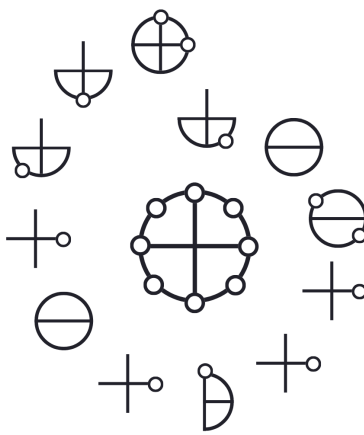


KATAKAMUNA VERSE ANALYSIS · VOL. 02

KAMI: The Root of All Individual Existence in the Phenomenal World

A Structural Reading of Katakamuna Verse 02

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YA TA NO KA KA MI KA TA KA MU NA KAMI

Acoustic Protocol (Romanized)

Yah-Tah-Noh-Kah-Kah-Mee Kah-Tah-Kah-Moo-Nah Kah-Mee

ABSTRACT

Katakamuna Verse 02 is the second of eighty songs. Where Verse 01 described the primordial resonance (HI BI KI) from which phenomena arise and the permanent connection between ISR and VPR (U TSU SHI MA TSU RU), Verse 02 builds on that foundation and describes the root of all individual existence in the phenomenal world — matter, life, stars, planets. In thirteen sonic elements, it states a structural principle of the same order as Verse 01. YA TA NO KA KA MI describes the process by which, at the saturation limit of the field, the root force overlaps with itself and the realised entity emerges in the VPR. KA TA KA MU NA reappears — not as declaration, as in Verse 01, but as the structural mechanism that connects ISR and VPR. And KAMI, written not as two sonic elements but as a single Compound Glyph (CG), names the result: the root of all individual phenomena. The modern Japanese kami (, above; , the divine) connects directly to this structural concept. The suggestion offered here is that the Katakamuna concept KAMI came first, and the Japanese vocabulary inherited it — not the reverse.

Index Terms — Katakamuna, KAMI, ISR/VPR Framework, YA TA NO KA, Compound Glyph, Structural Reading.

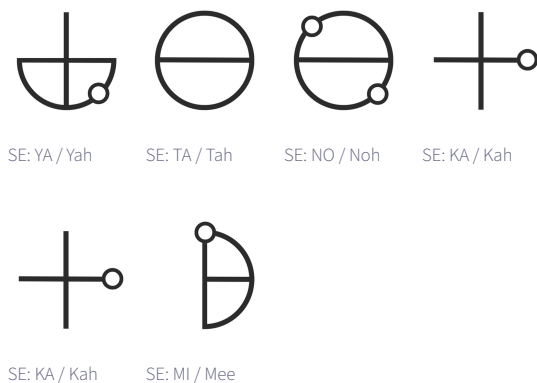
INTRODUCTION: THE SECOND SONG

Verse 01 established the foundational framework: the primordial resonance HI BI KI from which phenomena arise; the projection of the ISR into the VPR (U TSU SHI); and the permanent connection between the two realms (MA TSU RU). It closed with a declaration: what begins here is the Song of Katakamuna.

Verse 02 stands immediately after. For a reader encountering Katakamuna for the first time, still at the entrance to this structural account, Verse 02 poses the next question: what is the root of all individual existence in the phenomenal world — matter, life, stars, planets?

In thirteen sonic elements, it answers.

PHASE 1: YA TA NO KA KA MI THE FIELD, THE FORCE, AND THE REALISED ENTITY



YA: extreme, saturation, stability — the point at which the field has reached its limit and stabilised. A condition of completion rather than a moment of transition.

TA: arising as an independent presence in the VPR — the minimum unit that separates from the field and acquires individual existence.

NO: the connective particle — of, within. Locating what follows within the structural context established by YA TA.

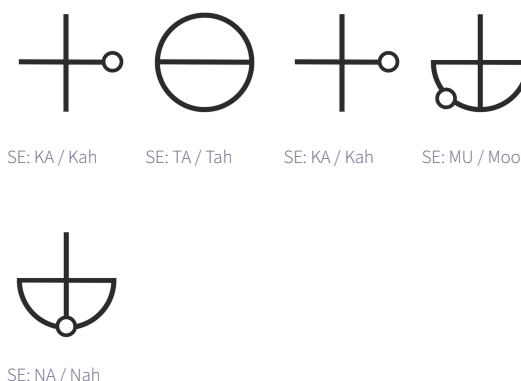
KA (first): the root force; the source energy emitted from the ISR.

KA (second): the same root force again. KA overlapping with KA — the self-interference of the root force. A standing pattern formed by the root force meeting itself.

MI: the realised entity; the substantive form that emerges from the interference of KA with KA and acquires specific presence in the VPR.

YA TA NO KA KA MI: at the saturation limit of the field (YA), that which arises as an individual presence in the VPR (TA NO), through the self-interference of the root force (KA KA), as a realised entity (MI). Matter, life, stars, planets — all individual existence in the VPR is read here as a single structural category: YA TA NO KA KA MI.

PHASE 2: KA TA KA MU NA THE CONNECTING MECHANISM



KA TA KA MU NA is the name of the Katakamuna system itself. In Verse 01, it appeared twice as declaration — the frame of the song. In Verse 02, it appears once, and differently: not as the name of the song, but as a structural description of the mechanism that connects ISR and VPR.

What connects the ISR to the VPR — what mediates the process by which the root force (KA KA) produces the realised entity (MI) — is KA TA KA MU NA. Not a material property, but the operative structural connection between the two realms.

PHASE 3: KAMI THE ROOT OF ALL INDIVIDUAL EXISTENCE



KAMI is not written as two sonic elements KA and MI placed in sequence. It is written as a single Compound Glyph (CG) — KA and MI integrated into one figure. This distinction is structural: KAMI as a CG carries a unified meaning that exceeds the sum of its components.

KAMI names the root of all individual existence in the VPR. Not a material property — not itself matter, life, or star — but that which acts as the source from which all individual phenomena in the VPR arise. The structural entity through which the ISR/VPR connection (KA TA KA MU NA) produces the realised forms (YA TA NO KA KA MI).

The modern Japanese kami (神): above, upstream, the higher source — directly connects. KAMI is what is at the source. That this structural concept was subsequently assigned the character (神) (the divine) is read here as a direction of inheritance: the Katakamuna concept came first; the Japanese vocabulary inherited it. This is offered as structural suggestion.

STRUCTURAL OBSERVATIONS

- **The second song and the first principle.** Verse 01 stated the foundational resonance and the permanent ISR/VPR connection. Verse 02 states the root of all individual existence in the VPR. Together, these two Verses establish the structural basis from which all subsequent readings proceed.

- **KA KA as self-interference.** The root force (KA) overlapping with itself to produce the realised entity (MI) corresponds structurally to the ISR acting self-referentially to project presence into the VPR — a direct extension of the U TSU SHI (projection) established in Verse 01.
- **KAMI as Compound Glyph.** The fact that KAMI is written as a single CG rather than two sequential sonic elements suggests a unified structural concept — the root of all individual phenomena — that is prior to and generative of the individual forms (matter, life, stars, planets) described in YA TA NO KA KA MI.
- **The direction of inheritance.** KAMI, as a structural concept of Katakamuna, is read here as the source from which the Japanese vocabulary for the divine derives — not the reverse. The same direction of inheritance is suggested in later Verses for WA TA TSU MI (the sea of elements, Verse 14) and HI KO / HI ME (VPR and ISR, Verse 14): Katakamuna first, Japanese vocabulary as inheritance.

CONCLUSION

Katakamuna Verse 02 describes the root of all individual existence in the phenomenal world.

At the saturation limit of the field, the root force overlaps with itself (YA TA NO KA KA MI). Through the connecting mechanism of KA TA KA MU NA, the realised entity emerges. And KAMI — written as a single Compound Glyph — names the structural root from which all individual phenomena in the VPR arise: matter, life, stars, planets.

If Verse 01 declared what the Song of Katakamuna is, Verse 02 shows what Katakamuna names as the root of all that exists in the visible world.

This reading is offered as structural suggestion to future investigators.

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