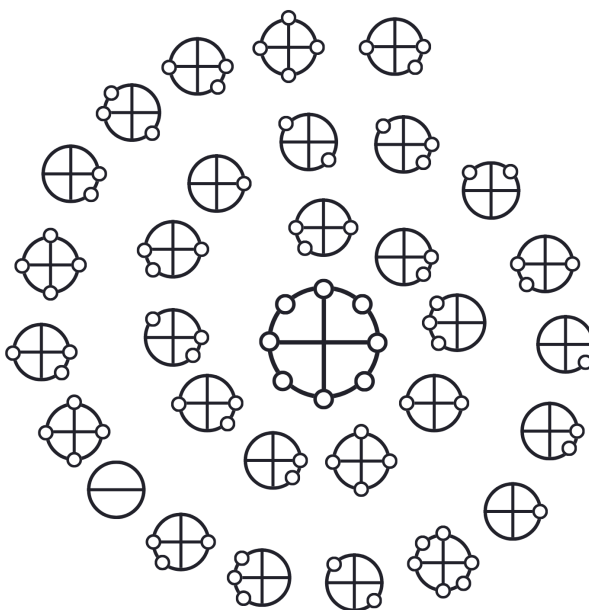


KATAKAMUNA VERSE ANALYSIS · VOL. 14

The Sea of Elements: The Early Universe and the Enduring Entanglement of ISR and VPR

A Structural Reading of Katakamuna Verse 14

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OHO KOTO OSHIWO IHA TSUCHI HIKO IHASU HIME
OHO TOHI WAKE AMENO FUKIWO
OHO YA HIKO KASA KETSU WAKENO OSHIWO
OHO WATA TSUMI HAYA AKITSU HIKO IMO HAYA AKITSU HIME

Acoustic Protocol (Romanized)

Oh-Hoh · Koh-Toh · Oh-Shee-Woh · Ee-Hah · Tsoo-Chee · Hee-Koh · Ee-Hah-Soo · Hee-Meh

Oh-Hoh · Toh-Hee · Wah-Keh · Ah-Meh-Noh · Foo-Kee-Woh

Oh-Hoh · Yah · Hee-Koh · Kah-Sah · Keh-Tsoo · Wah-Keh-Noh · Oh-Shee-Woh

Oh-Hoh · Wah-Tah · Tsoo-Mee · Hah-Yah · Ah-Kee-Tsoo · Hee-Koh · Ee-Moh · Hah-Yah · Ah-Kee-Tsoo · Hee-Meh

ABSTRACT

Katakamuna Verse 14 is read here as a structural account of the state that follows the formation of the atom (HA KO KU NI, Verse 13): the vast sea of elements — WA TA TSU MI — in which countless atoms gather and spread across the early universe, corresponding structurally to the hydrogen- and helium-dominant state of the post-Big-Bang cosmos. The Verse describes the atoms as tide (O SHI WO) and as rain falling through space (A ME NO FU KI WO), and names their vast gathering as WA TA TSU MI — the sea. HI KO (VPR, the visible realm) and HI ME (ISR, the source realm) are introduced as the structural pair of the ISR/VPR duality, using the archaic Japanese terms for masculine and feminine nature. The Verse closes with HA YA A KI TSU HI KO · I MO · HA YA A KI TSU HI ME: the VPR and ISR, fully realised and stable, are directly, intimately, and precisely entangled — at every scale, from the atom to the sea of elements. The structural suggestion: however large the scale of material organisation becomes, the ISR/VPR duality endures. This reading is a structural interpretive attempt, offered as suggestion to future investigators.

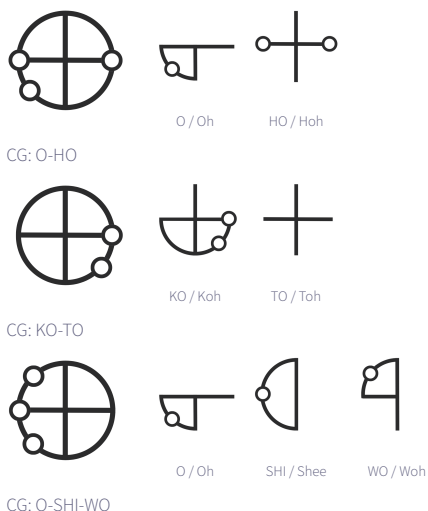
INTRODUCTION: FROM THE ATOM TO THE SEA OF ELEMENTS

KV-13 described the formation of the atom (HA KO KU NI) — the minimal unit of bounded, self-contained material structure — as the culmination of the process from the KU HI action through the generation of mass, wave-particle duality, the electron shell, and the persistence of matter in cosmic space. KV-14 extends this to the scale of the cosmos: countless atoms gather, spread, and form the vast sea of elements — WA TA TSU MI.

In modern cosmology, the period immediately following the Big Bang was dominated by hydrogen and helium — the simplest atomic structures — distributed across the expanding universe in enormous quantities. KV-14's structural reading corresponds to this state. The Verse names it as tide (O SHI WO), as rain falling through space (A ME), and as sea (WA TA TSU MI) — three metaphors from the natural world that describe, without the benefit of modern scientific knowledge, a state that is recognisable as the elemental sea of the early universe.

This reading also identifies HI KO (VPR) and HI ME (ISR) as named structural terms — the first explicit naming of the ISR/VPR pair in the Verse series using archaic Japanese terms for masculine and feminine nature, terms that were later inherited by the Japanese mythological tradition.

PHASE 1: O HO KO TO O SHI WO THE ATOM AS TIDE



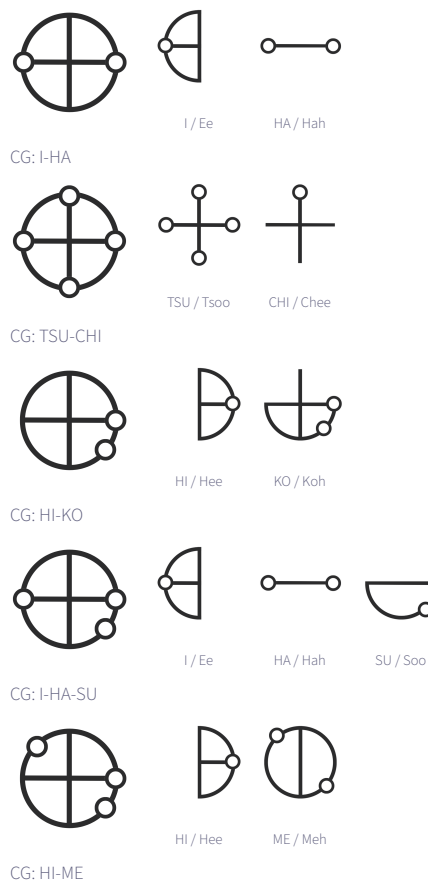
O HO: the six-directional environment of positive-negative affinity — the structural context established in KV-13.

KO TO: repeating (KO), integrated (TO). The atom (HA KO KU NI) repeating and integrating again and again.

O SHI WO: O — in the six-directional environment; SHI — shown, indicated; WO — bearing quadriphasic nature. The atoms that have been formed (HA KO KU NI, KV-13), repeating and integrating within the six-directional environment, shown as bearing quadriphasic nature — O SHI WO.

The modern Japanese shio (, tide) and the English tide carry the structural image precisely: a vast, rhythmic, repeating movement across a wide expanse — the atom-tide of the early cosmos.

PHASE 2: I HA TSU CHI HI KO I HA SU HI ME VPR AND ISR NAMED

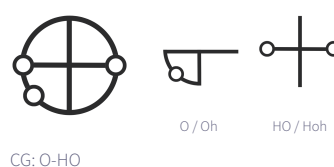


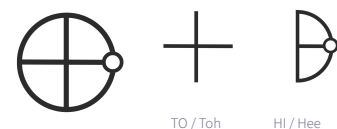
I HA · TSU CHI · HI KO: I (into the phenomenal world) HA (spreading out), TSU (individual particles) CHI (persisting) — HI KO (VPR). The VPR as the realm in which the bipolar structure (I HA) spreads out and individual particles persist (TSU CHI). HI KO: in archaic Japanese, the term for masculine nature — used here as the name of the VPR, the visible, phenomenal realm.

I HA SU · HI ME: I (into the phenomenal world) HA (spreading out) SU (proceeding, extending) — HI ME (ISR). The ISR as the source that spreads out and proceeds into the phenomenal world. HI ME: in archaic Japanese, the term for feminine nature — used here as the name of the ISR, the source realm.

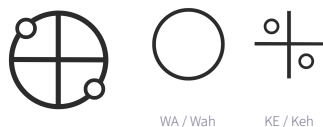
The structural pair HI KO (VPR) / HI ME (ISR) is the most explicit naming of the ISR/VPR duality in the Verse series. The use of archaic Japanese terms for masculine and feminine nature to name the two realms corresponds structurally to the later inheritance of these terms in the Japanese mythological tradition — where IZANAKI (the male deity) and IZANAMI (the female deity) together create the world. This reading proposes that the mythological pair inherited the Katakamuna structural pair, rather than the reverse. This is offered as structural suggestion.

PHASE 3: O HO TO HI WA KE DISTRIBUTED FROM THE ROOT





CG: TO-HI



CG: WA-KE

O HO: the balanced, six-directional environment of space-time.

TO HI: TO — ISR and VPR crossing and interfering; HI — Numeral 1, the root. From the crossing of ISR and VPR at the root numeral one.

WA KE: WA — that which has changed and evolved into spacetime; KE — distributed, given out. That which has evolved from the root crossing of ISR and VPR is distributed across the balanced six-directional environment of spacetime — the elements distributed across the early cosmos.

PHASE 4: A ME NO FU KI WO RAIN FALLING THROUGH SPACE



CG: A-ME-NO



CG: FU-KI-WO

A ME NO: A ME — the distributed particles falling through space like rain (A ME). The modern Japanese ame (, rain) and ame (, sky, heaven, VPR) both resonate: countless particles distributed through the vast expanse, falling like rain through space. NO — the connective particle: of.

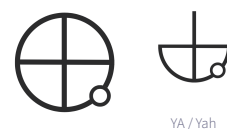
FU KI WO: FU (two, positive and negative) KI (arising, generating) WO (bearing quadriphasic nature). That which is positive-negative in nature, arising with quadriphasic character — blowing outward. The archaic Japanese fukiwo is not preserved in modern Japanese, but the sonic image — something blowing out, positive and negative, in all directions — is carried in the character of the elements themselves.

A ME NO FU KI WO: the rain-like fall of particles through space, positive-negative in nature, arising with quadriphasic character.

PHASE 5: O HO YA HI KO KA SA KE TSU WA KE NO O SHI WO



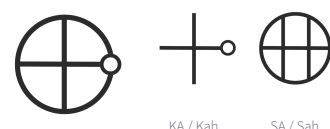
CG: O-HO



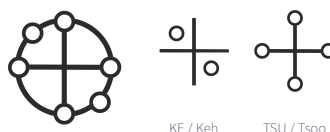
CG: YA



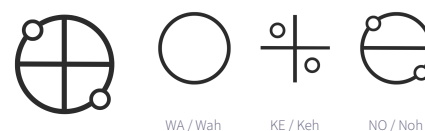
CG: HI-KO



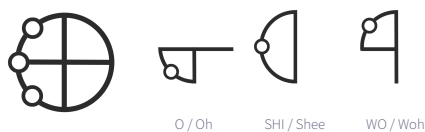
CG: KA-SA



CG: KE-TSU



CG: WA-KE-NO



CG: O-SHI-WO

O HO · YA · HI KO: in the six-directional world (O HO), saturated and stable (YA), within the VPR (HI KO).

KA SA: KA — the root force as operative cause; SA — the minute difference, the initiating asymmetry (established in IVRP-04). From the action of the root force through SA, materialisation arises. In the VPR, this materialisation necessarily appears as size, volume, extent — kasa (, bulk, volume). The SA principle established in IVRP-04 appears here as the structural cause of the material bulk of the atom.

KE TSU: KE (emerging, transforming into appearance) TSU (individual, particle-like entities) — each emerging as an individual, particle-like presence with bulk and volume.

WA KE NO · O SHI WO: distributed (WA KE NO), the tide of quadriphasic presences (O SHI WO) — the distributed tide of atoms bearing bulk, each emerging as an individual presence.

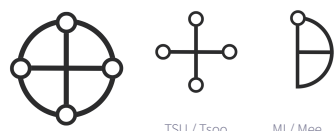
PHASE 6: O HO WATA TSU MI WATA TSU MI: THE SEA OF ELEMENTS



CG: O-HO



CG: WA-TA



CG: TSU-MI

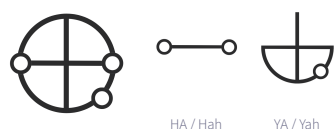
O HO: the six-directional environment of positive-negative affinity.

WA TA: WA (circle, integration, vast extension) TA (established as an independent phenomenon) — vast and boundless, established as a phenomenon in its own right.

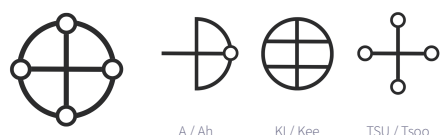
TSU MI: TSU (countless individual, particle-like entities) MI (as realised form) — countless individual particles appearing as realised form.

WA TA TSU MI: the vast, boundless state of countless particles appearing as realised form — the sea of elements. The modern Japanese wadatsumi (, the sea deity) inherits this term, carrying the image of the boundless sea into the Japanese mythological tradition. For those without modern scientific knowledge of the post-Big-Bang cosmos, the sea was the most intuitive metaphor for a state of vast, boundless, teeming presence: the hydrogen and helium of the early universe, swirling and spreading across the expanding cosmos.

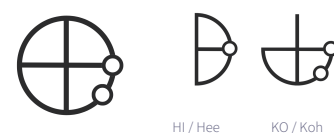
PHASE 7: HAYA A KI TSU HI KO I MO HAYA A KI TSU HI ME



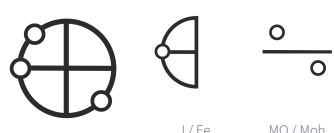
CG: HA-YA



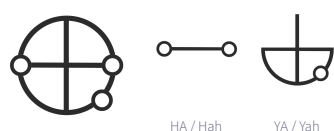
CG: A-KI-TSU



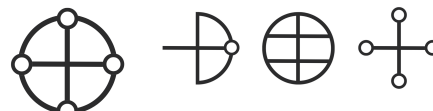
CG: HI-KO



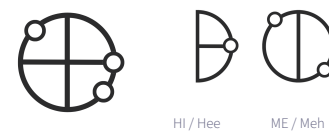
CG: I-MO



CG: HA-YA



CG: A-KI-TSU



CG: HI-ME

HA YA: the character HA places small circles at the positions of Numeral 1 and Numeral 5 on the VPR horizontal line — particles in the VPR in a state of saturation and stability (YA). HA YA: the saturated, stable particle-state of the VPR.

A KI TSU: A (clearly apparent, fully manifested) KI (having arisen) TSU (as individual, particle-like entities) — particles that have arisen as clearly apparent, fully recognised, individual presences. The archaic Japanese akitsu (, the ancient name of Japan — the realm of clearly apparent, recognised presences.

HI KO: VPR (established above).

I MO: directly, intimately, precisely entangled. In KV-13, I MO named the clinging action that confers mass (the KU HI action). Here, I MO deepens: the VPR (HI KO) and ISR (HI ME), each fully realised and stable (HA YA A KI TSU), are directly, intimately, and precisely entangled with each other — face and reverse, surface and source.

HA YA · A KI TSU · HI ME: ISR (HI ME), fully realised and stable (HA YA A KI TSU).

The closing statement of Verse 14: however vast the scale — from the atom to the sea of elements — the VPR and ISR remain directly, intimately, and precisely entangled. The visible and the invisible, the phenomenal and the source, are not separable at any scale.

STRUCTURAL OBSERVATIONS

- **From atom to sea: scale and structural similarity.** KV-13 described the atom (HA KO KU NI) as a unified, self-contained structure. KV-14 describes the gathering of countless atoms into the sea of elements (WA TA TSU MI). The same structural principles — the ISR/VPR duality, the quadriphasic nature, the positive-negative counter-generation — operate at both scales. This is a direct structural application of the principle of similarity across scales.
- **WA TA TSU MI and the early universe.** The vast, boundless gathering of individual particles (TSU MI) in the six-directional environment (O HO) corresponds structurally to the hydrogen- and helium-dominant state of the post-Big-Bang cosmos. The use of the sea as metaphor — in the absence of modern cosmological knowledge — suggests that the structural condition being described was recognised as vast, teeming, and boundless.
- **HI KO and HI ME as the ISR/VPR pair.** Verse 14 introduces the most explicit naming of the ISR/VPR duality in the Verse series: HI KO (VPR, masculine nature) and HI ME (ISR, feminine nature). These terms were later inherited by the Japanese mythological tradition as IZANAKI and IZANAMI. This reading proposes that the mythological pair

inherited the Katakamuna structural pair, not the reverse — that the words and the thought-images they carry were assigned to the mythology because they were already recognised as naming something fundamental. This is offered as structural suggestion.

- **I MO as deepening entanglement.** In KV-13, I MO named the clinging action of KU HI — the force that confers mass by adhering to particles. In KV-14, I MO deepens: the VPR and ISR, each fully realised and stable (HA YA A KI TSU), are directly, intimately, and precisely entangled. The same sonic element carries a deepening structural meaning across the two Verses.
- **The enduring ISR/VPR duality.** The closing phrase of Verse 14 — HA YA A KI TSU HI KO · I MO · HA YA A KI TSU HI ME — states that at the scale of the sea of elements, ISR and VPR remain directly entangled. This is the structural counterpart to the ISR's zero-distance property (IVRP-02): no scale of material organisation separates the visible realm from its source.

CONCLUSION

Katakamuna Verse 14 describes the state that follows the formation of the atom: the vast sea of elements — WA TA TSU MI — in which countless atoms gather and spread across the early cosmos, corresponding structurally to the hydrogen- and helium-dominant state of the post-Big-Bang universe.

The Verse names this state through three natural metaphors: tide (O SHI WO), rain falling through space (A ME NO FU KI WO), and sea (WA TA TSU MI). It explicitly names the ISR/VPR structural pair as HI KO (VPR) and HI ME (ISR) — archaic Japanese terms for masculine and feminine nature that were later inherited by the Japanese mythological tradition.

The Verse closes with the most important structural statement of this reading: however large the scale of material organisation becomes — from the atom to the sea of elements — the VPR (HI KO) and ISR (HI ME) remain directly, intimately, and precisely entangled. The endurance of the ISR/VPR duality at every scale is the structural conclusion of Verse 14 and the logical continuation of the zero-distance property of the ISR established in IVRP-02.

This reading is a structural interpretive attempt, offered as suggestion to future investigators.

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