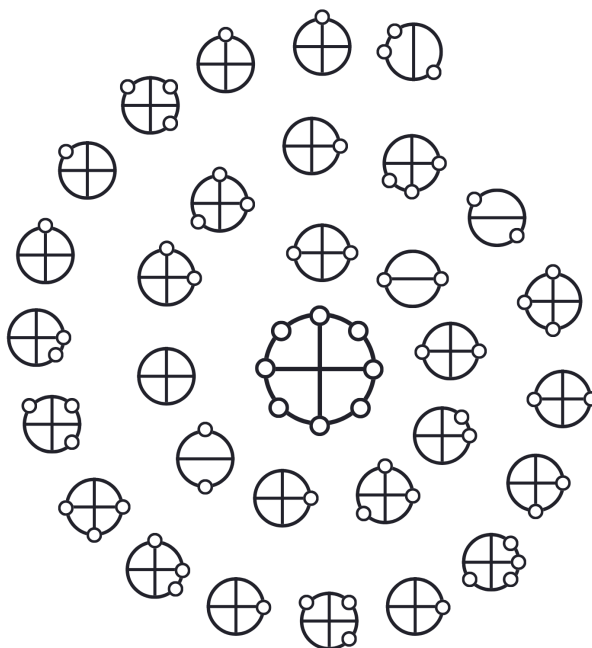


KATAKAMUNA VERSE ANALYSIS · VOL. 11

The Structure of Life: A Structural Reading of Katakamuna Verse 11 Through the Lens of Similarity

An Interpretive Account of Human Life as Analogous Structure
within the ISR/VPR Framework

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IHA FUTOYA NE IKI TSUCHI NO WA
KATA KAMUNA AMA NO HITO TAMA
KAMI SAKI SATORI NINA TAMA
NO WAKE TSUMI IKI KOTO MARI NO WAKE YO MI

Acoustic Protocol (Romanized)

Ee-Hah · Foo-Toh-Yah · Neh · Ee-Kee · Tsoo-Chee · Noh · Wah
Kah-Tah · Kah-Moo-Nah · Ah-Mah · Noh · Hee-Toh · Tah-Mah
Kah-Mee · Sah-Kee · Sah-Toh-Ree · Nee-Nah · Tah-Mah

Noh · Wah-Keh · Tsoo-Mee · Ee-Kee · Koh-Toh · Mah-Ree · Noh · Wah-Keh · Yoh-Mee

ABSTRACT

Katakamuna Verse 11 is read here as a structural account of life: the same root mechanism described in KV-01 through KV-10 as the generative structure of the cosmos is proposed to appear, as an analogous structure, in the living body and in human existence. The first half of the Verse (I HA · FU TO YA · NE · I KI · TSU CHI · NO · WA) describes the latent mechanism of life and the constitution of the body. The central term KA TA KA MU NA names these as the action of the source. The second half (A MA NO HI TO TA MA onward) describes the individual human being as a presence within the VPR, the conditions of sustained life, and the recognition of the mechanism through which life operates. The Verse closes with YO MI — to read, to perceive, to know. This reading is a structural interpretive attempt, applying the principle of similarity to the Katakamuna sonic elements. It contains propositions that require further support from subsequent Verses.

Index Terms — Katakamuna, Life, Human Body, Similarity, ISR/VPR Framework, SA, Satori, YO MI, Structural Reading.

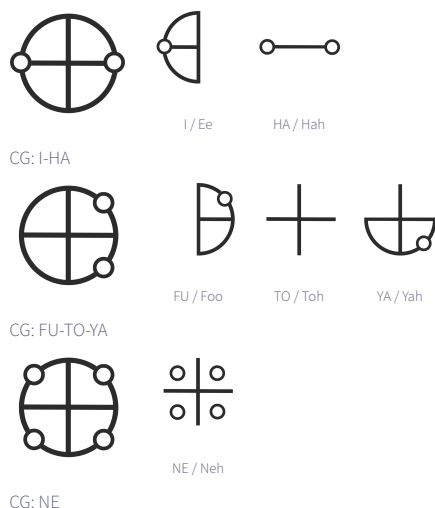
INTRODUCTION: FROM COSMOS TO LIFE

KV-01 through KV-10 described the generative structure of the cosmos: from the root force KA through the ISR/VPR interface, the formation of matter, the emergence of phenomena, and the structural triad A ME · TSU CHI · NE. KV-10 closed with HA SHI MA RI — the beginning as a continuous structural process.

KV-11 opens a new question: within that same structure, how is the living body — the human being — positioned?

The reading offered here proposes that Verse 11 addresses this question through the principle of structural similarity (sōji): the same root mechanism that generates the cosmos generates life. This is a structural interpretive reading. It is not a claim that Katakamuna was composed with modern biological knowledge. It is a claim that the sonic elements, read through their geometrical structure and the meanings preserved in modern Japanese, yield a coherent account of life that corresponds to observable biological facts.

PHASE 1: I HA FU TO YA NE — THE LATENT MECHANISM OF LIFE



2.1 I HA — The Bipolar Structure of Life

Through the progression of numerals HI · FU · MI · YO · I, the fifth numeral I marks the state in which positive and negative, yin and yang, have arisen. The character HA places small circles at the ISR-side position (HI) and the VPR-side position (I): two poles spreading into the field.

I HA: the bipolar structure of life — the state in which opposing poles have differentiated and spread into the field. A nominal concept: the structural precondition of life itself.

Structural similarities: DNA double helix (two opposing strands held by base-pair integration); cell membrane (hydrophilic/hydrophobic bipolar structure); excitatory/inhibitory synaptic balance; cardiac systole and diastole; cellular Na⁺/K⁺ electrical potential.

2.2 FU TO YA — Counter-Generation to Stability

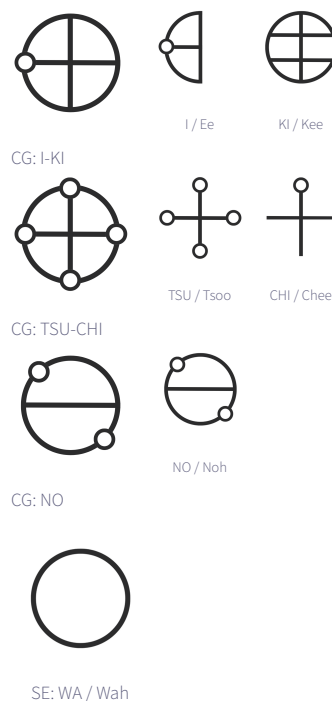
FU TO YA: from the integration (FU) of the opposing poles of I HA, counter-generation arises and arrives at a completed form (TO), advancing toward its extreme, saturation, and stability (YA).

2.3 NE — The Root Mechanism of Life

NE (established in KV-10): the foundational environment and condition. The geometrical character places small circles at the even-numeral positions (2, 4, 6, 8) — environment, condition, context. Here, as the result of I HA and FU TO YA, NE names the root environment and background mechanism of life itself.

I HA · FU TO YA · NE together: the latent background mechanism of life — the structural ground from which the living body arises.

PHASE 2: I KI TSU CHI NO WA — THE CONSTITUTION OF THE BODY



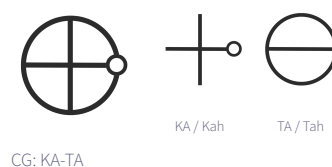
I KI: the arising (KI) of the life force (I). Preserved in the modern Japanese iki (い): to live; and iki (い): breath — the most fundamental bipolar rhythm of life, the continuous alternation of inhalation and exhalation that the I HA mechanism sustains.

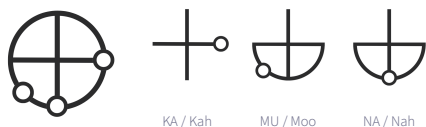
TSU CHI: the character TSU places small circles at the odd-numeral positions (1, 3, 5, 7) — all particle-like in nature. TSU names individual, discrete, particle-like entities at any scale: elementary particles at the quantum scale; cells and organs in living systems; stars and planets at the cosmic scale. In the context of Verse 11, TSU CHI reads as individual cells and organs persisting (CHI) — operating continuously without conscious direction.

WA: integration, harmony, circle. The unified whole.

I KI · TSU CHI · NO · WA: the life force arises; individual cells and organs persist; their harmonious integration constitutes the body.

KA TA KA MU NA — THE SOURCE OF ALL

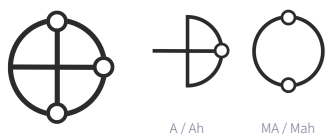




CG: KA-MU-NA

The central term of Verse 11. As established across KV-01 through KV-10, KA TA KA MU NA names the source and governing action of all that has been described. Here, it names the living body — I KI · TSU CHI · NO · WA — as the action of the same source that generates the cosmos.

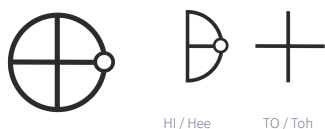
PHASE 3: A MA NO HI TO TA MA — THE INDIVIDUAL HUMAN IN THE VPR



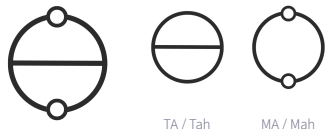
CG: A-MA



CG: NO



CG: HI-TO



CG: TA-MA

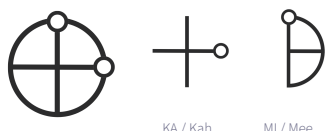
A MA: the name of the VPR — the visible, measurable realm of phenomena. Preserved in the modern Japanese ama (あま): the sky, the vast expanse. Paired with KA MU (ISR): A MA is the VPR as KA MU is the ISR.

HI TO: Numeral 1 (HI) that has integrated (TO) — the one that has become a unified, independent individual. The modern Japanese hito (ひと): person, human being.

TA MA: that which MA (field, spacetime) has established as an independent phenomenon (TA). Every phenomenon is a TA MA — a field that has taken on independent, bounded existence. In this context: the individual human being as a bounded, independent presence within the VPR.

A MA NO HI TO TA MA: the individual human being — one unified presence (HI TO) that has taken on independent existence (TA MA) within the VPR (A MA).

PHASE 4: KA MI SA KI SA TO RI — THE RECOGNITION OF THE SOURCE



CG: KA-MI



CG: SA-KI



CG: SA-TO-RI

KA MI: the root force (KA) manifested as realised form (MI). The manifestation of the source in the VPR.

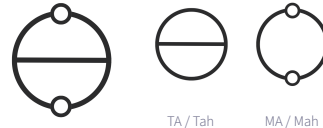
SA KI: from the difference (SA) within KA MI, KI — arising, generation — occurs. The SA established in IVRP-04 as the initiating principle of the Mirror Vortex appears here in the context of life: it is through SA that the generative movement of life begins.

SA TO RI: the removal (TO RI) of difference (SA) — the process of resolution toward a stable state. This structural reading applies at two scales: physically, the removal of the asymmetry between matter and antimatter after the Big Bang produced the stable material world; in the context of living consciousness, the resolution of inner asymmetry produces clarity, awareness, awakening. Preserved in the modern Japanese satori (さatori): enlightenment, awakening. The Katakamuna reading shows that this word carries the same structural meaning at both scales simultaneously.

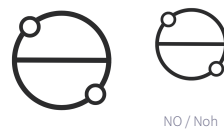
PHASE 5: NI NA TA MA NO WA KE TSU MI — THE CONDITIONS OF LIFE



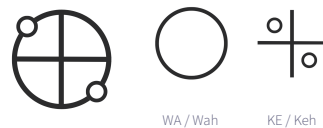
CG: NI-NA



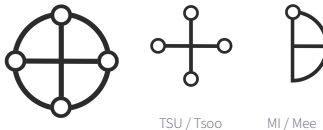
CG: TA-MA



CG: NO



CG: WA-KE



CG: TSU-MI

NI NA: NI (settling, becoming defined); NA (continuing, particularising — the same NA as in KA MU NA and A MA NA). NI NA: the state in which the conditions for sustained,

particularised existence are met.

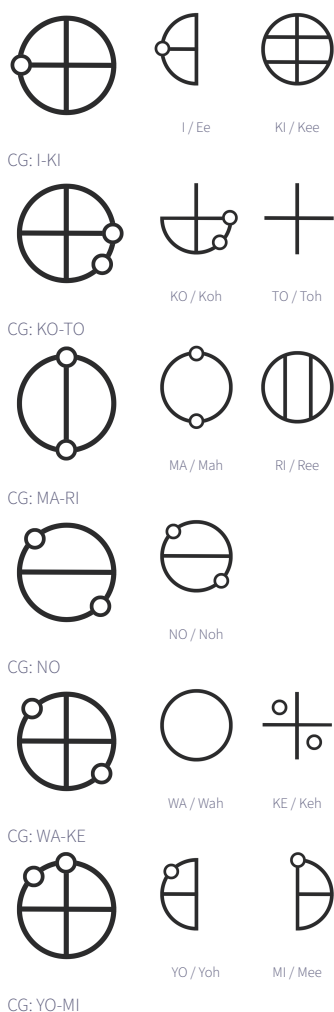
TA MA: the individual bounded presence (established above).

WA KE: that which has taken on KE (manifest form, transformation into appearance) as a unified whole (WA) — the mechanism and the reason.

TSU MI: individual, particle-like entities (TSU) that have taken on realised form (MI).

NI NA · TA MA · NO · WA KE · TSU MI: individual bounded presences in which the conditions of sustained existence are met — their cells and organs having taken on realised form as a unified whole. Each such presence is one human being.

PHASE 6: I KI KO TO MA RI NO WA KE YO MI — TO KNOW THE MECHANISM



I KI: life activity (established in Phase 2).

KO TO: the continuation of life activity. Preserved in the modern Japanese koto (ことう): an event, a matter, a continuing state of affairs.

MA RI: the field (MA) that has separated and become independent (RI) — a sphere, a ball (mari, 玉). The living body as an independent, bounded presence within spacetime.

WA KE: the mechanism, the reason (established in Phase 5).

YO MI: to read (YO), to perceive in realised form (MI). To know, to recognise, to be aware of. Preserved in the modern Japanese yomi (読み): reading, perception.

I KI · KO TO · MA RI · NO · WA KE · YO MI: to perceive and know the mechanism by which life activity continues within

the independent, bounded presence that is the living body.

STRUCTURAL OBSERVATIONS

- **From cosmos to life — structural similarity.** KV-01 through KV-10 described the generative structure of the cosmos. KV-11 proposes, through the principle of structural similarity, that the same root mechanism generates the living body and the human being. This proposition is consistent with the Katakamuna principle of sōji and with the structural account of A ME · TSU CHI · NE established in KV-10. It contains elements that require further support from subsequent Verses.
- **TSU across scales.** TSU names individual, particle-like entities at every scale. In KV-11, in the context of living systems, TSU CHI reads as individual cells and organs persisting in their functions. This is not a new meaning of TSU but the same structural meaning applied to a different scale.
- **SA in the context of life.** SA (the initiating difference, established in IVRP-04) appears in KV-11 as SA KI — the generative movement that arises from difference within KA MI. SA TO RI extends this: the removal of difference produces stability — at the physical scale (matter/antimatter) and at the scale of living consciousness (awakening).
- **YO MI as conclusion.** Verse 11 closes with YO MI — to perceive and know. Where KV-01 through KV-10 described the structure of the cosmos, KV-11 describes the structure of the living being within that cosmos and closes with a directive: perceive this mechanism. The Verse is not only a description but an invitation to awareness.
- **A MA and KA MU.** Verse 11 makes explicit what has been implicit: A MA names the VPR; KA MU names the ISR. This paired naming — present in the terms A MA NO HI TO TA MA and KA MU MI — confirms the structural symmetry of the ISR/VPR framework at the scale of human life.

CONCLUSION

Katakamuna Verse 11 proposes — through a structural reading of its sonic elements — that the same root mechanism described in KV-01 through KV-10 as the generative structure of the cosmos is present, as an analogous structure, in the living body and in human existence.

The latent mechanism of life (I HA · FU TO YA · NE), the constitution of the body (I KI · TSU CHI · NO · WA), the individual human being within the VPR (A MA NO HI TO TA MA), the conditions of sustained life (NI NA · TA MA · NO · WA KE · TSU MI), and the recognition of the mechanism (I KI · KO TO · MA RI · NO · WA KE · YO MI) — these are described through the same structural principles that govern the Verse analyses from KV-01 onward.

The Verse closes with YO MI: to read, to perceive, to know. The structure of life is not described for its own sake. It is described so that it may be known.

This reading is a structural interpretive attempt. It applies the principle of structural similarity to the Katakamuna sonic elements, proceeding from the geometrical structure of each character and the meanings preserved in modern Japanese. The propositions offered here — particularly the analogous reading of life as similar structure to the cosmos — require

further support from the Verses that follow.

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