Sartre (1905-1980) (Sartre, 2018 [28]), and the 'Absurd' as shouted by Albert Camus(1913-1960) (Camus, 1991 [2]) is to transcending step by step to the true entity as the 'Sunya' (眞如識. True mind) propounded in 'Vijnaptimatratasiddhisastra'

(唯識論, Epistemological Stages) (Connelly, 2016 [4]). The theory posits three levels of mind as 'Perception'(by the 5th stage), 'Consciousness' (the 6th stage) and 'True Mind' (the 8th through the 7th stage), all of which correspond to Plotinus' Tripartite in order as 'Perception' to 'Outward soul', 'Consciousness' to 'Inward soul', and 'True Mind' to 'One through Intellectual' the latter of which, is also finely presupposed in Buddhism as the 8th (True mind) through 7th ('Malaya').

For another Asian thought, '道家' (Daoism) can be referred. It has developed since 老子 (Laozi ?-?) and 莊子 (Zhuangzi 369-.? 289 BC) advised living adaptive to '道'(Dao) as meant by natural way, freedom from human stubbornness, and peace in mind which are propounded in the book, '道德經' (Daodejing) (Lao, 2016 [18]). The natural living was taught in Stoic as Sextus Empiricus(c.100-200) exclaimed 'Pending Judgment'(Empiricus, 2000 [7]). According to Daoism, the natural way was depicted as "導生一 一生二 二生三 三生萬物" ('Dao' produces 'One', which is divided in 'Two', which are integrated into 'Three', which produce 'All things' in the Universe). In comparison of Plotinus', 'Dao corresponds to Plotinus' One, which cannot be worded but presupposed to progress the next stage, Plotinus' Intellectual which corresponds to Daoism's 'One'. This 'One' is conceptualized as 'Gih' (Lee, Shaw, & Jin, 2017 [21]), which can be differentiated into the 'Two' as '陽(Positive) Gih' and '陰(Negative) Gih' which work in integration to make all things. In this context, the integration of the Two is depicted as the 'Three' which produce all things'. Like Daoism, the positive and negative potentials were also proposed in Heraclitus (c.?600-?540 BC) as Fire and Water to put forwards some productions (See Evans, 2018 [8] for review). Daoism's entities are comparable to Plotinus' tripartite 'One' of which is to 'Dao' of Daoism, 'Intellectual' of which is to 'One' of Daoism, and 'Outward soul ', and 'Inward soul' of which is to 'Two' of Daoism.

For the last Asian thought, '儒家' (Confucianism) can be regarded. It has developed since 孔子(Confucius, 551-479 BC), who elaborated the four ethics as '仁 (Benevolence), 義 (Righteousness), 禮 (Propriety), and 智 (Wisdom)' and advised people to cultivate their mind and body, acquiring the four ethics to achieve to '聖人'(the Perfect man)

which is propounded in the book '論語'(Confucians, 2007 [3]). The Confucius's ethics are comparable to Aristotle's 'Man of virtue' (See Evans, 2018 [8] for review). One of the great followers to Confucius, 孟子 (Mencius, 403-221 BC) theorized how to acquire the four ethics which is propounded in the book, '大學' (Confucians, 2007 [3]). He presupposed psychologically the four kinds of '端' (Mind aptitude) which should be cultivated. If they are cultivated, they are motivated for people to act the Confucius ethics in natural disposition. They are '四端' (the four minds) as matched in order of '仁義禮智' (the four ethics). However, one of later followers as 朱子 (Zhou xi, 1130-1200) completed a theory that how the four ethics are facilitated by the four mind. He proposed the seven emotions as "喜(Pleasure), 怒(Anger), 憂(Depression) 懼 (Dread) 愛(Love) 憎(Hate) 欲(Desire)" which are propounded in the book, '四書集註' (Zhu Xi, 2017 [36]). In his theory, the emotions mediated the four minds to make the four ethics. If emotions are not activated, the four minds do not work. Thus, it is commented that Confucian 'Emotions' are comparable to 'Outward soul' of Plotinus, Confucian 'Minds' to 'Inward soul' of Plotinus. In synthesis, it is implied the Eastern concepts related to souls are comparable to the Western tripartite.

In the above, the concepts of souls are elaborated in levels of tripartite. Conferring on Figure 1, 'God-Spirit' as depicted in Bible (Kugel, 1997 [17]) is comparable to 'One' in Plotinus' or 'Spirit' in Philo's of the Western system, and to 'True mind' in Buddhism, of 'Dao' in Daoism, of the Eastern system. Souls are divided into two levels, insomuch as Western system which elaborates 'Soul to mind' of Philo's, or 'Inward soul' of Plotinus', and 'Soul to body' of Philo's, or 'Outward soul' of Plotinus', and the Eastern system which propounds 'Consciousness' and 'Perception' of Buddhism, 'Positive' and 'Negative Gih' of Daoism, or 'Minds' and Emotions' of Confucius. This diagram of correspondence concerns to the transcending world which is regarded in religions and Ancient philosophy.
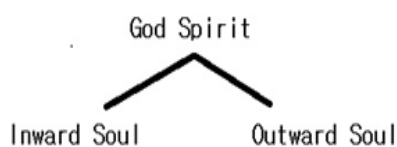

Figure1. *Souls in the transcending world*

What was discussed in the above concerned to souls which confer on the transcending world. On the counterpart, what regards the real world is required rather for sciences than for religion. The question of relation between mind and body which are two entities existed in the phenomenological world, has been seriously discussed since Rene Descartes (1596-1650) inaugurated dichotomy (Descartes, 2017 [6]). To make the mind-body interaction authentic, varieties of theories have swung between materialism, proposed by systems of John Locke (1632-1704) (Locke, 1996 [23]) and David Hume (1711-1776) which discarded mind processes (See Evans, 2018 [8] for review), and idealism, proclaimed by thought of George Berkley (1685-1783) which regarded only mind influences (See Evans, 2018 [8] for review). The rival of the two monism have advanced to the 3rd theories, which have variations on account of that what are supposed to mediate interaction of mind and body.

To supplement the gap between mind and body, the 3rd theories have been revived by Benedict de Spinoza (1632-1677). He presupposed 'Gods' as a 3rd entity the concept of which is different from the absolute God or One of religions like Christian and others but similar as spirit (Spinoza., 2012 [31]), conferring on the existence not in the transcending world but in the real world. Following him, Gottfried Wilhelm Leibnitz (1646-1716) revised it as 'Monads' referring to elements which are interpreted not as material constitutes but as spiritual ones (See Evans, 2018 [8] for review). The two concepts are commonly conceptualized as Spirit in the real world, developed to reflect rationalism. Frederick Wilhelm Schelling (1775-1854) attempted to resolve the gap limitation between subject and object. He proposed 'Self consciousness' (Schelling, 1992 [29]) which works in process of how the self as an object is transferred to the consciousness as a subject. So it is commented that the conscious self has no dichotomy but inward commonality of objectivity and subjectivity. The inward quality is followed by 'Person' proposed by Peter Frederick Strawson (1919-2006) which purports inward processes to control ethical mind and behavior (Strawson, 1959 [32]). In the recent, Lee conceptualized 'Gih' as a 3rd entity which is refined as a psychosomatic variable, mediating mutual influences between mind and body (Lee, Shaw, & Jin, 2017 [21]).

In comment, Schelling's and Strawson's commonly refer to inward process influencing

both to mind and body, which transfers to spirit in the real world insomuch as Spinoza's and Leibnitz's noted. Lee's Gih since it is refined as a scientific process deals with the real world as a potential, though the original concept of the Daoism concerned entity in the transcending world.

In the above, the concepts of the 3rd entity influencing both on mind and body, bridging between mind and body was propounded as ones of tripartite. They are footed not in the transcending but in the real world. To refer on Figure 1, 'Spirit' conceptualized for the real world contrasted to 'God-Spirit' in the transcending world is common all the 3rd entities in Spinoza's, Leibnitz's, Schelling's, Strawson's, and Lee's. These 3rd theories posit the given two entities as mind and body which are divided to require interaction between them. Thus it is commented that in the real word Spirit controls Mind and Body depicted as Figure 2
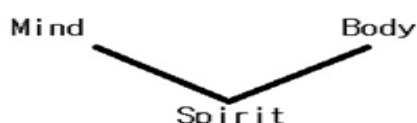

Figure2. *Souls in the real world*

As the above, the words related to souls are diagramed independently for the transcending world as Figure 1 and the real world as Figure 2 Since the two worlds have each value of existence as the former purport religion and myth but the latter science and history, they are imbedded in daily life and influenced mutually in the history of philosophy. Therefore, it is required that the two figures are composed to one as Figure 3, The links of the two figures are accomplished through two ways; one between 'Inward soul' and 'Mind', and the other between 'Outward soul' and 'Body'. It is commented that the links are supported by Philo's where 'Soul directs toward mind' and 'Soul toward body' are proposed, and also by Plotinus' where 'Inward soul' affects on mind, and 'Outward soul' on body. At the highest word, spirits are fixed (though spirit is confused with soul and mind used in language life, the problems are analyzed in this experimental processes so to be discussed more in later) as 'God-Spirit' for the transcending world and as 'Spirit' for the real word.

Figure3. *Souls in the transcending and real world*

As above, words related to souls are integrated for a diagram of the transcending and real worlds. Since the words in the diagram are the Western version, the comparison of the Eastern and Western system which is purported by this study requires the Eastern version which is used as a tool for experiment of word analysis, In Asia, 'God' described as '神' has its quality of 'Sprint' depicted as '靈' so attached to 'God-spirit' translated as '神靈' which is used insomuch as it is well known to daily people. Further progressed, soul to mind is matched to '靈魂' which has an element as '靈' associated with God's quality as spirit, and the other '魂' associated with mind, as the two elements are also well known to daily people. The other counter-part, soul to body is matched '靈魄'

which has an element as '靈' as the above and the other '魄' associated with body, as well also known to daily people.

These confer on for the transcending world. In comparison, So for the real world, 'Mind' is ordinarily transferred to '心' in Asia, and 'Body' to '身'. What control the two in the consciously real world should be countered for God-spirit in the transcending world is Spirit detached from God. The word of '精神' works the same role of 'Spirit'. Thus, the Eastern version is diagramed as Figure 3. So the correspondence between Western and Eastern words is shown. Since the usage of the words and the authenticity of the correspondence are not sure, they should be tested and analyzed as one of purposes in this study.

Analysis of Language

As the above, words related to souls are diagramed in conjunction of the transcending and real worlds, and discussed in comparison of the Eastern and Western systems. However, what is questioned addresses on whether the words are used by daily people so to be refined in authenticity or not. Further, how the problem could be approached raises another question. For this purpose, this study attempts to apply the analysis of the language usages. Thus, the rationale is discussed as the following.

One of the serious issues has been indulged in what is truth and reality. That is rivaled between the two systems of epistemology. One of them consists of empiricists has been descended by J. Locke, D. Hume, and in modern led by Ernest Mach (1838-1916) and Alfred Jules Ayer (1910-1989). They proclaim that what corresponds to sensed facts is referred to reality (See Godfrey-Smith, 2003 [9]; Romero, 2018 [27] for review). This has some limitations to deal with unobservable facts. In the other system led by R. Descartes, and completed by Immanuel Kant (1724-1804), it is that what is approached by rational inferences and intuitive categories is regarded as truth (Kant, 1999 [16]). Their arguments would have been rounded on untested ideas and agnostics so called, 'Noumenal'. To escape from the useless confrontation of metaphysics, John Dewey (1859-1952) straightly conferred on successful rules for action to warrant assert-ability (Dewey, 1958). In his doctrine, any useful rules in daily successful life could be evaluated as real and true. In the side, one of his preceded, William James (1842-1910) commented whether god is needed, as a life of religious belief has positive effect in motivation of living force, god could be regarded as real (James, 2012 [11]). The doctrine is free from any empirical testing and metaphysical prerequisites of words related to god. The pragmatism labeled to the third doctrines could open a new approach to insensible and prerequisite existences much like this study's concerns of souls.

Ordinary livings are using varieties of words as god, soul, love, and so on almost of which could not be empirically tested and little metaphysically prerequisite. As George Edward Moore (1873-1958) claimed, the ordinary words are used insomuch as they are known, so that the analysis of word meaning contributes to fix things existed (Moore, 2004 [24]). In this side, Ludwig Wittgenstein (1889-1951) claimed the correspondence between what is worded and what is there in his books as 'Tractatus' (Wittgenstein, 2017 [34]) and 'Investigation' (1963), even though the two are differentiated each other in theorization of language as commented that the former concerns to the common structures between languages and reality, but the latter to function of language referring on reality. Following him, Lev Semenovich Vygotsky (1896-1934) advanced that concepts are refined while they are expressed in words (Vygotsky, 2012 [33]). Furthermore, a psychological paradigm, called as Sapir-Whorf theory (Kay & Kempton, 1984 [15]) propounded an example as that Inuit people who have many word family of white colors could discriminate various snows in perception and action for their survival. Applying the above analysis of word meaning, this study's problem of whether souls are real or not, which has been disregarded by empirical tests and by metaphysically dichotomy, could be resolved.

Every word has multiple meanings which are purported in daily usages, as commented by L. S. Wittgenstein, who proclaimed that a word is functionally various in its context insomuch as it plays in a game (Wittgenstein, 1963 [35]). Considering the linguistic theories, it is commented that a word would be posed at each level of psychological hierarchy which is proposed by Y Lee as behavioral, emotional, and cognitional (BEC). The BEC paradigm has been applied to some psychological processes with Y Lee's colleagues as labor types (Lee, Jeong, & Lee, 2017 [20]; Lee, Kim, & Lee, 2019 [19]), types of social efforts (Sohn, Lee, & Lee, 2018 [30]), and love types (Ju, Lee, & Lee , 2018 [12]; Ju, Li, & Lee, 2019 [13]). Discussing word functions, a word in expression induces a behavior in a case of usages, confers on an emotion in another, and infers some cognition in another.

This line of BEC is commented to be similar as John Langshaw Austin (1911-1960)'s paradigm, where word functions are categorized as 'Locutionary', 'Illocutionary', and 'Perlocutionary' (Austin, 2018 [1]). Matching the word functions to BEC, it is commented that the locutionary function depicts a rational situation itself so to correspond to the cognitional level, for example "A door is open". And the illocutionary function confers on a motivation so to the emotional level, for example "A door is open" suggesting cold air, motivating a way to protect some roommates from coldness which has various

strategies as closing the door, turning on a hitter, and others. And the perlocutionary function requests an action so to the behavioral level, for example "A door is open" implying a slit of cold wind in, ordering a mate near the door only to close the door, sufficient to protect them all from the cold wind. Thus, the correspondence of word functions to BEC is commented to be well supposed. Appling the BEC analysis of word functions to this study could not only realize the words related to souls, but also compare the word function to the BEC of the other activities as previously analysis of labor dimensions, social relation types, and love varieties by Lee and his colleagues.

Research Problem

This study purports to propose the hierarchy of concepts related to souls which was introduced in comparison of the Western and Eastern systems in the above and as Figure 3. For the purpose, this study applies the analysis of word functions in BEC which was discussed and recommended in the above as a better methodology to realize the concepts of soul, compared to empiricism and idealism of epistemology. Thus this study invented a questionnaire to ask ordinary people word usages. The responses were statistically analyzed for report. So this study is constructed by two parts the primary of which opens philosophical discussion of words related to soul, and the follower of which supports the realization of them in analysis of words.

METHOD FOR ANALYSIS OF WORD USAGES

The words related to souls were analyzed by statistics of participants' responses to a questionnaire. The items are comprised by words' usages which are counted by percentages and scored by rating. The data collection was done from May 10 to 20 2019, in Pusan Korea

Participant

Participants in this study are adult above 20 years old. They are distributed as male and female, and religious and unreligious, shown as Table 1, and sampled and asked for credit requirement at Kyungsung University. All are protected from any kind of mental and bodily dangers by Gyeongsang National University Human Subject Protection.

Table1. *Participants' gender and religious status*

		Gender		Total
		Female	Male	
Religion NY	Non	18	36	54
	Religion	15	18	33
Total		33	54	87

Procedural

This study constructed a questionnaire of Quasi-experiment, as an analysis of word usages. At the introduction part, the purposes of this study were described as "This study attempts to analyze how words related to souls are used in cases of what they means" and the protection of human right which is regarded in this experiment was announced as "You can reject responding to this questionnaire partially or wholly, if you are uncomfortable. Your responses are collected anonymously and pooled in analysis for statistics, only used for research purposes". Following the introduction, the subject's socio-economic items were questioned, as genital, age, job, and religion. At the main part, the items consisted of words related to souls, for which were asked frequency whether the words are used in the daily cases which were given, and to which were rated (7 scales) on the participant's attitudes of how they think, feel and act as BEC proposed by Lee and his colleges.

The items are explicit while in the following 'Result and Discussion' each is analyzed. Two experimenters as named in the following 'Acknowledgement' were trained to conduct experiment. The questionnaire was assigned to group of participants. The experimenters had the subjects to read introduction, and then asked subject's agreement to continue the experiment, exchanging questions and answers for the experimental purposes and procedural. Only the people who agreed to respond of the questionnaire progressed to the experiments with guidelines which requested the subject sincerity, and noticed that they could stop responding at any time if they didn't like to continue with any reasons. Until all responding was finished by a subject, an experimenter kept aside to check the processes of the experiment.

RESULT AND DISCUSSION

The results were described for each or conjunction of question items which were shown to participants. They are analyzed in statistics and graphed if necessary.

Words Related to Souls in the Eastern and Western Systems

Concerning to the Transcending World

This is to the item as "Which do you concern more to the real world or the transcending world?" The item was responded in 7 scale rating from only the real world rated as 1 to only the transcending world as 7, so rating high when a participant concerns more to the transcending world than to the real world. As shown in Figure 4, the religious participants' concern to the transcending world was higher than the unreligious ones tested as $F = 6.915$, $df = 1/85$, $MSe = 2.057$, $p = 0.010$.
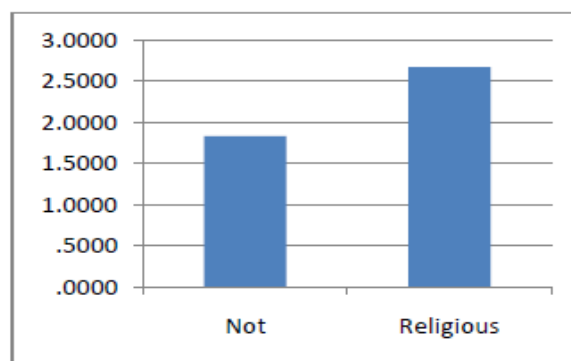
Figure4. *Concerning to the transcending world between not and religious people*

Distribution of BEC for the Transcending World

The item is conjunct of three questions as "How much do you recognize to the transcending world?" (C), "How much do you believe in the transcending world?" (E), and "How much do you behave for the transcending world" (B), requesting 7 scale rating. The profiles on BEC compared between not and religious people was differentiated tested in interaction as $F = 15.927$, $df = 2/170$, $MSe = 0.888$, $p = 000$, and shown as Figure 5.
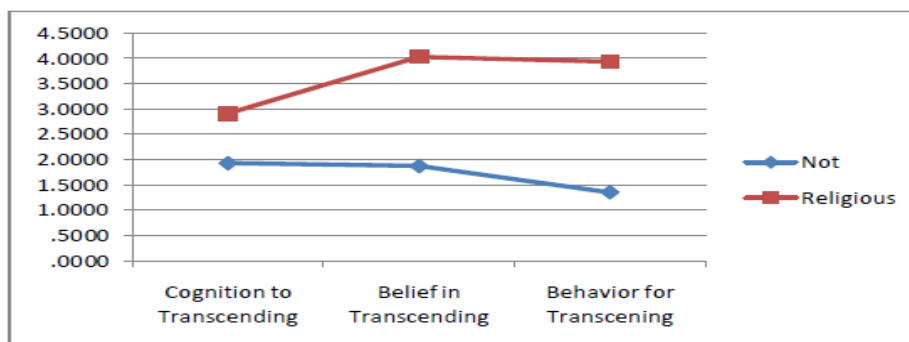

Figure5. *Distribution of BEC between not and religious people*

Inspecting Figure 5, the not religious people showed the behavior respecting for the transcending world not expressed so much as the cognition and belief which are mutually similar in activation level. However, the religious people showed that the belief in the transcending world was higher than the cognitional level, and the behavior for the transcending world was tied to the belief.

Souls Referred to the Transcending World

Depicted as figure 1, the words referred to the transcending world are 'Inward Soul', 'Outward Soul', and 'God-Spirit'. The related questions are the following. They are forced as a choice between two alternatives rivaled and calculated as frequency transferred to percentage.

At the 1st, "Which in temple do people call, spirit or god-spirit?" The frequency to 'God-Spirit' is absolute as 85%, and the religious people biased high to 'God-Spirit' as 88% tested as $X^2. = 6.162$, $df = 1$, $p = 0.009$.

At the 2nd, "Which for family blooded must people entail, outward-soul or inward-soul?" The frequency to 'Outward-soul' is higher as 67% than 'Inward-soul'

At the 3rd, "Which in horror must people hold outward-soul or inward-soul?" The frequency to 'Inward-Soul' is higher as 83% than 'Outward-Soul'

The above 2nd and 3rd frequency could be not independent because the god-spirit controls both of mind and body. So the correlated two items were required as the 4th and 5th.

At the 4th. "How much in 7 levels do people say that god-spirit control inward-soul?" The score rated by religious people was positive as 5.67 different from not religious people tested as $F = 57.839$, $df = 1/85$, $MSe = 0.720$, $p = 0.000$.

At the 5th. "How much in 7 levels do people say that god-spirit control outward-soul?" The score rated by religious people was positive as 5.81 different from not religious people tested as $F = 97.331$, $df = 1/85$, $MSe = 0.600$, $p = 0.000$.

The result of the 4th and 5th suggests in convergence with the 2nd and 3rd that 'God-Spirit' control both of 'Inward-Soul' and 'Outward-Soul' However, the trend is special for religious people, also convergent with the result as the above 3-1 which showed that the transcending world is concerned highly by the religious people. Concluded, for souls in the transcending world, 'God-Spirit' is a controller subsiding 'Inward-soul' and 'Outward-soul'

To contrast the controller in the transcending to real world, a question "Which controls inward-soul and outward-soul after death spirit or god-spirit?" The frequency to 'God-Spirit' is 71%, and the religious people biased high to 'God-spirit' as 88% tested as $X^2. = 7.167$, $df = 1$, $p = 0.007$. This suggests in convergence of the above that the controller soul in the transcending world is 'God-Spirit'

Souls Referred to the Real World

Depicted as figure 2, the words referred to the real world are 'Mind', 'Body', and 'Spirit' the related questions are the following. They are forced as a choice between two alternatives rivaled and calculated as frequency transferred to percentage.

At the 1st, "Which controls job labor, spirit or god-spirit?" The frequency to 'Spirit' is absolute as 100%.

At the 2nd, "Which for attention does spirit control your mind or your body?" The frequency to "Mind" is higher as 66% than 'Body'

At the 3rd, "Which for health does spirit control mind or body?" The frequency to 'Body' is higher as 70% than 'Mind'

The above 2nd and 3rd frequency could be not independent because the mind controls both of mind and body. So the correlated two items were required as the 4th and 5th.

At the 4th. "How much in 7 levels do people say that spirit control mind?" The rating score was positive as 5.34 not different between and agreed by not and religious people.

At the 5th. "How much in 7 levels do people say that spirit control body?" The rating score was positive as 5.45 not different between and agreed by not and religious people.

The result of the 4th and 5th suggests in convergence with the 2nd and 3rd that 'Spirit' control both of 'Mind' and 'Body'. Concluded, for souls in the real world, 'Spirit' is a controller subsiding 'Mind' and 'Body'

To contrast the controller in the real to transcending world, a question "Which controls mind and body in daily life, spirit or god-spirit?" The frequency to 'Spirit' is absolute as 87%. This suggests in convergence of the above that the controller soul in the real world is 'Spirit'.

The Diagram of Souls with Empirical Parameters

Generally concluded, souls in the transcending and real world could be completed with the above empirical parameters. So, the figure 3 was filled with parameters to draw Figure 6. Conspicuously, the parameters for the transcending world were more positive to depict the diagram for the religious people than the not religious ones.

In Figure 6, for the above part of the transcending world 'God-Spirit' has parameter as 78% summed by 85% (god-spirit called at temple) and 71% (god-spirit controlling inward-soul and outward-soul). For 'Inward-Soul' it amounts to 83% (inward soul checked at horror) and for 'Outward-Soul' to 67% (outward-soul blooded from family).

For the below part of the real world, 'Spirit' has parameter as 94% summed by 100% (spirit controlling job) 87% (spirit controlling mind and body in daily life). For 'Mind' it amounts to 66% (spirit controlling mind for attention) and for 'Body' to 70% (spirit controlling body for health).
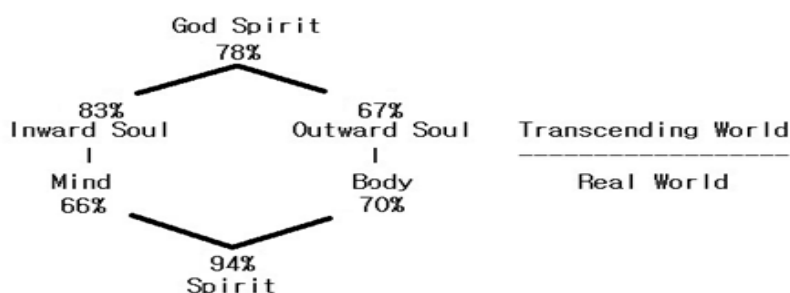
Figure6. *Souls in the transcending and real world with parameters*

CONCLUSION AND SUGGESTION

The souls in the transcending and real worlds are realized by the analysis of words related. The concepts have been not regarded as scientific but only mythic. However, while the words related to souls are used in daily living, they should be evaluated as pragmatic values. The transcending souls shown as the above analysis remain to be required in religious life which should be regarded as humanity. The souls in the real worlds are finely real in their authenticity also shown as the above analysis.

As discussed by philosophers and analyzed by this study, souls construes as tripartite in the transcending and real world of the Eastern and Western systems, while it remains to confer on the varieties of tripartite. As one of Western versions so famous to the world Christian prerequisites a tripartite as 'Fater' (Father) 'Filius' (Son), and 'Spiritus Santus' (Holly Spirit), which is commented to follow Plotinus' revising as the three converge to an unique God (Grudem, 1994).

One of Eastern versions found in a religion modeled from Daoism has the three gods as '玉清' (the original god), '上清' (a god to preside religion), and '太清' (a god to govern ethics) (道教全球資訊網. 2009 [37]; 陳國符 [38], 1949), the three of which are hierarchical of the heavenly existences. So, it is commented that tripartite is the archi-structure of mythical and religious culture which is common both in the Eastern and Western Worlds. However, another archetype is duality as 'male-female, mind-body, and so called 'Raw-Cooked' with which Claudia Levi-Strauss (1829-1902) interpreted mythic and culture of worldwide (Levi-Strauss, 1994 [24]). In comparison of tripartite and duality, the latter is dichotic to make two entities rivaled, but the former passes through dichotic making the two harmonious, requiring the third entity to mediate the gap between the two. The processes are analogous to that the 3rd entity as F.W. Schelling's 'consciousness Self' and Y. Lee's Gih mediates interaction of mind and body. Thus, it is evaluated that tripartite may substitute dichotomy in interpretation of the worldwide cultures.

So are refined of the conclusions and suggestions

- Words related to souls have tripartite structure realized by words analysis
- The souls could be understood and used not only in the transcending but also real world
- The diagram of souls is commonality of cultures between the Eastern and Western systems
- Tripartite is an archi-structure, considering comparison of the worldwide cultures

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