

# INOCHI

The Book of Life

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**INOCHI, the Book of Life**

*a revised edition of "Kototama"*

by Masahilo Nakazono, Sensei

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## INTRODUCTION

The Kototama Principle was perfected many ages ago by our human ancestors. It is the principle of human life in its totality, which is the principle that governs the activity of the life of the universe. It is the law of the operation of human capacity, its derivation, manifestation and action. It is within the scope of human capability to create religion, philosophy, art, science, economics, politics, etc. Those manifestations of capacities and actions, from which all civilizations in their myriad aspects are created, follow the principle and law of Kototama. It is, therefore, the basic law or mirror of the Last Judgment. It is we human beings who must judge the rightness or wrongness, the good and bad, of those things we have created. Without our purification, we cannot make a last judgment.

Some five or six thousand years ago, the only true principle for human beings was hidden and civilization went its way in ignorance of it—until now. This book explains Kototama, in its order, but it is my third attempt. In the last two versions, "*Messiah's Return*" and "*Kototama*," I was not satisfied with the translation into English and this time, I am stating it somewhat differently.

For the salvation of all people—to get out of the hell-world of our own making, actual civilization—we must recapture this life principle and turn back again to our natural, original humanity. Salvation does not come from somewhere else. It is we who must save ourselves, but we need the mirror with which to do it. To start with, I shall give an outline of the principle here, for those who are reading about it for the first time.

The manifestation of human life, both body and spirit, is the activity of total human life in a priori universe: Human = Universe. Human life is the universe itself; this explanation of our life is the basic premise of the Kototama Principle. In ancient books, the explanation of the principle followed the order of dimensions, from a priori universe, to its manifestation as human life and capacity; my explanation follows the same order. The steps—we take in search of our deeper self—of who is I Am and being utterly certain of it, must follow this order. It is impossible to find the final truth if the order is mistaken.

Human life will and power, *I-WI*, act as eight motive vibrations; it is this action which later creates the human body. The eight motive vibrations synchronize with phenomena of a priori universe, catching the life rhythm as separate dimensions, grasping the universe as *U-A-O-E*, the four dimensions of mother sounds. The energy of a priori *U* dimension manifests as the life rhythm of a posteriori capacity and that life rhythm, as sound, is double-*U* or *WU*. It is the fundamental life rhythm of the capacities of our five physical senses. Similarly, a priori *A* dimension manifests as the sound *WA*; *WA* is the source rhythm of a posteriori capacity for spiritual action. *O* dimension becomes *WO*, the capacity for storage or memory, the intelligence and knowledge of the a posteriori being. *E* manifests as *WE*, the capacity for judgment.\*

Without the mirror of the Kototama Principle, it is almost impossible to recognize the four separate dimensions of self. We mix them up and act from desire, not knowing which desire, that is, from which dimension of self our desires arise. And we can never discover the existence of our substance, *I*, the energy that gives us these dimensions with their different capacities and desires. Human action becomes the activity of the absent self. We see our life as an existence separated from outside phenomenal existence. Without the recognition of *I*, we must automatically hold a relativistic point of view. With a posteriori capacity—*WU-WO-WA-WE* dimensions—universal phenomena are seen separately, as different realities. It really seems like that, but it is not yet the truth.

\*Pronunciation — U: ü as in "new"  
O: ō as in "oh"  
A: ä as in "ah"  
E: ě as in "way"  
I: ē as in "easy"

When we realize the final truth of human life and the universe as one, then civilization will reach perfection—and not before that. The truth is not its principle or theory. It is the law of the total activity of the life of the universe, moving and changing as a current—the law and rhythm of that activity itself. To realize it, we must throw everything out and enter this rhythm, experiencing it—like jumping into a river, rather than coolly observing it from shore.

The only way to grasp the truth—to get it—is to open the life-eye of our substance, *I-WI*. In the world of truth, the reader must understand that one true action is more prized than any amount of good knowledge. Do not struggle over the words of a book. Any explanation of the truth is never the same as the truth itself. Try to grasp the inner sense of this book, the underlying message that is its real meaning.



## Chapter 1

## NAKA-IMA

Naka-ima is the time and space which manifests the capacity of human life to act. It is translated as Here-Now, but the sounds of here-now are different, giving them a somewhat different meaning. This is where the Kototama practicant begins, standing here, before beginning his search of total phenomena. It is the time and space of a priori phenomenal universe, just manifesting as a priori human capacity. The truth cannot be grasped by any other means. To stand on Naka-ima seems simple, but it is not easy to do.

Sky, Heaven, mountains, rivers—they all exist because human capacity grasps and recognizes their existence, as they are. With our capacity, we create civilization—but Naka-ima is the action of a priori universal life manifesting as the a posteriori human being; it is the moment and space of that manifestation. Without stepping back to Naka-ima, to see again total phenomena, we cannot get to the truth. We must throw out everything we know first, becoming as a little child again, in complete ignorance, as Jesus said. In that state, our eyes see all phenomenal existence, color and form; our ears hear sounds—all our physical senses feel something but we cannot realize what it is. Knowing nothing, phenomena are experienced, as it were, for the first time.

This is the first dimension of the manifestation of human capacity. As Lao Tzu said, "No name is the beginning of the universe." Human capacity is just starting to manifest in Naka-ima. There is something else, but we do not know what. Innumerable things exist but we cannot separate them in order to recognize and judge them. The first dimension's rhythm itself, of the life manifestation, comes out through the mouth as a sound. It comes out naturally

as the sound of *U*. It is heard by the ear, and its vibration is sent directly to the brain, where it synchronizes with the brain's vibration. At that moment, we give that chaotic dimension's world a name: *U*. To name it is to grasp it, as it is. At the same time, we are recognizing the first manifestation of the universe.

In this state of no name, no form, no number, phenomena of the total a priori universe manifest with the name or word of *U*. "In the beginning was the Word" (John, Chapt. 1) refers to this word. With the name, *U*, the a priori universe comes into the world as a chaotic universe, which is recognized by a posteriori human capacity. Before that, there was nothing there. Coming into the world means manifesting as a posteriori, that is, human beings recognize it. Human capacity grasps the existence of all universal phenomena, clearly, one by one. It is all there in a priori universe, but its manifestation means coming into the a posteriori human world, grasped by human capacity. This action is within the sound, the name or word. That capacity is within the sound vibration synchronizing with the brain—it cannot manifest without it. "In the beginning was the Word, and the Word was with God, and the Word was God . . . All things were made by him." (John, Chap. 1). This sound, name or word does not come from our intellectual knowledge. Our life rhythm synchronizes with phenomenal life rhythm, modifying the brain rhythm and that brain rhythm itself comes out of the mouth as a sound; that is the Word of God. Words based on human intelligence are not the Word. They are Hiluko words which means they do not come from the life-will—the life-will has been lost. (This subject will be discussed further in a later chapter.) A priori universe becomes manifest by creating the body, giving it capacity and, with that capacity, it recognizes itself.

Ana is the source of the life rhythm of phenomena of the a priori universe; the universe is wholly occupied by this source rhythm. One by one, in an orderly way, Ana manifests as the vibration of the human brain, Mana, or Man, or Mani. When the wandering Hebrew tribes were given manna from Heaven, it was symbolized in the Bible as food. In Buddhism, it is called Mani jewels. It is the meaning of Futo-mani of the Kototama Principle. The vibration of Mana, the rhythm itself coming out as sound, is Kana, the Word of God. Spoken this way, Kana is heard by the ear and the sound is sent back to Mana. That sound rhythm, synchronizing with the brain rhythm, meshes perfectly, making them one.

The life-will synchronizes with the rhythm of Ana, manifesting the life rhythm of the brain, Mana. When Kana and Mana exactly mesh, that is the moment we grasp the truth. Grasping the truth means a priori universe manifests exactly, through the order of Ana-Mana-Kana, as human capacity. At that moment of grasping the perfect truth, the human being, without any question, from the bottom of himself, with full satisfaction and confidence, says, "Yes! Good!" This is the meaning of Genesis of "God saw all that he had made and indeed it was very good."

The a priori world is filled with Ana, the seventeen basic life rhythms. They naturally synchronize with each other, manifesting as brain waves, the sound rhythm of life, Mana. That brain vibration is the mind, the will or wish of God; that is, the pure, true mind of the human being. If Mana cannot be sounded as Kana, then a comparison cannot be made. Mana is there, but without making a comparison, we cannot judge our a posteriori actions, whether they are right or not. Without Kana, we cannot grasp the truth, we cannot be sure of our thoughts and actions; there is a separation between Kana and Ana-Mana.

Spiritual people search in this world, wandering around in Ana-Mana, creating religion, art and philosophy. The other way is to search the phenomenal world of the five physical senses, using our lower dimension of intelligence. This is experienced knowledge based on Hiluko language, communicating with words whose meaning was arbitrarily created by consensus. It produces the material-scientific civilization. Both ways of searching are blind. In neither case do they know the meaning of the words they use, the sounds they make. They do not know how to compare the spoken language with their own Mana, the brain's vibration. They have lost the right way to search the truth and cannot realize their own pure mind. They expend great energy, trying to satisfy their inner desires, from moment to moment, blindly.

Such activity, when based on a physical sense of reality, is bound to result in the material-scientific civilization. Spiritual searchers, not recognizing the Word, separating the world of Ana-Mana from self, naturally see that phenomenal world, changing from second to second, as God or psychic phenomena: Separated from self, they see God's world as a superior existence and the self seems small indeed, by comparison. There are many ways of spiritual practice—some quite difficult—to see more deeply into that world,

but to grasp the complete phenomenal world without Kana is forever impossible.

The a priori universe emerges as a posteriori human life in the order of Ana-Mana-Kana. The first manifestation is the chaotic dimension of *U*. From here, there is a continuous separation, in an orderly sequence, until all the fifty Kototama sounds manifest. These fifty sounds of Kana contain the life rhythm; that is the total capacity of the human being. Without human capacity, the manifestation of the universe is impossible and, conversely, if there is no activity of phenomena, there can be no manifestation of life. The activity of a priori universal phenomena in a posteriori, is human life capacity; it is the life activity of the total universe. That is why the universe is one, and I am the universe.

Thus far, I have given a general explanation of the theory. We shall study it now in order to see if it is true or not. The meaning and contents of each of the Kototama fifty sounds or the life or Word of God, must be grasped and made certain inside, by following this order and seeing the life contained within each sound. The sounds are held up as a mirror. Start practicing to call up your own inner Ana-Mana (everyone has it) as Kana. To make Kana sounds exactly, you must first stand in the void—nothing—as in Zen practice. Every second, the brain's vibration changes in response to feelings, memories, thoughts, etc., and this activity cannot be stopped. Let them go, without getting stuck on them; that is the meaning of standing in the void.

These thoughts and feelings are phenomena that separate you from yourself. If we try to stop them completely, it means we are trying to stop the activity of the brain. We would be either asleep or dead—it would be stopping the activity of life. Zen does not teach such a meaningless exercise—it does not ask us to die like that. The object of Zen exercise is to stand in a place that is separated from the phenomena of mental activities. We need to do so because, from the void, we see the brain's activities, one step removed from them, from a deeper place, seeing them as phenomena. Slowly, you will discover that the seer from behind the brain's activities controls those activities. The void of Zen is the same as the teaching of Jesus, to be as a little child.

Start practicing to stand in the void and say whatever comes out—not from your *O* dimension. At first, you do not have to know

what your sounds mean—just let them come out. When you can make these free sounds, the next step is to sound them out in a series of 5-7-5, seventeen sounds in all. When they come out smoothly, do thirty-one sounds as 5-7-5-7-7, and continue practicing seventeen and thirty-one sounds, over and over. This natural sound exercise, from the void, is a manifestation of our mental activity itself in Naka-ima. Compare each sound that comes out of the mouth this way and determine what order, with the chart of the Kototama fifty sounds (page 75). Put your sounds on tape because you cannot reflect on them the same time as you are doing them, and see what you have said. By comparing the sounds you made with the chart, you will know from what dimension your brain vibration manifested, from moment to moment, because you have the Kototama sounds as a mirror. You will understand intellectually, but it is not yet Kana. There is as yet no inner recognition; the truth has not yet been grasped.

Practicing\* natural sounds this way and continuing to compare them, you will slowly discover whether the source of the brain's vibration, coming out as sound, was a manifestation from experienced intelligence or if a priori life activity came out directly as brain rhythm. You will be able to see the difference yourself, and when you can see it clearly, you will begin to recognize your inner self. These instructions are an over-simplification, to be sure. It took me more than ten years of practice to arrive at that first step of realization. This can only be done in Naka-ima, here-now, and from no other place.

The *NA* of Naka-ima is the rhythm of the name, and *KA* means lighting up or manifesting; the rhythm manifests first. (*NAKA* is the reverse of *KANA* in which sound comes out first and then the rhythm of the name.) *I-MA* is *I*, the life will holding a dimension's space of action and *MA* is the space (not physical space) of the activity of *I*. To explain it another way, the rhythm of the activity of the life-will, *I*, directly becomes the brain rhythm and sound rhythm in a posteriori. It is the moment and space of the manifestation of a priori, the rhythm-action of *I*. Space and time in a posteriori is the rhythm of the brain.

Here-now, when translated into the basic Kototama sounds, is *HI-NA-U*. *HI* is the life-will of *I* opening or sparking; *A* is like a

\*See "Practicing Sounds" at end of book.

light expanding. The sounds of "Here" mean the rhythm of life-will is taking an expanding action. "Now" is *NA*, the sound-rhythm of the name or the Word, continuing to manifest as the body, *U*—as the physical five senses, including the brain's vibration. Here-now is the manifestation, permanent and continuous, of human physical life.

The past, or memory, exists only in our *O* dimension capacity manifesting in Naka-ima. The existence of the future is the capacity of *A* dimension—hope and imagination—that manifests in Naka-ima. The truth of the existence of yesterday and tomorrow is only the moment and place of Naka-ima. We must recognize this first, with complete certainty. The reality of what we think—when we believe, "I have it; it's there; I know it" exists only in Naka-ima, here-now. The truth can never exist separately from Naka-ima; without it, there is no true existence. We should not forget this. If we leave the place of Naka-ima, we can never grasp the truth; it is the first door.

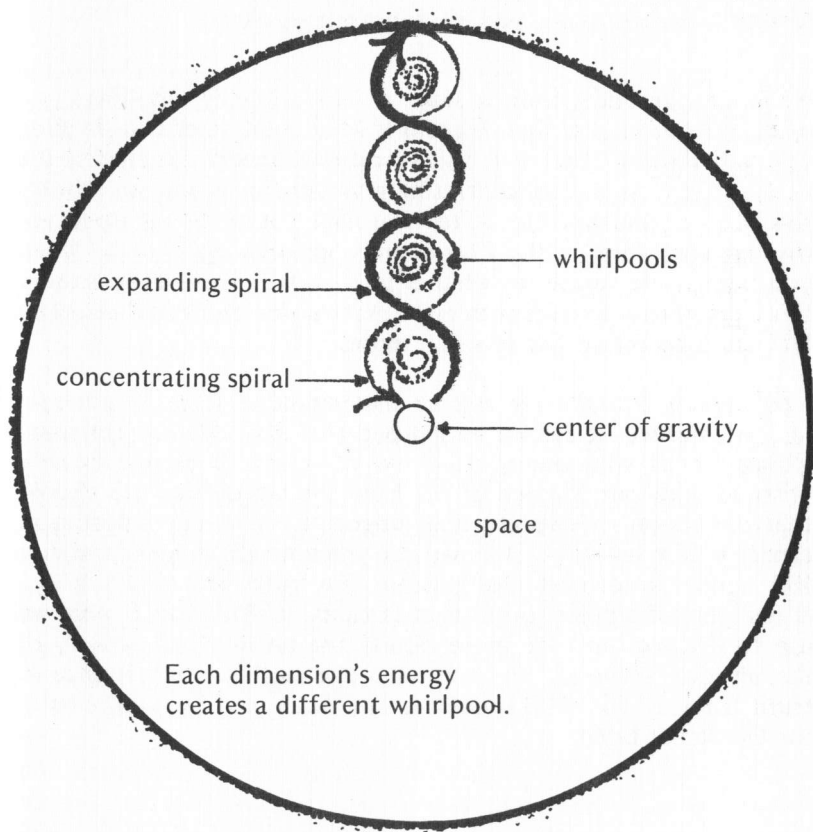
## Chapter 2

## U DIMENSION

As previously explained, the first manifestation of a priori universe, in Naka-ima—the first manifestation of the life rhythm as it is—when sounded out of the human mouth, is the sound of *U*. When we search the *U* vibration to find what is contained within it, we can see only the inner sense of *WU*. It is without light and chaotic. Nothing exists; there is no separate earth, self, others, etc. They are all mixed together, just existing in *U*. To talk about this dimension's world, without the *U* sound, becomes symbolic and, therefore, meaningless. Any explanation of the truth is meaningless, but it is necessary to begin with some intellectual understanding of it. Later, with each person's practice, try to grasp the real sense of it.

Science deals with those phenomena which are grasped by the five physical senses, the capacity of *U* dimension. It is the world of formed, limited phenomena, from the smallest particles to the largest heavenly bodies—solar systems, galaxies, etc. That which has no physical form cannot be caught by the scientific eye. How is that formed world created, each form existing in a certain time and space? The absolute void is something like the scientific theory of the black hole. The source of all formed existence is the power of gravity of the largest black hole in the center of the physical universe. Each form has its own center of gravity which differs in size and strength. It is the varying capacity of each gravity center which creates the different physical forms. The power of each gravity center is like a branch or estuary of the power of the central black hole, the one source of all physical existence. The gravity power of this absolute void acts throughout the space of the universe as a net or web, encompassing the universe in all directions.

The energy of phenomena, in all four dimensions, concentrates into the black hole. From this absolute void center of the universe, it also expands, spiraling in the opposite direction. These concentrating and expanding spirals meet all over the universe and their meeting creates countless "whirlpools" of energy. These whirlpools, by concentrating in one place, hold a certain time and space which then act independently of the central current. Each one has its own lesser center of gravity or concentration, attracting limited outside energy. This creates the space for physical form,



## ENERGY WHIRLPOLS



the phenomena of the material-scientific universe. All form has a concentrating center of gravity within it. This inner power is of the same nature for all formed things but each one having a different power. This is true, of course, for the human constitution as well. This concentrating action of a priori life energy—that rhythm—manifests directly through the human mouth as the sound of *U*.

Do not be misled by the scientific equivalents I use to explain this matter of *U* dimension. I am obliged to resort to the symbols of intellectual language and I shall do so often as an aid to the reader's understanding. What I grasped from my inner search is that *U* is *U*; that is the truth, and you must grasp it yourself.

When you practice, from a state of not knowing anything, you make the sound of *U* first. Searching what is inside of this rhythm, you will discover that it is this vibration's energy that forms the body; that *U* is the concentrating gravitational energy that holds this form of physical life. After you have completely grasped the rhythm contained in the fifty sounds, go back again to *U*. When you have made certain of what is in *U* sound, you will grasp that this a priori rhythm acts with eight motive vibrations that manifest *WU*, the a posteriori five physical senses.

You cannot actually see this or understand it from knowledge, i.e., intelligence—it cannot be grasped that way. We can get some glimmer of it with our spiritual eye of *A*, but to grasp it is only possible with our life eye of *IE*. I use the word "eye" to denote that dimension's viewpoint and judgment. From our a posteriori capacity of knowledge, *WO*, we can theoretically understand, but *WO* is not the capacity for grasping the truth. The scientific eye is one part of a posteriori human capacity: *U-WO*. This is what we use to discover and see more clearly the phenomenal activity of the physical universe. The scientific eye catches the existence of truth from outside. This is not the way Adam and Eve can re-enter the Garden of Eden.

### Chapter 3

### A-WA DIMENSION

From the void of a priori universe, the first manifestation as human capacity is the sound of *U*. The life activity of the rhythm of *U* is the first Mana. Mana is the name of the truth directly made manifest in a posteriori universe. That is why Mana is the activity of universal life itself.

The total a priori universe manifests as the world of *U* dimension first. The next moment, this dimension separates into two, as subject—the seer—and object—what is seen. This is a relativistic point of view since *U*, separating to two, is still within the one universe of *U*. From the subjective side—the seer—the rhythm that comes out through the human mouth, from Mana to Kana, is the sound of *A*. The objective side—what is seen—comes out as the sound of *WA*. Contained within the sound rhythm *A* is the expanding action of the life rhythm. This is later grasped as human spiritual capacity—the spiritual eye. At this moment of dimension and time, the manifestation cannot yet be grasped. It comes out as the sound of *A*, just lighting up the universe of *U* dimension, like a sunrise. With the light of *A*, the world of objective phenomena can make its appearance. That rhythm, at the time of its appearance, is the Mana of *WA*.

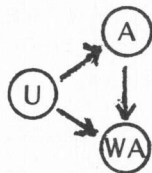
After completely grasping the fifty sound rhythms, you must search back again. You will see the expanding activity of *A* sound as the light of life—as Jesus said. As *A* expands, there is some kind of existence there which blocks the action of light at those points, preventing the light from continuing on its way of endless expansion. Without phenomena, nothing would be there to reflect back the light nor could phenomena manifest without light. We could

not realize the subjective self as *A*. We could not see what we were doing and would not know we were expanding as light without an object to cast our light upon.

When the four dimensions of a priori energy are concentrating, they act as a barrier to arrest the expanding energy of *A* dimension. These two directions of energy meet and synchronize, all over the universe. That moment and place of synchronization slows the speed of *A*'s expansion to a spark, changing it to a double vibration. The light of *A* looks at these points of synchronization and catches the changed vibration as the sound of *WA*. Or to put it differently, *A* expands and touches something which causes it to change direction, to bounce back upon itself. This reflecting back is a double sound that manifests as the Mana of *WA*.

This reality is a matter of the life activity of a priori dimension, of the manifestation from Ana to Mana. The human physical five senses have not as yet manifested to recognize the limited phenomenal world. This a priori life action is the source of our a posteriori daily life. Our daily activity is a secondary action of human capacity and should follow exactly the same law as a priori activity. Otherwise, it is impossible to perfect civilization.

Perfection means completion; a civilization that can fully satisfy both the spiritual and physical sides of life. The truth of the universe is the truth of human beings, manifesting in Naka-ima, in the order of:



*U* is the chaotic beginning and *A* is the light of life; *WA* is phenomena lit up by the light of *A*. Each dimension is an independent manifestation. Our ancestors gave them symbolic names as gods—the three gods of creation. In Shinto, *U* is called Ameno-minakanusi; *A* is Takami-musubi and *WA* is Kami-musubi. In Hinduism, it is Shiva, Brahma and Vishnu. In Christianity, it is Father, Son and Holy Ghost. In the *I Ching*, *U* is Tai Chi, *A* is Yang and *WA* is Yin. Lao Tzu said, "One creates two, two creates three, and three creates all," that is, *U* creates *A*, *A* creates *WA* and *U-A-WA* creates all universal phenomena. It is the law of universal creation; to create is to make manifest. Our a posteriori human life belongs to *WA*. It is a posteriori human life that grasps and recognizes all universal phenomena and the law of universal creation. These are all symbolic representations of the manifestation of a priori universe as a posteriori human capacity; they all allude to exactly the same truth. Without the Kototama Principle to mirror the truth, trying to find it from the symbol alone is a fruitless search as witness the history of the last few thousand years.

In the beginning, in the chaos of *U* dimension, there is an eruption of light, a bursting forth of the life of *A* which lights up phenomena, the world of *WA* dimension, the phenomena of the human spirit. The religious viewpoint, based on *U-A-WA* dimensions, believes that phenomena already exist before the light of *A*, and this light is thought of as a sunrise, lighting up the earth—where everything already is in existence before that. That is why they see the creation of all phenomena on earth as a miracle wrought by the hand of some unknown power, call it God, that controls and gives life. Religious belief is like that, standing on the viewpoint of *U-A-WA* dimensions. On the other hand, science searches God's phenomenal world in its material form, going deeper and deeper, larger to smaller, and cannot come to the end of it. They cannot accept the existence of God but they have no way of refuting it, either.

Standing on the view of *A* dimension—seeing I Am as *A*—and searching our own spiritual phenomenal world, *WA*, we see more and more phenomena appearing from our light of *A*. Comparing what we see with the mirror of the Kototama, we can re-study *A-WA* dimensions' world. Finally, we can grasp our own substance, the source of our life, which is being lit up as the subject, *A*. We can take one step further back and see our source be-

coming the light of *A*. All human beings are searching for this immortal source of themselves. Whether they know it or not, everyone is looking for the Bluebird.\*

*A* is surely the light of life and the main capacity for human activity, but the final truth cannot be grasped with *A* dimension alone. By following the order of our own manifestation, as shown in the sequence of chapters of this book, each person must grasp it inside and feel sure of it. Then you will understand why I say *A* is not enough with which to grasp the final truth. *A* is the self as the seer—the subject and the light of self—but seen by moonlight or starlight. Humanity today searches for the truth through material or spiritual ways in this nighttime light. The final truth cannot be seen at night; we can see it only in the light of the sun.

The spiritual phenomenal world of *WA* is the concentration of a priori life energy which creates and maintains our physical life. *A* watches phenomena, lighting them up so that spiritual phenomena can appear. *A* and *WA* do not act in a separate time and space. They are opposite activities of concentration and expansion within the same time and space, that harmonize and synchronize with each other. *A* is the expansion of a priori energy and *WA* is its concentration as a priori phenomena.

By searching inside and practicing with the Kototama Principle, slowly, we can see our inner life activity and grasp it exactly. It took me ten years, until I could see what is inside of my own life activity and feel sure of it. Today, we think, "I've got it—I've grasped it!" and tomorrow, we begin to doubt it and, upon further reflection, we see it was a mistake. One moment we confidently think we have the real thing and the next moment doubt creeps in and we feel anxious about it. This constantly repeats itself, a million times over. With suffering and confusion, we keep on going in this chaotic way, until we can say, as God did, "Good! Yes!". I am thinking about my own past experience, until I could finally say, "Good!" To get it, from the bottom of one's self, one is obliged to follow the order of the Kototama fifty sounds and see the real meaning of what is contained within each one. One by one, we must completely grasp each sound; otherwise, we can never be completely, unshakably, confident. The way of this searching, and coming to the final truth is not easy. Now I can

\*Old German folk tale.

understand. In the old books, our ancestors never wrote about this part of it. They only left us a very simple explanation: "Let there be light . . . to divide day from night . . . to divide light from darkness. God saw that it was good." (Genesis 1: 14, 18)

The activity of a priori energy, creating the universe and holding its form—manifesting human capacity, is the substance of the God of religion. If we return then, to the nothing, with the mind of a child—as it was explained in the religious books—we can arrive at our final inner judgment. We can grasp it and say, "Good!", as God did. It should be simple to judge and grasp whatever we see and feel, and to say, good. Actually, born in the dark, and growing up in a nighttime world, we of today's civilization cannot find it so simple to get—as I found from my own experience. From experienced knowledge, it is hard to get to the pure mind of a child again.

We are all, consciously or unconsciously, searching for the truth, that is, our own substance. All human desire is the light of *A* in Naka-ima. We must always stand in Naka-ima with this light or we cannot go ahead with our study of the Kototama Principle. The light of life guides our way for all of our affairs as human beings. To find the first manifestation—to feel the sense of *U* inside—is already the action of *A*. But to see if the *U* sound coming out of the mouth is the exact name of Kana—to judge this rhythm and say, good—cannot be done with *A* alone. We need another dimension's capacity to recognize it, which will be explained later.

To realize the self as Mana with the first manifestation of *U*, and to be sure it is that *U* sound rhythm, requires the action of all five dimensions. *A* dimension gives them light and watches all of these dimensions' inner activities. Without the light of *A*, you must remember, everything becomes confused, like searching in the dark; we could not put them in order for ourselves. It is only with the activity of *A* that there is a possibility of the manifestation of Naka-ima and *U* dimension. If there is no action of *A*, then from the beginning to the end, there is no recognition of the existence of self. If there is no self-recognition, universal phenomena cannot exist either.

Looking more deeply into our inner spiritual activity, we can separate it to five levels, just as our physical senses are separated

to seeing, hearing, tasting, touching, and smelling. A posteriori *A* dimension divides into emotion, imagination, intuition, inspiration and universal spirit, in that order. There are not any books that explain these different capacities of spiritual activity. I separated them this way for the time being as a way of explaining them. These five activities are all contained in *A*, the subjective action of the seer. Each level of activity appears as a different spiritual phenomena of *WA*. With regard to prophets, psychics, clairvoyants, etc., it would be interesting to study which level of *A* dimension these spiritual people are seeing from.

## Chapter 4

## O-WO DIMENSION

A priori universe continues to manifest in the space of human physical and spiritual life, in the order of *U-A-WA*, that is, it continues to change to the activity of a posteriori human capacity. The operation is permanent, continuing for as long as humanity exists. This manifested space is the source of human capacity and is the same for all human beings. It is the only place where equality can exist. The continuity of the manifestation of life, extending through the generations, is the Kana sound, *O*.

The action of life rhythm is a moment to moment series of manifestations rather than an unbroken line. It is analogous to sunlight—what appears to be one steady stream of light is actually a moment to moment sparking of each light particle within the ray of light. *U* rhythm continuing to manifest *WU* becomes the five physical sense capacity of a posteriori beings. *A* continuing to manifest *WA* becomes the action of a posteriori human spiritual capacity. *A* priori continuing to manifest a posteriori—that action of continuation between sparks—is *O*. The continuation of *O* becomes a posteriori capacity of memory and intelligence, *WO*. Between the action of *O-WO* dimension's manifestation there is created the capacity of memory and intelligence.

*A* priori manifests human life space as *U-A-WA* but it is only a momentary spark. If there is no continuity of this action, intelligence and memory cannot occur. Without *O-WO*, a posteriori human capacity could not catch the high speed sparking of *U-WU*'s action of physical sense capacity and *A-WA*'s action of spiritual capacity. It could not be grasped without the memory of it. Human beings would see the existence of universal phenomena as



something miraculous or as the act of a superior being—for the moment of one spark.

The physical sense capacity of *U-WU* and the spiritual capacity of *A-WA* are the contrasting life activities of concentration and expansion. The continuation of these activities is *O* which creates a posteriori human intelligence and memory capacity of *WO*. The activities of *U-WU* and *A-WA* and *O-WO* interrelate at the same time—there is no time and space—although they are separate and independent capacities and actions.

Ordinarily, we say, “I am” in an unconscious way: “I am; I think; I want;” etc. No one seriously reflects if the “I am” we refer to is from the *U* dimension sense, or if one is standing on *A* dimension, or if it is *O* dimension’s knowledge of self. Of course, each one is a part of I Am, but we have them all mixed up, not realizing that each is a completely separate and distinct dimension of I Am.

The activities of a priori *U-O-A* dimensions are parts of the source of each human being’s manifestation of a posteriori dimensions’ capacities. Each part of a priori life activity is the source of that a posteriori action. At the bottom of all human beings is this a priori activity which gives the same capacities, equally, to each person. That each person is quite different is due to the varying conditions of a posteriori life. There is a big difference of *WU-WO-WA* dimensions’ activities that modify the capacities of each individual life. It is these differing capacities of experienced intelligence that are the basis of individual and competing ideas of self, each one insisting on the rightness of his image.

This competition of separate and selfish ideas, on a larger scale, becomes the cause of fighting and war. By following the Kototama Principle, we can discover the different dimensions of our own manifestation and know the truth of each dimension’s activity. We could then see the different dimensions of each person’s a posteriori activity and from where such opposing views have evolved. By talking to one another and reflecting, we could see which dimension’s capacity is in action in each one of us. We could then understand why we have such different ideas. The reason for quarrels would disappear and, with the Kototama mirror, it would all become clear and we could see what is right.

On this earth, there are separate countries, each with borders to defend with appropriate rules and laws. Each nation, each group, continuously competes with the other—no one can cooperate. The reason lies in a posteriori human capacity of *WO* dimension lacking the truth of the Kototama mirror. "And the whole earth was one language and one speech" (Genesis, Chapt. 11: 1-6) The Tower of Babel is the symbolic name of the Kototama Principle. The word of this life principle was the source of knowledge of our ancient ancestors, and it was therefore possible for all the earth to be one people and have the same language. "Let us go down and there confound their language that they may not understand one another's speech . . . so the Lord scattered them abroad from thence upon the face of all the earth." (7-9) After losing the life principle of the truth, human beings separated into different groups, living apart in different areas of the earth. Each group developed its own culture and civilization. That was the beginning of this present epoch of the second civilization. From that day, the twelve tribes of the Hebrew nation became the chosen nation of God. They began the guidance of humanity toward the perfection of the scientific-material civilization. They are the sacrifice, the front-line soldiers, leading the way. Moses was the primary representative of this way and bore the greatest responsibility for the mission.

Since the loss of the Kototama life principle, human intelligence, *WO*, comes from *U-WU* dimension, the experience of our physical capacity's action, its memory and intelligence: *WU-WO*. It is also from the experience of *A-WA* dimensions' spiritual capacity, its memory and intelligence: *WA-WO*. As previously explained, a posteriori human capacities of *WU* and *WA* manifest differently, depending on individual conditions. *WU* and *WA* cause different experiences and memories of *WO*, and that is human intelligence. Without the Kototama mirror, using only *WO*, it is impossible to have complete understanding between human beings. Based on this kind of intelligence, we created culture and civilization, separating further and further from the truth. Everything exists in the truth but from *O* dimension, we separate from it, seeing only its parts. It is this sort of a posteriori intelligence that created separate societies, nations and groups.

It should be easy to understand what an unnatural existence this is but we still hold on to individual knowledge and ideas. As a consequence, we need to stockpile atomic bombs for national de-

fense. Atomic energy must be studied more seriously if it is to be used peacefully for the benefit of humanity. To convert so powerful an energy into weapons for killing human life is in diametric opposition to and challenges the law of God—the law of the truth. We know very well that if once these weapons are put to use, it must end with all of humanity being eradicated. In spite of this, we cannot stop producing them. That is the action of *WO* dimension's knowledge, human beings having lost the true life principle.

As I have said, all the dimensions of human capacity are a direct manifestation of the activity of total universal life. Originally, then, at the source of human capacity, all mankind is one and the same. People still think there is a difference—that there are superior and inferior beings. That feeling is also the reason for mistaken intelligence and inadequate knowledge. The leadership of society believe its capacity is superior to that of farmers living a more natural life—farmers, fishermen, and also primitive people. Given the same conditions and opportunities, they could be kings or else they would be given the same social status as kings. The source capacity of the human being is given equally to everyone.

We cannot separate superior from inferior based on color of skin. If in some part of the world, white is considered to be superior, that means it is based on individual *WO* dimension, memory and intelligence—from only the brief history of the recent past. In view of the truth, there is no reason for it. The sense of superior and inferior develops in the mind from the experiences and activities of a posteriori *WU* or *WA*, remembered in *WO* dimension. If we cannot realize from where and how our intelligence of *WO* arose, and how it operates, we cannot realize our inner truth. Without that realization, there is no possibility of freedom and equality in society.

We do not have the self and do not know what is right. We just study so many words from other people's *WO* dimensions. Their words are beautiful but meaningless because they do not have it from inside—they do not know. In their desire for self-expansion, they make bigger lies and bigger crimes—crimes against the self that cause a loss of inner hope that results in an inner tiredness and emptiness. Even an unconscious lie, out of ignorance of the truth, still creates the same inner condition. People cannot understand this. Exhausting themselves, they reach the end of their physical lives, completely burned out. The truth or the law of God

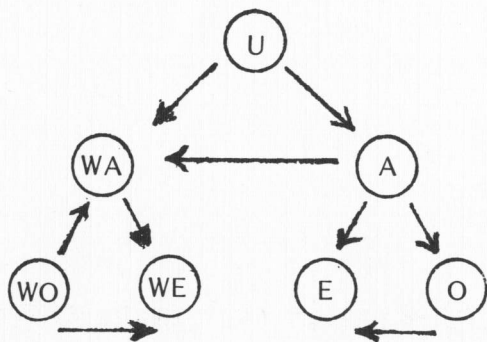
is the absolute law of our substance and its manifestation as the activity of life. It is also the supreme law of the activity of universal life. Without knowing this, or not caring about it, and going on with this civilization, is a suicide path for all people on earth.

A priori universal energy, its concentrating action of *U* and expanding action of *A*, and their continuation, *WO*—these three dimensions of mother sounds and their interrelationship—creates physical life and gives it its capacity. I have explained the theory thus far, but it is not yet the total capacity of the human being. The most important dimension has not been discussed yet. We must open our inner eye to that dimension and grasp it from the bottom of self; otherwise, we shall never understand our own substance and the meaning that is contained in the life principle.

## Chapter 5

## E-WE DIMENSION

The previous chapters dealt with a priori universe manifesting as human capacities: the beginning of *U* to *A-WA* (subject-object) and then *O*, the continuation, that is, *WA* and *WO*, in that order. Here, time and space is created, held in the physical body, in Naka-ima. This is followed by *E-WE*, the manifestation of the capacity for judgment:



AMATU IWASAKA order

Thus far, with *U-A-WA* and *O-WO*, the subject *A* is the seer and *O* continues to see the object, *WA*; *A* continues to look at phenomena: *WA-WO*. Up to this point, it is not clear why the mani-

festation occurs this way. Once we stand on *E-WE* dimension we see the objective phenomenal world—*WU-WA-WO-WE* dimensions—continuing to manifest in Naka-ima in the space of our own physical life. Objective manifestations are like images on a screen, in the space of our body. They are not out there someplace but here, in our physical space in Naka-ima. Phenomena change from second to second and these changes are perfectly grasped by the subjective side, the activity of *U-A-O-E* dimensions' capacities. Standing on *U-A-O*, we can only see the synchronization of the subjective self with the objective self—those activities occurring in the unlimited space and time of the universe. From *E* dimension, all that activity is seen as occurring within our physical space—here, and not out there.

From the view of *A-O* dimension, we see a priori universe manifesting the chaotic world of *U*, seen when its life is lit up by the light of *A*. With this expanding action of light, all a priori universal phenomena are grasped as human spiritual phenomena. Standing on our inner judgment capacity of *E-WE*—the mirror of the Kototama life principle—we can judge more clearly what is contained in the activity of *A* dimension's capacity: my own *A* dimension is in action and my *E* judges what it carries within it.

The light of life, *A*, continues to light up all of the dark, chaotic universe; one cannot see further than that expansion. At the end of that expansion capacity, it changes direction, turning back, and returns in the concentrating direction of activity. It returns to *U*, the center of the universe. The life rhythm activity of expansion and concentration continues permanently. Everywhere in the space of the universe, therefore, *A* meets its own returning direction of life energy; it meets and synchronizes with its returning rhythm. At that moment, in that place, *A* lights up as the seer—the subject. With this light, which lights up the phenomenal world of its own activity, it is grasped as the phenomenal world of *WA*.

My former teachers explained that *A*'s activity of expansion spirals from left to right and *WA* energy spirals from right to left. That is how *A-WA* continues its synchronization everywhere in the space of the universe. In the space where they meet, a whirlpool of energy develops whose time and space is limited; there are whirlpools everywhere. The activity of *A-WA* is permanent but the whirlpools generated are limited. They are all different and of

varying strengths and capacities. They become the center for the creation of all the limited physical and spiritual phenomena of the universe. They exist through the concentrating power, or power of gravity, of the action of *WA* being stronger than its complementary action of *A*. If *A* were stronger than *WA*, phenomena could not hold their form and would disappear.

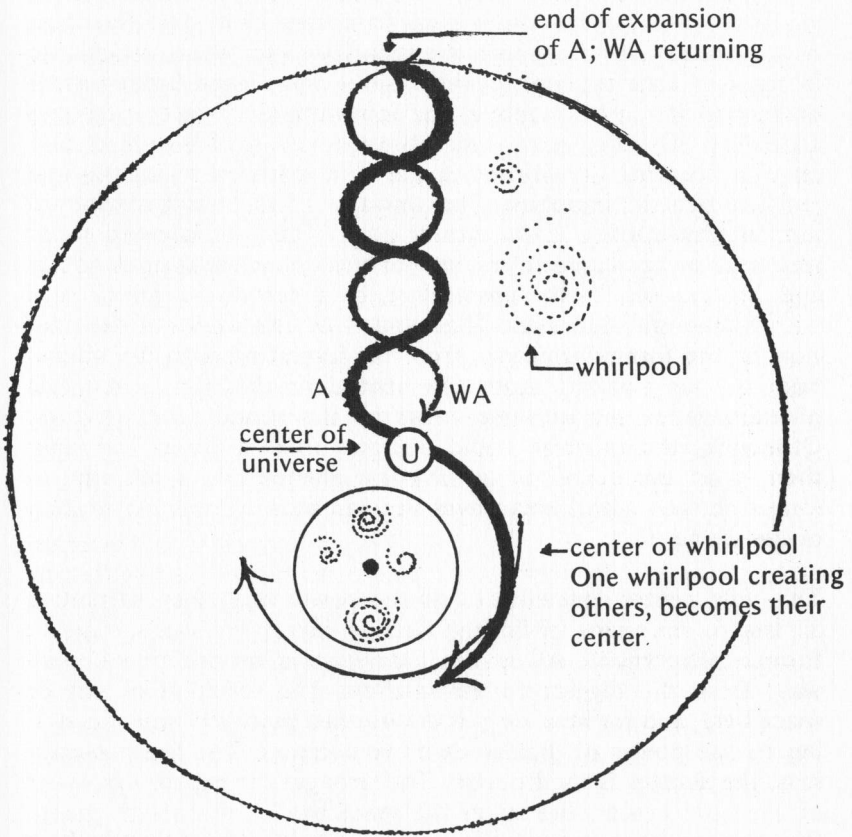
Let me add some further explanation of *E-WE*. *E* dimension is universal life which is the same life of human activity. In the first moment, when this universal life activity separates into two—when the source action manifests expansion and concentration—that separating nature of life activity is *E* dimension. This is a distinctly different action from that of the three dimensions of *U-A-O*. It is the fourth subjective action of human capacity. This separating nature of a priori manifests a posteriori judgment capacity, *WE*. Human capacity grasps and recognizes the physical and spiritual phenomenal worlds by separating them; if they are not separate, they cannot be recognized. The source of this capacity is *E-WE* dimensions' separating nature in a priori which comes out as our judging capacity.

The capacity of *U-WU* dimension can only grasp limited physical phenomena. *A-WA* can only see—it lights up the infinite a priori world, the unformed world of the spirit. To grasp and recognize both sides of phenomenal existence requires the activity of *E-WE* dimension. It acts at the same time when *U* and *A* are continued in *O*. The four dimensions of a priori universal action itself are a priori human capacity—*U-A-O-E*. They continue as a posteriori human capacity, as the subject of the total universe manifesting in *Naka-ima*. All of what is contained in the universe's activity is recognized by both sides of human capacity, the subject of the universe recognizing phenomena one by one.

The capacity of human life is created in order to see what is contained in our own action—for the universe to see its total activity. Human life is the eye of the universe itself.

As explained thus far, the manifestation of human capacity in *Naka-ima*, begins as *U* which separates into two: as *A*, expansion—the subject—and *WA*, concentration—the object—these two dimensions. *A-WA* are contained in *U*, the one chaotic totality. When *U* separates to the expansion of *A*, the energy remaining in the container is the opposing action of concentration. The existence

of concentrating energy is caught by the subjective *A*, as phenomena of *WA*. The expanding energy of *A* and the concentrating energy of *WA*, are constantly meeting and synchronizing with each other, everywhere in the universe. The action of both sides



**ACTION OF A-WA—forming energy whirlpools, creating the space for physical manifestation.**



of this energy is the space of the universe, and human physical life is precisely that same nature of space. This can be realized clearly only from *E-WE* dimension. A priori energy separating into two directions, of concentration and expansion, exists in the center of the universe, the space of the absolute void. The four dimensions of universal energy concentrate in that space, disappearing there—becoming void. From there, they separate again to four dimensions and expand.

The space of human life and the space of total universal energy, are of the same nature—there is only a difference in size. The space of the universe does not have the capacity to see what is contained in its own activity; that quality resides only in the limited space of human life. For example, the atmosphere of earth lacks the capability of seeing its own manifestation of, for instance, electricity. It requires the limited space of a machine to receive and register electric impulses. The universe's first manifestation of human physical life is the sound of *U*. The four dimensions of universal energy come to the end of their concentrating direction and become one in the absolute void—it can no longer be seen with human physical eyes. That void is *U*. The source of the creation of the formed universe, from the largest mass to the human body to the smallest atom—the central rhythm for all physical phenomena of the universe—must be the sound of *U* rhythm. Otherwise, the universe could not give them a form. The void, then, is at the center of all physical phenomena which can no longer be seen with human eyes but can be caught as the rhythm of the sound of *U*.

This void center concentrates, as the power of gravity, attracting all that is necessary of limited outside energy, in order to create formed phenomena. All material universe is formed in the same way, from the biggest to the smallest. The variation of size of space held, and for how long, is determined by this power—according to the power of gravity at its void center. The less powerful it is, the shorter is its life-span. The stronger the expansion power of the void center, the larger the space held. The outside energy that concentrates around the center, acts like the universal four dimensions' energies—like particles around a nucleus; they have already separated as different types of energies. These separate energies concentrate into the void, combining as one. They re-emerge, changed—creating a new type or different nature of energy, and continue in that way.

That activity of our inner life, caught as sound rhythms, is *U-E-O*. If we grasp the manifestation of only those three dimensions, however, we cannot understand who is I Am. We cannot recognize why the self is in action—for what object. We are bound to continue our daily activity only from moment to moment and place to place—following those desires of self. Of course desires are always being created inside of us, but we could not judge them—which ones are right and which ones are a mistake. It would be the same as a child's dimension or the egg state in the life of an insect. Human activity of *U-E-O* dimensions follow the physical five senses of *U*, trying to gather to itself all kinds of phenomena, using *WE* capacity to separate phenomena as it will. The experience of this activity is the knowledge of *O*, intelligence. That is the I Am of people operating with *U-E-O* dimensions. They have the judgment to know what method serves best to fulfill their desires. This judgment of *E* is based on the experience of their own activity of *U-E-O*. Their sole interest is to find the means for greatest satisfaction, justifying all kinds of actions for that end. The pursuit of these activities is their definition of freedom—to do as they like, unrestricted and undisturbed; for them, that is peace. This is the basic morality of the human being of *U-E-O* dimension; this is their idea of happiness.

Human capacity, following the order of these three dimensions, *U-E-O*, and acting with those desires, naturally results in the creation of this material-scientific civilization. Our ancestors were well aware of this—that it was the way of sacrifice and suicide of human life. This civilization is the third creation of a priori universe but, in this order, its life activity cannot be grasped. All the dimensions of a priori activity are our own capacity but acting with only *U-E-O*, we cannot apply them to daily life. We create a civilization based on only those three dimensions so it is bound to be imperfect. The principle of this way of civilization is Amatsu Kanagi and this kind of human activity is symbolized in religion as the Star God or god of violence—the devil; it is the god Susano of Japanese Shinto.

The physical five-sense desires of *U* have their source in the absolute void; it is the power of gravity in the center of the universe. The desire to collect or attract, therefore, is endless—it is never enough until all the universe is caught in our hand. It is impossible to ever completely satisfy this desire. It becomes the wish to control and subjugate others. All human beings on earth have the desire to

collect more and more territory and material but the space on earth is limited. The result is competition and fighting and destruction between human beings and between human beings and nature. The boundless desire of  $U$  dimension can never have enough to satisfy it. Earth has a limited space and quantity of material—only greed is limitless. To get what they want then, people need to have some strength superior to others. Speed is power so faster is better. Coal burns faster than wood, oil faster than coal, etc.; now we search other planets. It is all based on this desire, to have it all in our hand. Once we have acquired something—a name, position, power, property—we do not want to give it up. We need laws enforced by the power of the government to protect our hard-won acquisitions. One individual's power is limited so we have the idea to form a group or company. We use this greater group power to collect more, the gains being shared by each member.

Each individual or group needs its territory for the peaceful pursuit of its activities; we need a border to separate us from others. Once there is a border, it must be guarded—we need “self-defense” to protect what is ours. The earth's population increases every year and so does the competition for space. One group with an overpopulated territory tries to take some space away from another group's less-populated area. The technique of stealing from others—to rob from the rich—requires all kinds of very clever methods: religion, ideology, politics, economics, the military—they are all used for the same purpose.

The development of the machine expands the area of each person's activity. Coupled with an ever-increasing population, the individual share of space and material available is substantially reduced. In the very beginning, when people banded together to form groups and nations, and divided territories, they agreed to work together to develop their area. With human morality, they agreed to share everything fairly, according to individual ability and energy given. As time passed, this fair balance was slowly lost; it was morality that was lost mostly because it was based on the unlimited greed of  $U$ . The big get bigger and the small get smaller. The quantity and power of material becomes greater than the power of personal ability—it is not respected; only material power is respected. Slowly, the individual person develops an inner fear and dissatisfaction—a feeling of injustice. Many different and conflicting ideas are asserted, developing factions that are unable to

harmonize with others. They are without the right kind of leader, one who has the truth with which to guide these unstable people—the right principle that would satisfy their troubled minds. Inside the nation itself, human relationships break down more and more. People cannot trust each other; they can no longer work together—it is all individualism.

For some people, however, greedy to maintain status and power over territory, there is some benefit to be gained from the power of country, company or group. They must influence people's minds to join together and give maximum effort for the group goal. In this current of Amatu Kanagi civilization the human mind has no interest in perfectly cooperating with others for a mutual goal. It is naturally impossible for the human heart to feel this way and the uncooperating mind or group must be allowed to go its way. To induce cooperation, it is necessary to devise some very tricky, complicated and underhanded techniques, increasing the confusion of modern society—digging a bigger hell.

Until the principle of life returns to the human heart, no one can change the course of this current of civilization. When the time comes for all people on earth to seriously decide to purify themselves from this dark current—for that time, our ancestors left us the one way to do it, with this life principle of the Kototama. This civilization was created by *U-E-O*, the Amatu Kanagi principle, based on the activity of the desires of the five physical senses and their experienced knowledge and intelligence. The most important dimensions' capacities, *A* and the judgment of *E*, are still asleep at the bottom of human beings. These capacities of *A* and *E* are what makes us human rather than animal, giving us our real human capacity, but these are not being utilized.

However much the scientific civilization improves, each individual's personal life is based on the fulfillment of physical desires. This is what the mind is used for; this is the goal of all our actions. An animal's life, the strong eating the weak, is no different. Every improvement made is toward that end, making things worse—dirtier—with an upside-down judgment. Morality is just there, worse than an animal's morality—and that is progress.

Human beings also have the ability to create a civilization other than the scientific-material one of *U-E-O*. They can create a spiritual civilization, the way of Amatu Sugaso principle. This is a

priori universe's action of four dimensions' energies manifesting in the order of *A-O-U-E*, giving the a posteriori capacities of *WA-WO-WU-WE* dimensions. This way of creating civilization is quite different from the way of Amatu Kanagi's creation. In a word, it is the way of *A* dimension—this capacity, catching the out-of-range vibrations of a priori universe, the ones that *U* dimension's capacity—the scientific eye—cannot see. As explained in chapter three, *A* dimension can also be divided into five different levels, similar to the levels of five physical senses of *U* dimension. *A* dimension cannot grasp and synchronize with all of objective phenomena; it can only catch mental phenomena which become our thoughts and ideas. For example, someone living in the United States can know through an intuitive or inspirational sense, of the death of his parents living in Europe. I do not think this kind of mental phenomenon can be made clear scientifically. The phenomena grasped by *A* dimension's capacity are through the synchronization of our own life rhythm with the phenomena's life rhythm, manifesting in the mind as non-materialized phenomena.

Modern science, based on *U* dimension, can discover more and more material phenomena of universal space—the existence of formed particles and their activity—seen objectively, from the outside. What science can never catch is the synchronizing moment of the vibration of that particle's life rhythm with our own life rhythm. It is impossible to see objectively the moment the vibration emerges on the subjective side—our own *A* dimension's spiritual sense seeing what's inside of that activity. The speed of this rhythm can be measured objectively but not the sense of it—the subjective side of what happens in the mind. Even if the synchronization of the life energy of subject and object, its change and transformation, could be caught scientifically, it can only be seen from its outward manifestation. This is how we improve our experienced intelligence. The truth of our inner sense of physical and spiritual changes—the brain's sense of mind and feeling—separates from the scientific experienced knowledge of them. They are the activities of different dimensions of human capacity. Take the sense of pain, for example. The quantity of physical shock causing a changed vibration in the brain, can be measured, but the truth of that pain, its real feeling, can never be seen from the outside. Science can see the quantity of outside shock effecting the quantity of inner shock to the body, the amount of abnormal heat or cold it causes. The condition of the brain and

amount of shock received can be mechanically measured and recorded but, from this scientific data, one cannot say it is the essence of pain. It can describe the essential cause of pain but that is not the pain itself. They are related, pain and the description of it, but they are absolutely separate matters.

Using this example of the phenomenon of pain, the contents of the phenomenal world which can be grasped with *U* physical sense capacity and what can be grasped with *A* dimension's spiritual capacity, are completely different. The judgment of *E* based on *U* dimension activity and that experiential knowledge of *O*, is different from *E*'s judgment coming from *A* dimension's capacity and that kind of experiential knowledge of *O*. The intelligence of *O* and the judgment and morality of *E* are the same human intelligence and morality, *O-E*, but, depending on what is contained within each dimension, they manifest in an entirely different way. For example: to judge the phenomenon of a rose as grasped from *U* dimension's capacity, it is seen in its form, color, smell, taste, touch. That realization gives us the judgment of it, *E*, as a rose. In order to keep it in our memory, *O*, that recognized phenomenon is given a name—this is a rose. That moment is the manifestation of a posteriori intelligence—*WO*. Henceforth, based on that knowledge—that intelligence of *WO*—one can talk about a rose and it can be communicated to and understood by other human beings. *A* dimension's capacity realizes that rose the same as *U* dimension but also realizes other things beyond its physical existence, which cannot be caught from *U* dimension's reaction to its form, color, smell, etc. *A* catches some other, unformed existence there: its beauty, happiness, sadness, etc. These belong to mental phenomena—unformed manifestations. *A* dimension feels you cannot hurt that flower—you cannot cut it; unformed phenomena are part of the life of that flower. The moment of the mind's realization of this rose cannot occur without the life of the rose; your synchronization with the rose cannot occur without the rose being there for you. The knowledge of this one rose based on *U* dimension and the knowledge of it based on *A* dimension are the same human knowledge, but what is contained within that knowledge is as far apart as Heaven and earth; there is that difference in understanding.

Amatu Kanagi principle, *U-E-O* activity of human capacity, does not perfectly open *A* dimension capacity's manifestation. Human activity just moves from its five physical senses and their desires.

That is the first dimension of activity of the human natural manifestation; there is almost no difference from the life of an animal's world. It is too dark to recognize oneself as a human being. That activity of daily life, from that dimension's light, is like seeing by the light of a star in the night. The way of this principle, therefore, was symbolized by our ancestors as a star god. The manifestation of human capacity of Amatu Kanagi, *U-E-O*, is like an egg or worm state. By comparison, Amatu Sugaso, *A-O-U-E*, is one stage further opened. It is like the dimension of a cocoon, and from there, grasping all phenomenal activity in the natural universe. Amatu Sugaso is the principle of this dimension of human capacity.

This is the principle and law of the manifestation of human spiritual capacity and action. The spiritual capacity of *A*, its action as the light of life and continuing its expansion in the space of the universe, is the beginning of Amatu Sugaso principle. The expanding action is *A*, and *O* is its continuation—*A-O*—these two mother sounds, the activity of the rhythm of Mana-Kana. *A-O*, manifesting in Naka-ima, starts to synchronize, harmonize and exchange outside basic universal energies and each life rhythm of phenomena in universal space. The source energy synchronizes with individual formed phenomena. With that activity, all phenomena, formed and unformed—both sides—are lit up with the light of *A-O*. Phenomena coming out in the light of *A* are the rhythms of *U-E*—these two mother sounds—in the order of *A-O-U-E*, Amatu Sugaso.

Grasping and creating the manifestation of universal phenomena with the capacity of *A* dimension creates the existence of unformed phenomena. This can only manifest as the sense of mental phenomena—that feeling. Even if science could prove the essential cause of mental phenomena—could see their ultra high or low energy vibrations as they are and how the mind synchronizes with them, how they come into the brain—it is not human spiritual phenomena itself. No matter how precisely science can see the essential cause of spiritual phenomena, it can never save human life. The problem of humanity's survival is the responsibility of each individual. To save oneself, we must find the essential cause of our own mental-spiritual phenomena and how to use them—controlling and arranging them. We ourselves must find the way to master oneself.

There may be some people who are absolutely certain that science is all—complete. They may think the mastery of our mental acti-

vity is scientifically possible. They think we can control mental phenomena, arranging them in order or throwing them out—but it is a big mistake. The activity of *A* dimension's capacity is in the infinite space of the universe. Phenomena are everywhere, forming and influencing the phenomena of individual life actions. Our *A* dimension synchronizes with all of them as our own spiritual phenomena. If we try to control them scientifically, we must change the rhythms of the activity of phenomena of the total universe. Otherwise, we could not change our *A* dimension's response; the "brain-washing" would not be complete. All universal phenomena must also be changed in order to change our mental reaction to them. Take away the mountains and forests and our feelings would also change. Whether the sky is clear with stars or overcast changes our mood. Our meditation is effected by the time of day or what kind of day it is. These changes manifest as mental phenomena; *A* dimension synchronizes with all universal phenomena in infinite space. For science to change all of that is always a question. It can change the receiver and its immediate environment—but the source? The only possibility for arranging our mental activity—*A* dimension's spiritual phenomena—is after grasping all that is contained in this life principle, the Kototama fifty sounds—which I am trying to explain in this book.

*A* dimension of human spiritual capacity, sees the actions of *U* dimension's physical senses and its experienced knowledge, *U-O*, as the existence of phenomena. The space of *A* dimension's capacity of activity, compared with *U* dimension's, is far wider—higher and larger. There is more light with which to see the way of truth than with Amatsu Kanagi *U* dimension's light of the star god. Our ancestors symbolized Amatsu Sugaso's *A* dimension action of human capacity as the moon god. Using this capacity to grasp the substance of phenomena, *WA*—to recognize what is contained in *WA*, growing and disappearing in universal space—is difficult work. It naturally creates another type of civilization different from *U* dimension's—the civilization of religion and art.

As I said before, there is a big difference between what is contained in human intelligence when *O* is based on *U* dimension's activities and when it is based on *A* dimension's activities. There is also a big difference in the morality of *E* dimension, depending upon which experienced knowledge it is based. The judgment and morality of *E* from *A* dimension is much higher than *U* dimension's



*E*; it is closer to human morality compared to *U* dimension's animal morality. The development of human capacity manifests in the order of *U-O-A-E*. If we do not know or realize the self, if we do not search and continue daily practice and inner reflection, trying to develop along the way of our inner dimensions—if we just naturally move around, motivated by the desires of the day, unconcerned with the inner self—or, searching, but mistaken in the way to search for our own development, then we cannot realize our higher dimensions' capacities, the manifestation and activity of the deeper self. We cannot use our total capacity as a human being for our actual life. We come to the end of our physical life without knowing the truth, without having the highest morality. We finish our lives without ever knowing what is real human life.

This chapter is an explanation of *E-WE* dimensions' human capacity, the manifestation of judgment and morality. What is contained in *U-A-O* dimensions' capacities is also being explained, from the view of *E* dimension. To realize what is contained in our inner capacity of *E* dimension's manifestation—to get it from the bottom of ourself—we must completely grasp our inner spiritual activity of *A* dimension; we must complete *A* first. Until we finish the search of *A* dimension's way of religion or art, we cannot get into *E* dimension.

We should start from the beginning, in the order of the manifestation of *U-O-A-E* dimensions, and completely search each one, dimension by dimension. We must see the activity of all our inner dimensions, what each one contains; otherwise, we cannot open to the next dimension. It is analogous to the metamorphosis of an insect: egg state—*U*; worm—*O*; cocoon—*A*; and the completed insect, the butterfly or grasshopper, etc.—*E*. The completed egg can become a worm, etc. but each stage must be completed before the next one emerges, in its own time. It is the same with the development of plant life; the seed—*U*; the root and stem—*O*; leaves—*A*; flower—*E*. The human body grows from: the embryo—*U*; childhood—*O*; adulthood—*A*; old age—*E*. Until their time comes, the lower dimensions cannot understand the highest dimensions, but the higher dimensions can clearly see the life of the lower dimensions because they have already passed through that experience.

Younger people, with their intellectual knowledge, do not heed

their elders or respect them. That kind of education is completely mistaken from the beginning—mistaking the causality of human life. The emphasis of modern education is placed on physical strength, *WU*, and intelligence and knowledge, *WO*, as being the main values of the human being. That kind of understanding is based on the judgment of Amatu Kanagi, the capacities of *U-E-O*, the upside-down relationship of subject to object.

To explain *E-WE* dimensions, I am talking about *U-O-A* dimensions, but the substance—the truth—of the manifestation of human capacity of each dimension's life activity is what is contained in each mother-sound rhythm itself: *E* is *E*, *WE* is *WE*. The reality is that rhythm itself. Its explanation, however well presented, can only serve as a symbol or model. The truth is, *E* is *E* and *A* is *A*—only that. As I said before, those who are seriously searching the truth must realize it in the inner life activity of self; they should grasp the meaning of what is contained in the Kototama fifty sounds' life rhythm of Futomani—the Word of God, the sound of the truth. This principle is the fortress of life; grasp it, each sound, one by one, in your self! However much you study the clear explanation of others—or however efficiently you memorize this Kototama Principle—it is just a copy, stored in your *O* dimension's memory capacity. It is knowledge borrowed from others; the truth is not your own. Acting from that knowledge of the truth, your life is the same as a robot's, the mind of a computer. It cannot be your real manifestation of life activity. You can never find your own substance and have that peace and freedom. You can never rely on yourself as the foundation for your mind's perfection; you can never have complete spiritual self-confidence. The egg imitating the action of a worm, or a cocoon trying to fly like a butterfly, are impossible things. After studying the principle and becoming clear about where the truth is—seeing which way to go and how—you can understand that. Having understood, you should go directly to the final objective without being diverted to bypaths, continuing to walk, step by step, the way of truth.

This explanation is from the view of Amatu Sugaso, *A-O-U-E*. The truth of the way of spiritual activity—the manifestation of *A* dimension's phenomena—is not outside of our own physical body, as I have said before. It manifests only in Naka-ima of our own body's life. Its manifestation as phenomena of *WA* seems like a cinema; it is the action of the vibration of the small brain. For

the seer of  $A$ , the subject, to catch it, is the action of the rhythm of the large brain. I can say this based on the principle of Oriental natural medicine. The body's expanding action,  $A$  (Yang), is from inside to outside, below to above, and back to front. The concentrating action of  $WA$  (Yin) is the opposite way—from outside to inside, above to below, and front to back. The large brain's position is in front and above—the position of  $A$ . The small brain is in the back and lower down— $WA$ . That is why I can say this. The body's left side has the expanding nature of  $A$  and the right side is concentrating,  $WA$ . The large brain separates into left and right, and its activity divides the left side as subject and the right side as object. Relatively speaking, this is how life action synchronizes and harmonizes with itself. Totally, the large brain is the seer, relative to the small brain.

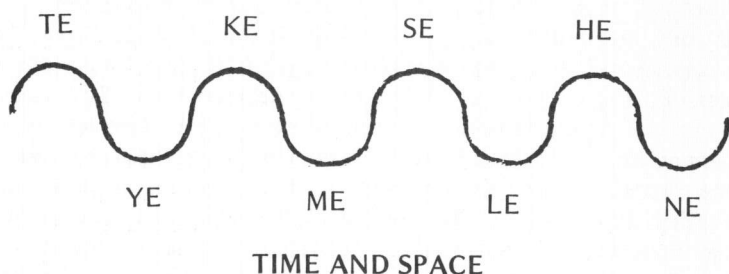
## Chapter 6

## EIGHT FATHER RHYTHMS

In the last two chapters, I explained the manifestation of *U* separating to *A-WA* and the continuation of these three, *O*—the activity of *A-O*. At the same time, *E* dimension is also in action. To say it another way, *O* is contained in *A* dimension's action and *E* is contained in *O* dimension's action. The activity of *A* dimension is manifested by *O* dimension's continuation, and *O* is the repetition of the separate sparking actions of light—the separating action of *E*. The source of the separating action of *E* is the eight motive rhythms of life. When written in letters, it is *T-Y-K-M-S-L-H-N*, the eight father rhythms. They synchronize with the four a priori dimensions of universal energy, which become a posteriori human capacity of *WU-WA-WO-WE*, creating the action of human life. These eight life rhythms, as the action of a priori, when synchronized with the universe's four dimensions' energies, catch them as *U-O-A-E*—that world of four mother sounds, the Mana of the universe's four dimensions.

For example, the synchronization of the father sounds with the mother sound rhythm of *U* dimension, manifests mental phenomena of Mana, as that sound rhythm, in the order of *U-TU YU KU MU SU LU HU NU-WU*. This may be what science calls gravitation energy. This sound rhythm is realized as *U* dimension's manifestation—our physical sense capacity. *U* dimension cannot realize itself; it can be recognized only with the capacities of other dimensions: *A-O-E*. In the same way, these eight motive vibrations, synchronizing with *E* dimension's mother-sound energy, manifests *E-TE YE KE ME SE LE HE NE-WE*. There is a scientific equivalent for each dimension. This order of sounds causes a transformation of energy, manifesting a posteriori human

capacity of judgment. Between *E-WE*, the eight father rhythms synchronizing with *E* dimension's energy, naturally create these sound rhythms. When spoken, they become the eight sounds: *TE-YE-KE-ME-SE-LE-HE-NE*, the child sounds. They are born from the synchronization of father rhythms and the mother-sound energy of *E*. They are a new creation which are the rhythms of the brain that give the capacity of a posteriori human judgment. These rhythms manifest in order, creating the time and space of a posteriori life. These child sound rhythms function as time, and what is between the child sounds is space:



When the eight motive rhythms of life synchronize with *O* dimension's mother-sound energy, it becomes *O-TO YO KO MO SO LO HO NO-WO*. This energy's transformation manifests the human capacity of memory. *A* dimension becomes *A-TA YA KA MA SA LA HA NA-WA*, a posteriori human spiritual capacity.

As previously mentioned, the four mother dimensions, *U-A-O-E*, seem to be like the scientific universe's four dimensions of energy. These energies, caught by the eight motive rhythms, change and manifest a posteriori capacities. Conversely, the four dimensions of energy of the scientific universe act in the limited space of the human body. This concentrating and expanding action continues, and the continuation of that action gives the human body its life and capacities. The concentrating four dimensions of universal energy rhythms plus the expanding four dimensions of universal

energy rhythms equal eight motive rhythms. The space of the activity of these eight motive rhythms is human physical life which holds a separate and limited space and time from other universal phenomena. At the same time, its eight motive rhythms synchronize with the action of total universal phenomenal energy.

Through this synchronization the existence and activity of all universal phenomena are grasped—they can be caught exactly. They appear on our screen as a posteriori mental phenomena of the activity of the universe. I am speaking relatively for convenience of explanation—it is not actually like that. The truth is, the total universe and its phenomena manifest as human capacity and, with this capacity, the total universe and phenomena are seeing itself—do not misunderstand this! If there were no eight father rhythms, there would be no creation of human physical life or manifestation of capacity. If there were no activity of human life capacity, there would be no manifestation of the universe and universal phenomena.

The action of the eight father rhythms lets the total a priori universe appear as a posteriori limited world—the scientific universe. They are as a bridge between a priori and a posteriori. Our ancestors used the symbolic name of *Floating Bridge of Heaven, Ameno Ukihasi*. It has the same meaning as the covenant between God and Noah, symbolized as a rainbow. These eight motive rhythms are the greatest power—the sparks of life—which create the body, giving it its life and capacity. They cause the appearance of all a priori universe and phenomena as human capacity and human capacity causes a priori universe and phenomena to appear. Our ancestors called them the eight great power gods or kings.

The manifestation of each dimension's capacity of *U-A-O-E* is very difficult to explain as separate dimensions, especially in relation to these eight father rhythms. In the following chapter, *I-WI*, life-will and life-power—*I-WI*'s action rhythm itself—they will be explained together.

## Chapter 7

## I-WI DIMENSION

In the previous chapters, I tried to explain the order of the manifestation of human capacity and the contents of each dimension of that capacity. It was terribly difficult to do this because the source of these four dimensions, manifesting and acting in Naka-ima, is the capacity of the life will of *I* and life power of *WI*, acting with eight motive father rhythms (see chapter six). The eight father rhythms of *I-WI* synchronize between *U-O-A-E*, four mother dimensions, and the scientific universe's four dimensions of energy, manifesting a posteriori four dimensions' capacities. The father rhythms of the action of *I-WI* are the universal four dimensions' energy concentrating into the void of *U* and from there, separating again to the four dimensions and expanding. *U* becomes the center for creating the human body. The activity of the four dimensions creates the separated space of life energy action. Around the center of *U*, the life energy action collects light, air, water, etc.—all the necessary elements for creating the human body. Human capacity manifests in this space of the human body.

Trying to explain the four dimensions' capacities first, without talking about the source, *I-WI*, is like talking about the four rivers in the Garden of Eden, by starting from the mouth of each river and trying to work upstream, against the current, to their source. Nevertheless, this was the order our ancient ancestors used when expounding the life principle of Kototama-Futomani. Also, when we begin to search the source of our life and capacity, we search our inner self in this order. If we do not follow it, we cannot arrive at the source. When our ancestors explained the life principle, they were, at the same time, showing the right way for later generations to search for the final objective—like guideposts marking the way.

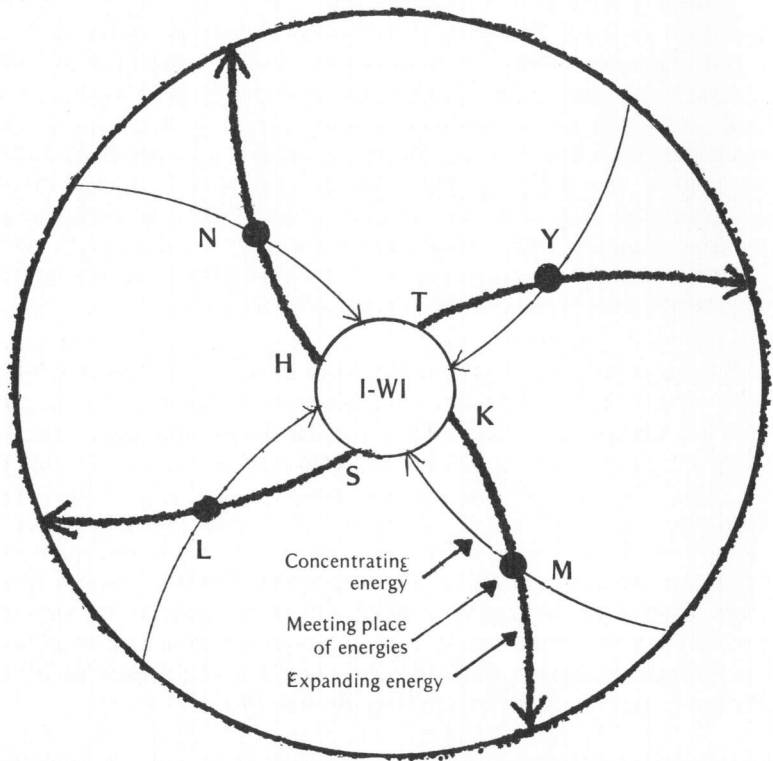
As a practicant, I can feel their divine love in leaving the explanation in this order for the later generations. Only a serious practicant can feel it; today's modern mind would find it incomprehensible.

*I-WI* is the unformed human seed—not physical. It is life will and life power—which are really the same thing. We cannot actually separate *I* and *WI*. The place for the manifestation and action of *I-WI* is Naka-ima—there! that moment!—holding the limited time and space for creating the physical human being. The action of a priori universe's four dimensions' energies is concentrating and expanding (see chapter six). Where concentration ends and expansion begins—the void—is where the human seed is. From there, that place of the seed—*U*—the four dimensions' energies start to expand again. This expansion is the subject of the life will, *I*. When, from the place of the seed, the four dimensions' energies concentrate, this is the life power, the object, *WI*.

In the diagram below, *I-WI* is the void space in the center, into which the four dimensions' energies concentrate; that is the space of the human seed. Between the inner and outer circles of the diagram is the space for the creation of the human body. The four dimensions' energies expanding from *I*, are the four sound rhythms *TI-KI-SI-HI*. The four dimensions' energies concentrating into *WI*, are caught by the four expanding sound rhythms of *I*, which become *YI-MI-LI-NI*—where they meet. Concentrating energy cannot do anything until it meets the expanding side of energy. That this inter-connection of activity can occur, as shown in the diagram, means that the concentrating life power of *WI* is a little stronger than the expanding life will of *I*.

The original determinant for the variations of human physical life is the concentrating life power of *WI*. It collects all the necessary elements for creating and maintaining the body. The quantity and quality of elements collected are what determine the differences. The capacity of the seed—the human substance creating the body—is absolutely the same for all human beings. *I-WI* is the source of human life action, front and back. If there were no concentrating action of life power, the body could not be created; if there were no body created, there would be no place for the subjective life will of *I* to manifest activity. Conversely, if there were no action of the life will of *I*, then the concentrating energy's action of *WI* could not create the body. It could create all uni-





**ACTION OF I-WI WITH EIGHT FATHER RHYTHMS**

versal phenomena—some kind of physical concretion such as mountains, rocks, animals, etc.—but without  $I$ , it could not make the human body.

In the space of the human body, the direction of concentrating energy,  $WI$ , runs from outside to inside, above to below, and right to left. The end of this life current changes to expansion,  $I$ , running from inside to outside, below to above, and left to right. If there is a good balance of activity between the life rhythm of  $I-WI$  and physical activity, then the mind and body are perfect. Losing this balance, the human being cannot manifest his total, original capacity. For example, let us say the quantity of total life energy, acting in the body-space, is equal to 10. The balance between the expanding action of  $A$  and the concentrating action of  $U$  becomes 5:5. If  $A$  action becomes 7 or 8 and  $U$  becomes 3 or 2, then the body's inner life energy becomes more expansive and the concentrating energy, for holding the space, becomes smaller. If  $U$  becomes stronger and  $A$  weaker, the body becomes larger and stronger but the action of spiritual capacity diminishes. Lack of balance is the original cause of illness both physical and spiritual. It is the original cause of accidents—a person's carelessness or poor power of intuitive judgment. All kinds of illness can be traced back to the unbalanced life activity in this space of our own body.

The action of  $I-WI$  is not affected so much by the amount of unbalance in the physical space of the body.  $I-WI$  controls and balances the body's inner physical energy; that is natural life-healing power. If the balance of the body's life activity breaks down too much, it will finally affect  $I-WI$ , and the body dies. That is why I say human physical life is a phenomena of time and space, the limited physical creation of the life activity of the opposite sides of  $I-WI$ —created and maintained by it. The creation separates into man and woman. A woman's body is more strongly affected by the concentrating life energy of  $WI$  in comparison to a man's body which is more affected by the opposite, expanding energy of  $I$ . In the embryo, if the balance of necessary elements collected favors concentrating energy, it creates the female body. If predominantly expanding elements are collected, the male body is created. This matter can be seen by comparing the capacity of activity of eggs and sperm. That is precisely why, in the natural order of human life, the general physical activity of a woman is quiet and a man's is more active.

As explained in chapter five, human capacity recognizing phenomena does not happen outside. The manifestation of universal phenomena is here, within the space of the human body; it is the subjective center of that activity. It is the life activity of the eight motive rhythms, *T K S H Y M L N*, of *I-WI*, the human seed or substance. They manifest the inner center of the human body, a priori universal four dimensions' energy, expansion and concentration, coming out through these rhythms. It is the vibration of universal four dimensions' energy itself, but that action happens in the limited space of the human body. The center of the action of life energy has already changed as human life will and power, the capacity of *I-WI*, acting as an independent existence from universal energy. *I-WI*'s independent action is of the same nature as a priori universe but of different capacity. *I-WI*'s action creates the human body, giving it capacity and perfecting human physical life. Through human capacity, a priori universe is grasped—catching it exactly, from larger to smaller. The universe manifests as human recognition.

A priori universal phenomena manifest as the brain's vibration—that rhythm in *Naka-ima*. All a priori universal phenomena are created by the synchronizing activity of four dimensions' energy transforming as phenomena. This activity gives each a posteriori creation its ordered position in universal space—the sun, moon, etc. The source power of the universe controls their creation and destruction. The source place of the activity of universal energy is the absolute void, *U*, where concentrating energy ends and expanding energy begins.

To grasp the true operation of the universe, therefore, we do not need to search outside of ourselves. We can find it clearly in the source of our own physical life's manifestation, by seeing the contents of our capacity's action. It is complete in itself, the reality of the activity of the total universe. Hold up the *Kototama Principle* as your mirror and follow the exact causality as explained by our ancestors. Make it clear, one by one in the bottom of yourself, and grasp it. When you come to the last dimension, *I-WI*, go back again and reflect about each dimension's order of your manifestation. Then you can say, with your own complete confidence, "Yes! Good!" The truth is only here.

In the beginning, the chaotic world manifests in Naka-ima, grasped as *U*. In the next step, *U* separates, simultaneously manifesting the subject *A*, the seer, and the object *WA*, the seen. In the first step, *U* is chaos; something is there but there is no understanding at all of what it is—of what is happening. In the next step, *A* manifests as light, revealing the phenomenal objective world of *WA*. This world continues, phenomena changing from moment to moment, one after the other. *A* continues to see these changing manifestations—like watching a movie; it cannot recognize itself, what is I Am and where it is. It just lights up the objective world of *WA*. This synchronizing relationship between subject and object, *A-WA*, in its continuation, is *O-WO* dimension. The objective phenomenal world, the contents of *WA*, change ceaselessly, constantly transforming, in endless and timeless space. The subject, *A-O*, catches this transformation, grasping these changes as *WA-WO*. Having no subjective capacity to see or keep anything in memory, *WA* just continues moving this way, as it is, being revealed by the light of *A*.

In the next step, *E-WE* dimension manifests and it becomes clear that *A* is the subjective self, the seer, and what is seen, the objective *WA*, is also the other side of self. Then I Am (*A*) the Universe (*WA*); the universe is I Am. It is possible to come to know it; to get into the sense of universal spirit—to feel it. In the earlier chapters of this book, we were searching the inner self, from Naka-ima to the four dimensions, *U-O-A-E*. The search was still in the world of religion and art. Once you stand on *E* dimension's viewpoint, you can at least have something of your own belief and tranquility of mind. It is part of the truth but is not yet complete. This stage of confidence still belongs to the individual person—it cannot be the complete truth for all human life. The complete truth is in the activity of the human life capacity of *I-WI* itself. It is what gives *U-O-A-E* their capacities, the action of the four dimensions. In searching for the life principle, our human ancestors finally arrived at the source of life—*I-WI* dimension. From there, they returned to *E-WE* dimension and, standing on *IE* dimension, they could make this life principle perfect. We must make this last step clear in the bottom of self; otherwise, we cannot grasp the total truth, we cannot understand this life principle.

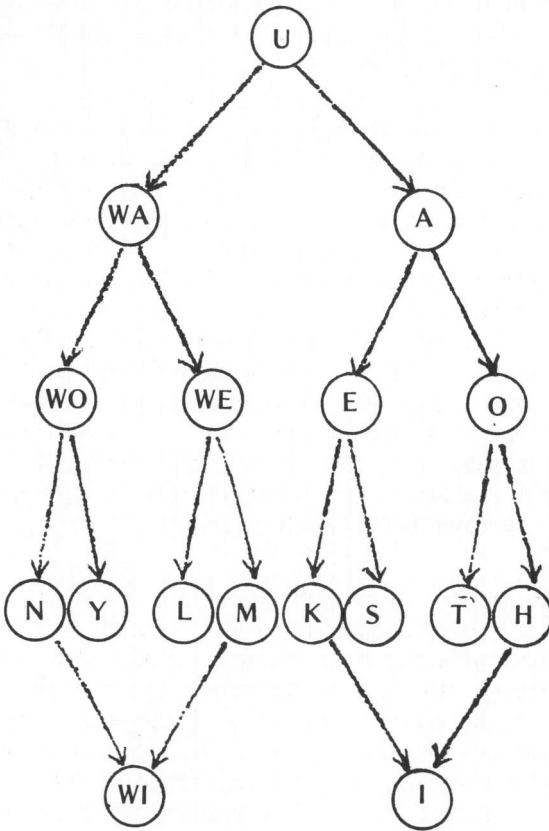
*I-WI* does not directly manifest as a posteriori capacity. Our daily activity is the action of *U-O-A-E*, the capacities of the four dimensions. *I-WI* hides in the bottom of these four dimensions' capa-

cities and it is, therefore, very difficult to find—to realize the self. The life will, *I*, and life power, *WI*, give each dimension its desire and power and controls the activity of human life. To explain it another way, the first manifestation of *I-WI* is *U* and becomes *A-WA*, *O-WO* and *E-WE*, these separate manifestations. The person searching the truth, who can arrive at *U-A-O-E* dimensions, in that order, and who can stand on the viewpoint of universal spirit, is called, in Buddhism, a bodhisattva. If one arrives at the final dimension of *I-WI* and can open the life eye of highest judgment, *I-E*, that means he is re-born. This is the re-awakening of Buddha and the King of Kings of the Messianic prophecy. In today's society, the Buddha or Messiah is not manifest—they have not yet returned.

Chapter 8

AMATU IWASAKA  
A GENERAL EXPLANATION

So far, I have explained the basic contents of a priori life energy which creates the human body and gives it capacity, and the manifestation of child sounds of a posteriori capacity. This chapter is about the fundamental way to search for the Life Principle, the way that our ancestors found, the form of Amatu Iwasaka:



AMATU-IWASAKA

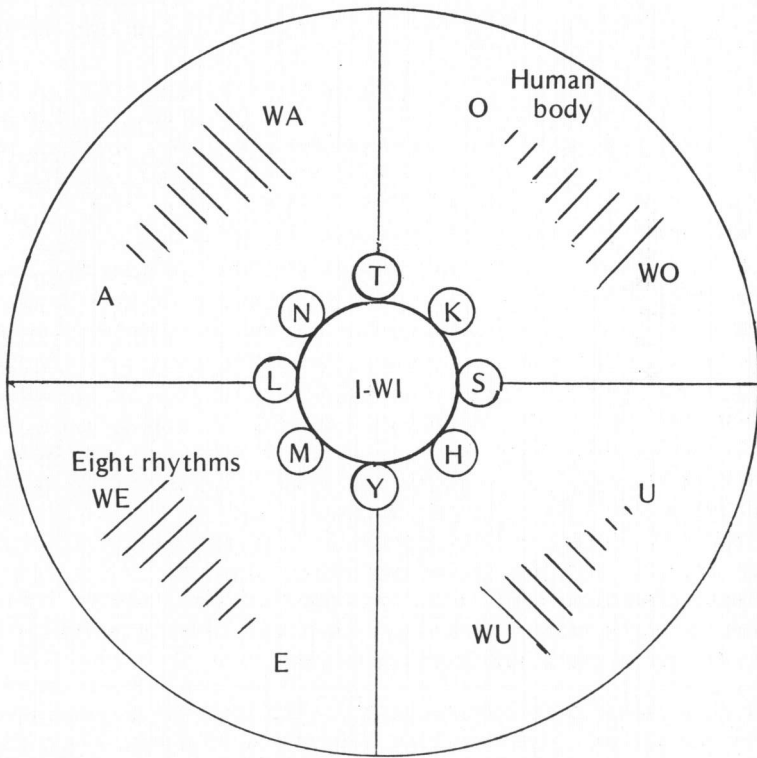
These seventeen sounds are a priori life rhythm, called the seventeen hidden gods. *U-A-WA-O-WO-E-WE* are the separate dimensions of a priori rhythm of universal energy which creates the eight motive rhythms of *I-WI*. The subjective *U-A-O-E*, therefore, are called mother sounds and the objective *WU-WA-WO-WE* are the half-mother sounds. The synchronization between mother and half-mother sound rhythms create the human life will, *I*, and life power, *WI*, as a separate and independent manifestation. *I-WI* separates from the main current of the activity of universal energy. With its own eight motive rhythms acting as a radar, it catches the synchronizing operation of the four dimensions between mother and half-mother sounds. *I-WI* causes them to manifest as human recognition; to manifest means we recognize them. That is why Sensei Takechi separated *I-WI*, calling them parental sounds. *I-WI* is already a human matter, as distinct from the general universe of mother and half-mother sounds.

To explain this relationship further, we beings actually collect half-mother sounds, *WU-WO-WA-WE*, four dimensions of universal energy, from outside. They are received from outside and are transformed as our life power, *WI*. This concentrating side of life activity cannot realize its own existence. This means Muga, the state of no I Am—nothing; no consciousness. In our own physical space, the activity of Muga, *WI*, changes to expansion, *I*. In that moment, the life will, *I*, causes the first manifestation of the seventeen hidden gods, the sound rhythm of *U*, the first brain vibration. Then *A*, *O*, and *E* manifest, in order of dimensions, as the sense of subjective capacity. At the same moment, following this manifestation, the subjective, having already synchronized with the objective side, grasps—realizes—each dimension's operation, in the contents of the objective half-mother sounds.

Through the capacity of the physical sense dimension, we realize taste with the mouth, color and form with the eye, sound with the ear, smell with the nose. What is contained in all different types of energy rhythms is separately realized. For example, if the four mother-sound dimensions of universal energy, coming into the human body, are separately realized, they are grasped as: taste, *U*; color and form, *WA*; sound, *WO*; smell, *WE*—it is grasped this way. The subjective side of this operation is: sense of taste, *U*; sense of seeing, *A*; hearing sense, *O*; smelling sense, *E*—each dimension's subjective capacity. The life will, *I*, gives this sense

of the subjective capacity of the physical four dimensions. The life power of *WI* gives existence to the objective *WU*, *WO*, *WA*, *WE*.

The following diagram shows the relation between the four dimensions' mother and half-mother sounds, and the eight motive rhythms of *I-WI*:



**FOUR DIMENSIONS AND EIGHT MOTIVE RHYTHMS OF I-WI**



*I-W* acts with eight motive rhythms, giving the capacity of each dimension's subject and object. The subjective capacity of *U*'s tasting sense should actually recognize eight different tastes—the contents of objective tastes, *WU*. The seeing sense of *A* should realize eight colors and forms of *WA*; the hearing sense of *O* should make eight separate sounds of *WO*; the smelling sense of *E* should separate the objective *WE*, to realize eight smells. In this way, the subjective *U-A-O-E*, the activity of four dimensions' capacities, manifest the objective phenomenal world as human recognition—as the human senses. Otherwise, a priori universe would have no space in which to manifest; there would be no capacity for our own manifestation of the *WA* side of eight colors and forms in the phenomenal world.

The scientific four dimensions of universal energy are the same, therefore, as those caught by human physical senses: *U*, eight tastes; *WA*, eight colors; *WO*, eight sounds; *WE*, eight smells—each of the four dimensions' rhythms. What is contained in each of their energies must be a different synthesized surface of atoms or particles, centralized in different powers of the eight rhythms—before their form is created. For example, within the nucleus of the atom or within each electron or particle, in the center of each form, there are eight motive rhythms. Their different powers form these different particles. Each group of similar powers synthesize as one dimension; that is why we see four separate dimensions of universal energy. As they change character, they change dimensions. When a weaker one becomes stronger, for instance, it will move to another dimension; a strong one weakening moves to a weaker dimension. Each synthesized surface is a different power of the eight motive rhythms, similar to the power of energy whirlpools that remain in one dimension and are seen as one dimension of energy, such as gravity. One energy whirlpool takes over another one that is weaker; they combine and become another dimension. All form, regardless of size, has the same system of eight motive rhythms at its center, holding its energy's activity, before the actual form is created.

Our visual sense grasps phenomena as eight rhythms of color and form but cannot catch the other dimensions' rhythms. The sense of taste can only catch the taste dimension's vibration; the sense of hearing, only sound vibration; smell, only the dimension of smell vibration. From this example of a posteriori physical sense capacity, we can imagine universal rhythms separating to four dimensions. As I said before, physical senses catch a priori universe

in form as four dimensions of taste, color, sound and smell. Touch is the totality of  $U$  and includes the other four. The action of spiritual capacity, the other side of human life activity, synchronizes with the same a priori four dimensions of the universe, but one stage before the synchronization of the physical senses—before energy materializes as form. Spiritual action happens first and can only be caught by the spiritual senses.

The sense of touch is a separate sense from the other four subjective capacities. The four senses draw outside energies into their physical space. This is within the action of our physical energies, catching the constant change of action within the body. The changed condition is caught by the substance,  $I-WI$ 's sense itself. The touching sense is the substance sense of  $I-WI$ ; when  $I-WI$  creates the body, it uses the touching sense to collect the necessary elements. The four physical senses differentiate the energies coming into the body, affecting changes.

$I-WI$  "feels" and "judges" them coming into our space. The inner sense of  $I-WI$  changes them to  $U-WU$ .  $I-WI$  acts as the direct sense of  $U-WU$ , that is, the original (a priori), pure  $U$  dimension. The sense of touch directly manifests from  $I-WI$  to  $U$ . From  $U$ , it goes to  $WU$ , dividing to the four radars of  $U-WU$ . It is the same order for all the dimensions. For example, the level of universal spirit is at the bottom of  $A$  dimension; universal spirit is the direct manifestation of  $I-WI$  to  $A$  dimension, becoming  $A-WA$ , just as touch is the direct manifestation of  $I-WI$  to  $U$  dimension.

The source of  $U$  dimension is the direct manifestation of  $I-WI$ . The touching sense, in  $U$  dimension, is the source of the a posteriori senses. Each dimension becomes the source for its a posteriori dimension.  $I$  separates to  $A$  and  $E$ , expansion and cutting;  $WI$  separates to  $O$  and  $WO$ , concentration and continuation.

$I-WI$  creates the human body, gathering the elements necessary to it. The collecting space is a very limited one on earth but enough for the activity of the physical senses. And, conversely, the area covered by the four senses is enough for  $I-WI$  to collect the necessary elements in. The substance,  $I-WI$ , manifests the inner desire to hold the physical life of  $WU$ . Its judgment,  $WE$ , collects elements from the four dimensions' energies as taste, sound, color, and smell, for maintaining the organs of the body's constitution. The continuation of this maintenance manifests experienced

knowledge, *WO*, intelligence. The order of manifestation is *WI-WU-WE-WO*. This is one side of the action of human capacity, based on the concentrating activity of the half-mother sounds. The conscious intent of people who base their daily lives on this collecting desire of half-mother sounds' order, is just to act from their physical sense desires of *WU* dimension and continue to collect. They use *WE* dimension to decide what to eat, what to buy, etc. The experience of that action increases the intelligence of *WO*—and that is all there is to their lives.

*WU* is the first manifestation of the concentrating substance of *WI*. Human activity, in following this desire, automatically concentrates its capacities for the objective of collecting more things. The judgment of *WE* is used to get more things to satisfy *WU* dimension's collecting desire. Behavior based on such a low dimension's judgment and that experience of *WO* knowledge, is far from the total reality of life. It is clear that such behavior is in opposition to the great law of the universe. The more this Amatu Kanagi way of human intelligence expands, becoming greater, the further the human being strays from the universal law. The Universal Great Law is the law of God; it manifests only the highest morality from the highest judgment. The meaning of the return of the Messiah or the re-awakening of Buddha is that the human mind will regain its original highest morality—that our natural morality will be back in our hands. Human capacity concentrating in the direction of the desires of *WU-WE-WO* activity, naturally results in the creation of a civilization of the way of Amatu Kanagi (see chapter 10).

When you have completely searched and grasped your own life activities and perfected the life principle of the field of fifty sounds, arranging them in the three different orders, then you can understand why they become these different orders of the principle. Without having understood this, no matter how much studying or chanting of the sounds you do, or how well you have memorized this book, it is of no use—nothing will help. The only way to do it is by following the way and order of our ancestors, as they did. You should grasp, then, each sound, one by one, in the order of fifty sound manifestations—the contents of each sound.

The fifty-sound chart of Amatu Kanagi is in the order of mother sounds *A-I-U-E-O* and half-mother sounds *WA-WI-WU-WE-WO*—that arrangement of sounds and dimensions. In this order of

manifestation of human capacity, we cannot actually have any consciousness of intent of our inner life activities of *I-WI* and *A-WA* dimensions; there is no consciousness of the five subjective mother sound dimensions and the five objective half-mother sounds. We can only be conscious of the sense of *U-WU* dimension's: *KU-SU-TU-NU-HU-MU-YU-LU*; and *E-WE* dimension's: *KE-SE-TE-NE-HE-ME-YE-LE*; and *O-WO* dimension's: *KO-SO-TO-NO-HO-MO-YO-LO*—totalling twenty-four child sound rhythms. Three child rhythms, *YU*, *YE* and *YO* cannot be separately realized. We are conscious, therefore, of only seven child rhythms of each dimension. The child sound rhythms are the brain rhythms of the human mind. The way of Amatu Kanagi then, acts with seven kinds of desires although the reality is eight—and with seven moral judgments and seven kinds of knowledge, totalling twenty-one mental vibrations or rhythms. The reality of Amatu Kanagi is twenty-four and is thus called the eight number principle.

The civilization created by the principle of Amatu Sugaso bases its activity on the spiritual capacity of *A* and its continuation. It is a way of human activity as explained in chapter three, *A-WA Dimension*. The capacity of *A* dimension as the subject synchronizes with total universal vibration and the contents of the rhythm of each separate phenomenon, grasped and made manifest as the unmaterialized world of spiritual phenomena. Unlike Amatu Kanagi, *A* dimension is not limited to time and space—it moves around freely. In the order of Amatu Sugaso, however, *I-WI* dimension cannot be grasped, so that we cannot be clear about the contents of the spiritual phenomena of *WA*. For that reason, the subjective self, *A*, separates from the spiritual phenomena of *WA*. The existence of universal phenomena easily becomes the existence of God. Even when you have arrived at your final step of *A* dimension's universal spirit, you cannot be clear. You can feel you are there but you cannot have a clear principle of why you are there.

The Amatu Sugaso order of five dimensions (see chapter 10) is the subject *A-O-U-E-I* and the object *WA-WO-WU-WE-WI*. Not grasping *I-WI*, the subjective self is *A-O-U-E*. The subjective side watches the phenomena of the objective but cannot exactly grasp what is contained in the phenomena of *WA-WO-WU-WE*. There is a separation between subject and object; we cannot consciously manifest what is contained in the half-mother side of self. The way of this principle becomes the conscious activity of thirty-two child sound rhythms: *TA-KA-SA-HA-YA-MA-LA-*

*NA; TO-KO-SO-HO-YO-MO-LO-NO; TU-KU-SU-HU-YU-MU-LU-NU; TE-KE-SE-HE-YE-ME-LE-NE.* This is the spiritual activity of *A-O*; there is a separation between the spiritual action of *A-O* and the physical sense action of *WU-WE*. *A* is the manifestation of the life will, *I*, as the light of life. Amatu Kanagi cannot recognize *A-I* manifesting *U* dimension; consciousness begins straight away with the manifestation of a posteriori five physical senses, the desires and action of *WU*. In the way of Amatu Sugaso, the life will of *I*, the eye of life, becomes *A*, endlessly expanding and *O*, the continuation of expansion in universal space. *A-O* action grasps spiritual phenomena as *WA-WO*, but here it is mistakenly felt that *A* is our substance. It cannot realize that the *A* self is a manifestation of *I*. The *A* self is thought of as I Am, acting in the unlimited and timeless space of the universe, without dimension. *A* dimension's I Am is like that; this I Am can never be reconciled with *U* dimension's physical sense of the existence of self—they can never be made one.

By opening our *A* dimension, however, we can clearly see *U* dimension's I Am, the world of the lower dimensions continuing in its blind, mistaken way. The level of morality is more like natural judgment. The students at our Kototama Institute usually talk *U* dimension, the way of Amatu Kanagi, and search with *A* dimension, Amatu Sugaso. The knowledge from *U* dimension's experience and that of *A* dimension is the same dimension of knowledge, *O-WO*, but the contents are very different. Today's knowledge is a mixture of *U* and *A* experience, the action of daily life based on this *O-WO* dimension's knowledge. That type is called an *O* dimension person, and the world today stands almost exclusively on this point of view.

Continuing to search more deeply the contents of our inner *A* dimension's activity, and seeing it more clearly, we can slowly see the other side, what kinds of things are our physical desires. Our judgment from *A* dimension determines the extent necessary to satisfy our physical desires. As *A* dimension is realized more deeply, the suffering from physical desires decreases. Concurrent with this, the desire to search a higher judgment and morality becomes stronger. One can see the suffering of the world of *U* and *O* and *A* dimensions. Seeing this more clearly, you reflect on your past self—you were also there and suffered the same way. You feel compassion for others, as your past self, and you do not wish to see them continue to suffer like that. You have the desire to save

them from this hell-world and begin to act on that desire. In Buddhism, this dimension is called Bodhisattva—*E* dimension. If even half or one third of our leadership were in this dimension, then the world would no longer have any difficulty or confusion that could not be settled by discussion. The idea of settling disputes by violence—so stupid and transient a means—would become extinct. No one would even remember such a useless and unnecessary way.

Standing on the principle of Amatu Futonorito (see chapter 10), all of what is contained in the manifestation of a priori universal phenomena, as the action of a posteriori human life capacity, can be seen. That means, the last two gods of the a priori seventeen hidden gods, *I-WI*, can be seen with the eight motive rhythms: *T-K-S-H-Y-M-L-N*, synchronizing with the scientific four dimensions of universal energy, to create total universal phenomena and their action. The action of these four dimensions' energies are caught as the sound rhythms *WU-WA-WO-WE*, the objective side of these four dimensions. They concentrate into this body and change to our subjective capacities of *U-A-O-E*, the four mother dimensions. The *U-WU* sound then, becomes our physical sense capacity, *O-WO* becomes memory, *E-WE* becomes judgment. This is the way of the manifestation of a posteriori human capacity and the action of physical life. The contents of all those matters are seen by our life-eye of *I-WI*.

The life principle of Kototama divides into three ways of human activity and desires. *A-MA-TU* is the title of each principle and each name denotes the ordering of the mother dimensions. Each one begins with the *A* sound because that rhythm is the life will of *I* transformed as the light of life. With this rhythm of the light of life, the human race becomes the subject so that universal phenomena are grasped by human capacity and can manifest human spiritual and physical phenomena. Without *A*, even if the body could exist, there is no manifestation of human capacity. The principle of the Kototama is the principle of the manifestation of humanity's capacity and action. *A*, most certainly, must be the first manifestation of activity. Amatu Kanagi's principle cannot be aware of the contents of its *A* activity—it is there, but it cannot be felt or realized. The concretion of the activity of *A* is in the vibration of the cerebrum (large brain). The sound rhythm of *TU* of *A-MA-TU*, is the first manifestation of a posteriori physical senses in the space and time of the human body, holding the life power of *WI*. *TU* is the physical five senses coming to the cere-

brum and creating the first sound vibration. This is the first phenomenon that comes into the physical senses which goes to the brain and causes a change in the original vibration of the brain. *A* is the light of life, *MA* is the space of the activity of *A*, and that action begins with the *TU* vibration of the cerebrum. That is why each principle is called *A-MA-TU*.

Actually, the body can maintain its physical life, but without brain action, it is not human—more like a vegetable. If the cerebrum does not function correctly, that human life is “crazy”, retarded or deformed. In this way, the light of life, *A*, manifests its activity physiologically in the space of the cerebrum; *A* is the contents of the action of the cerebral brain waves. Cerebral action effects voluntary control of the body’s functions. This controller is the substance of self, the life will, *I*. Conversely, the cerebral brain waves act as the light of life and with this light can discover the action of *I* dimension, the source, the substance of self. *I* lights up the light of self as *A* and by that light sees its own activity. Then the action of *I-WI*’s eight motive rhythms creates what is contained in the a posteriori human being. It creates the ability to recognize time and space from the source of its judgment capacity, *E*. That realization is in the order of *A-I-E*, the activity of these three dimensions. Its continuation is *O* and the place for it is *U*, the space of our physical existence.

In this order, the totality of what is contained in our life activity can be completely grasped; both sides, the subjective *I* and the objective *WI*, become completely one. There is no longer a separation of self; it becomes one I Am. This complete I Am again watches, seeing from a priori to a posteriori, from universal phenomena to the manifestation of the human race. Seeing it all as it is, without even the smallest mistake, and continuing to manifest, it becomes, “Yes! Good!”, the way it is told in Genesis. The source of the word, “Yes” is *I-E-S*, meaning perfect recognition. In this way, the principle of Amatu Futonorito, the total contents of our inner life activity, is grasped, completely answering the question of who is I Am, what is a human being. Returning to society’s actual current, one can be a pure human being, living a life that is really human. The way of Amatu Kanagi is the human being moving blindly around the earth, as in the state of the egg or worm. The way of Amatu Sugaso is the human being as in a cocoon, dreaming of heaven country. Human action, following either of these two principles, can be called earth-bound. It cannot

return to its source in heaven country, the Garden of Eden. The entrance is guarded by the flaming sword of cherubim (Genesis 3:24). This means we cannot awaken the eye of life and return to the world of our own substance.

These two principles are the ways of worldly concerns and passions. We manifest and act on earth with this body of our physical life and we, therefore, must completely experience it in these two opposite ways of Kanagi and Sugaso. We should continue to search to the end of these two ways, or else we cannot find the door to heaven. Until then, along the way, there is confusion and suffering, but that is part of the a priori karma of human life; one is obliged to pass through this way. Knowing this, the difficulties of a posteriori life can even become enjoyable. We can get over them with courage and confidence, seeing them as part of the adventure.

Whichever way is followed, whether it is Amatu Futonorito or Amatu Sugaso or Amatu Kanagi, is a matter of inner spiritual dimension. Even if your principle has changed, outwardly nothing changes. Physically, each person's appearance is easily seen to be different, although always identifiable as a human being. To see an individual's spiritual capacity from his outward appearance, however, is very difficult—it is not something that can be measured. Some people think the physical senses and desires, *WU*, is I Am; for some, the knowledge of *O-WO* is I Am; for others, the spiritual eye, *A-WA*, is I Am; and there are those for whom the judgment of *E-WE* is I Am. People have different dimensions of consciousness of intent, but there is no one in actual society who has yet tried to take back this life principle of Kototama. They therefore cannot realize—cannot reflect about—the separate dimensions that exist in them. They mix up all the dimensions in themselves and time and again say, "I am, I am" when the reality of the matter is, they do not have a clear consciousness of self-intent. Such human beings, trying to reason together to find clear answers, cannot possibly come to any complete understanding and satisfaction.

Humanity, consciously or unconsciously, searches for peace and freedom as the final object of life. To fulfill this objective, as an individual or collectively to build a perfect civilization, we must return to the ways of our ancestors' study and practice. We must try to awaken our substance of *I-WI* and take it back—there is no other way. We must re-study our actual civilization with this mirror of life, correcting its mistakes, throwing out what is useless,



retaining only what is real. We must continue to work hard for the improvement and development of those things and ideas that are right.

For the past few thousand years, human beings have labored and sacrificed for the development of *A-O* and *U-O* dimensions—especially the capacities of *U-O*, creating today's material-scientific civilization. It was the most difficult and most miserable of tasks. For people to have continued this way, in the darkness of the human mind, it was the responsibility of the spiritual civilization to give the light of hope, to give the mind rest and courage for tomorrow. Without *A-O* dimension's religion, philosophy and art, human beings could not have continued such a way. It was this that helped guide the way of sacrifice, making second civilization possible. To use the words of religion, the divine love and compassion of the goddess, *A-O*, gave the god of *U-O* dimension the power and courage to continue his activity of expansion and improvement. In this way, second civilization was created by the moon and star gods together—a nighttime civilization. The principles are symbolically called gods. Star god means the manifestation of human capacity's action through *U* dimension, the way of Amatu Kanagi, the eight number principle. The moon god is *A* dimension's action of human capacity, Amatu Sugaso. All of what is contained in our life activities, inside our own body, from the beginning to the end with those conditions of synchronization and change, is grasped as fifty basic life rhythms—as the Kototama fifty sounds. And the concretion of our substance, *I-WI*, opening *I-E* dimension, is the final principle of total human capacity, symbolized as the sun god, the principle of Amatu Futonorito. Outwardly, the human being seems to be the same but there is a difference of content of spiritual dimension grasping universal phenomena. The consciousness of what is contained in the knowledge of *O* dimension manifests in entirely different ways.

The a posteriori human being, oriented in the way of Amatu Kanagi principle, puts his face toward limited universal phenomena. The way of Amatu Sugaso faces the unformed, limitless spiritual phenomena of the universe. If subjective phenomena which are grasped by each dimension's capacity, are not given a name, they cannot be retained in our memory for long. Our human knowledge which caught the phenomena could not be intellectually communicated and civilization would never be created. The human substance of *I-WI* is the life will of the universal creator itself

and is the greatest of universal creations. The same action of life will that creates the universe, naturally makes its secondary creation—civilization. To fulfill this creating desire of the substance of beings, it is necessary to name the subjective phenomena which are caught by the physical eye of *U* and the spiritual eye of *A*—and remembered as our knowledge, for an extended period of time. A creative idea, arising from a chance moment of intuition or inspiration, necessitates the use of past knowledge of *O*, to manifest that desire; we create based on past knowledge. The name is given to objective phenomena, which constitutes today's knowledge of *O*, from the experiences of *U* and *A* dimensions; they are named from their outward appearances and past knowledge of them. They are only symbolic names—not the real names of the inner life activity of phenomena. They are named from their outward manifestation, the same as giving them a number. Knowledge based on such names creates scientific civilization—a physical civilization where the life is absent. This way, therefore, can never fulfill the desire of the human substance, from its very bottom.

To grasp the real life of universal phenomena is to grasp our own substance of *I-WI*'s eight motive rhythms synchronizing with four dimensions' energies and manifesting as human brain waves—changing and continuing as brain vibration. Each changed vibration, each rhythm, one by one should be sounded as it is. That sound is the real name of phenomenal life. A priori seventeen gods, synchronizing with the continuously changing brain vibration, is what makes human mental activity. Its consciousness of intent is a priori *I-WI* father rhythms synchronizing with four mother dimensions. These rhythms have received the natures of both sides together and become different rhythms of sound from father and mother. These child sounds are an independent manifestation from a priori father and mother sound rhythms. They are the a posteriori human beings' intelligence of brain vibration, their basic number being thirty-two.

A priori four mother dimensions, *U-A-O-E*, and the half-mother sound rhythms, *WU-WA-WO-WE*, with the parental sound rhythm of *I-WI* and the eight motive rhythms, total eighteen life rhythms. From the synchronization of these a priori life rhythms is born a posteriori basic intelligence, the thirty-two child sound rhythms. Together, they total fifty sound rhythms. The perfected principle of their arrangement in the correct order of dimension, time, and

space, is Amatu Futonorito. When we can completely find the order and contents of these Kototama fifty sound life rhythms, with the mirror of Amatu Futonorito, then we have the perfect answer to the question of who is I Am and what is a human being. Amatu Kanagi and Amatu Sugaso principles are also an arranged order of fifty sounds (see Chapter 10), but in following the order of these two ways, it is impossible to grasp the final reality—the complete contents of the fifty sound rhythms. When they are totally grasped in the way of Amatu Futonorito, study the order of their manifestation as a posteriori human desires. The order of the action of human desire to create the material civilization, and the order of the action of human desire to create the way of spiritual civilization, become the separately arranged orders of Amatu Kanagi and Amatu Sugaso. Refer to the fifty-sound chart and see how the orders become like that (see page 75).

In searching and studying human life from the outside, we can find out something about physical forms and mental activities. It can help answer the questions of the intellectual dimension of *WO*, but cannot be the complete answer to our questioning about life. Human beings must continue to search for the goddess of freedom or the Blue Bird—it must be somewhere, someplace. Our education today for the most part, concentrates on the training of intelligence of *U* and *A* dimensions—*U-A-O*, and tries to continue this civilization and improve it. The training of the higher dimensions, real human intelligence of *E* and *I* dimensions, has been completely lost. Of course there are no leaders or teachers who stand on such a high dimension. Although the material-scientific civilization has rapidly improved, the higher dimension of judgment and morality not only cannot improve, it is put down to a lower and lower place. Modern medicine comes out with new theories and techniques and proudly claim that medicine is improving and the public believes what is said. Actually, people are getting sicker, spoiling their bodies, the inner condition and symptoms becoming deeper and more complex. Atomic arms create unnecessary fear in the human mind, yet political and economic leaders continue to give the impression that things are getting better. Is the actual daily life of the public really improving, having a more fulfilled life? Each year, human morality falls to a lower level but how are religious leaders able to correct this? The standards of art are based on an animalistic sense; can the artist be really happy with it, from the bottom of his heart, as an improvement of civilization? All of these things that are the ex-

pressions of the self should be re-studied from our inner *I-WI* dimension. We should be able to say, "Yes! Good!", with that kind of satisfied feeling.

Those things that a human being can say, "Yes! Good!", to should be brought together and studied by comparing them to the life principle, as a mirror. The good should be chosen from the bad and only what is really perfect should be taken. This is how civilization can be purified and perfected. There may be some who feel hopeless about life and say it is impossible to do this, but the principle of life, the Kototama, shows us the only way such purification is possible. As I have said so many times, *I-WI* dimension acts and continues to live in the bottom of our physical self. It is the source of our own life and substance. From the action of *I-E* judgment, it creates a place for its manifestation as a human body, giving it life and capacity. If we return to the source of the substance of self and use this perfect judgment, the pure intelligence of *I-E-O*, then all the mistakes and confusions of actual civilization can automatically be corrected and purified. Then it is possible to perfect it. It was our ancestors' prophecy—they guaranteed it with complete confidence.

Human knowledge of *O-WO* is the name of universal knowledge. Amatu Kanagi's *U-E-O* knowledge and intelligence comes from the activity of physical sense desires and, from this experienced knowledge, adds symbolic names to the form of universal phenomena. Amatu Sugaso's *A-O* knowledge adds symbolic names to spiritual phenomena. Knowledge from Amatu Futonorito, *A-I-E-O*, is our own life rhythm of *I-E* and the life rhythm of universal phenomena—that synchronizing vibration itself is the name. That is why the name and that knowledge is the real name of phenomena—it is Mana. The contents of human intelligence of Mana is pure knowledge and intelligence. To use the words of religion, it is the wisdom of God.

In this way, the name is given to universal phenomena, physical and spiritual, either through Amatu Kanagi, Amatu Sugaso or Amatu Futonorito. The memory of the name is our intelligence or knowledge. Memory ability varies for each individual but even a person of superior memory cannot retain all of past experience, nor can it be kept exactly and permanently. Sometimes it is necessary to have all of the experiences of human knowledge available; it would be useful for carrying on civilization and for its improve-

ment. For that reason, letters were created. In the words of Sensei Ogasawara, "The Word, or name, is the father of civilization and the letter is the mother of civilization." To continue to improve the scientific civilization, it was necessary to speed up the use of intelligence and the exact communication of knowledge. For that purpose, the telegram, telephone, television, tape-recorder, computer, etc. were created. That is fine, as it is; it is one side of the improvement of civilization. Without the grasping of the complete truth, however—with an imperfect understanding, using the knowledge from the dimension of Amatu Kanagi and Amatu Sugaso principles—and trying to speed up human activity, it makes actual life more and more confused. The difficulties are compounded; the confusion becomes deeper.

## Chapter 9

## THE CHILD SOUNDS

To use a scientific conceptualization, a priori mother sounds, *U-A-O-E*, from the greatest center—the absolute void—continue to expand as four dimensions of energy rhythms. The half-mother sounds are the universal four dimensions' energies concentrating into the greatest void center. The synchronizing moment and space between mother and half-mother sound rhythms create *I-WI*, the human seed. Then *I-WI*, with eight motive rhythms, synchronize with the activity of the universal four dimensions' energies of concentration and expansion. This creates the human body and its capacity, as explained in the previous chapters.

The mother and half-mother sounds of *U-WU*, *A-WA*, *O-WO* and *E-WE*—the sound rhythms of the four dimensions—and the human seed, *I-WI*, plus the eight rhythms of *I-WI-T K S H Y M L N*—are an a priori matter, as shown in the chart of Amatu Iwasaka (see Chapter 8). The synchronization of these seventeen hidden gods manifests a posteriori, creating the complete human body and capacity. The a posteriori human body and capacity are no longer the four mother dimensions, nor are they *I-WI* itself. *I-WI* continues to synchronize with the four mother dimensions and creates each dimension's eight rhythms of child sounds, totalling thirty-two.

This number of thirty-two child sound rhythms, plus the a priori number of seventeen sound rhythms, become forty-nine sound rhythms. To make the Kototama sound chart, however, *U* should be divided to *U* and *WU*—the reality is fifty sounds. The *U* mother sound rhythm is the rhythm of the absolute void, the greatest center of the universe. It is, at the same time, the total rhythm of

the sum of the universe. It can, therefore, be grasped by human capacity as the chaotic vibration of *U* sound rhythm. If there were no separated objective phenomena, human capacity could not grasp more than that. Conversely, if there were no separated objective phenomena, a posteriori human capacity could not manifest more than the sound rhythm of *U*.

The sum total of the rhythm of universal energy means the concentrating four dimensions' energies in the great center—the rhythm of absolute space—manifest the totality of a posteriori human physical five senses—*WU*, the one totality of physical senses, the sense of touch or contact. However much we try to find out about *U* dimension's world, to further clarify it—what is contained inside of it—it is always chaos. We can theoretically separate it as a priori *U* and a posteriori *WU*, but to actually grasp it, *U* is *U* and cannot be separated.

*I* dimension can also be theoretically divided to *I-WI*, but in practice, this also cannot be a separate recognition. That is why this life principle of fifty sound rhythms, as grasped with actual human capacity, does not include *WU* and *WI*. We realize forty-eight sound rhythms because *U* and *I* cannot be separated into subject and object.

As previously explained, in the conscious activity of human daily life of Amatsu Kanagi principle's dimension, there are actually twenty-four child sound rhythms. *YO-YU-YE* cannot be realized so that we are consciously guided by twenty-one child sound rhythms. With the way of Amatsu Sugaso's *A* dimension, we consciously act with four mother dimensions' rhythms and thirty-two child sound rhythms, totalling thirty-six life rhythms. Following this principle, it is almost impossible to realize the eight motive rhythms of *I-WI* without comparison with the Kototama Principle. The child sound rhythms are created by the synchronization of a priori universal energies—the seventeen hidden gods. That interaction creates thirty-two a posteriori brain waves. This is the basic number of rhythms of pure human consciousness. That is why it is the pure manifestation of a priori universe, of God itself. The human being who returns to this basic consciousness—that is, who is born again—is the son of God. To do this, one must throw out all past knowledge. One should start to practice facing universal phenomena with the mind of a child—void, like a white piece of paper. If we do this, we must give the physical senses a new

name—we must give a new name to objective as well as spiritual phenomena.

The brain waves, synchronizing with the life rhythms of phenomena, are pure brain rhythm itself—Mana. They face phenomena purely, without any previous knowledge of them. The rhythms of Mana should be pronounced directly from the mouth as Kana. In this way, Mana-Kana are the real names of phenomena. When we can give the real names to phenomena, we can feel really satisfied, from the bottom of our heart, and can be at peace; we can say, “Good!” Until that time, there is a separation between self and phenomena—a relativistic existence. Separate phenomena must become our own mind or consciousness, the manifestation of our own word, phenomena and self becoming completely one. The real name can be given this way to all phenomena, and we can feel satisfied—“Good!” Comparing what we feel inside with Kana and the past symbolic name from *O* dimension’s intelligence, we can clearly understand how imperfect and mistaken our past knowledge was. We can clearly understand that all of our confusion and difficulties were caused by erroneous knowledge. At the same time, the result of human activity on earth, which is based on knowing the symbolic name—as in my past—finally creates this type of actual civilization. You can see what kind of civilization it is and what will happen to human life if we continue to concentrate this way. Our ancestors did not prophecy from their dreams or imagination; they did it from their highest judgment. That is more certain than any scientific calculation. They prophesied standing on the truth—you can also understand that clearly.

As I said, to practice returning to pure consciousness, we must first throw out all the names of phenomena we have in our knowledge. Then we should face the objective phenomenal world as a white piece of paper, with no name there. That means, we should not see a tree, for instance, with the intellectual, symbolic name of “tree”. The emotional sense of sadness or happiness should not be thought of with the symbolic name of “sad” or “happy”—we should not talk that way; just see it there. The moment to moment time and place of our inner sense is pure consciousness itself. That conscious rhythm of brain vibration should be sounded directly, with a pure mind, like a child. We should face the sun, moon, stars, mountains, rivers, grass, trees—all of those phenomena—with a white-paper mind. And we should practice giving them a new name.

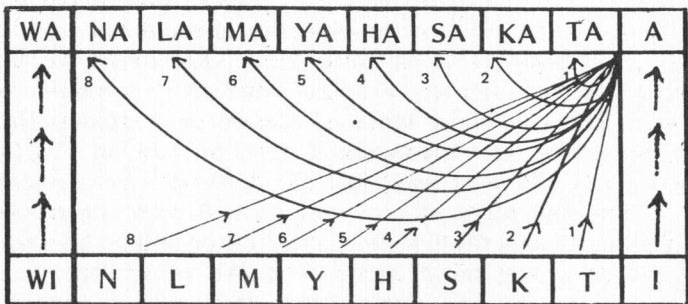
Our basic human consciousness is pure like that but, as explained



by the Kototama Principle, from the source—from the bottom of this manifestation of consciousness—there are three different principles of action (see Chapter 10). We must carefully re-study these three principles and compare them. We should know through which principle's order our actual consciousness has manifested.

To perfect the Kototama Principle, our ancestors searched and grasped it, making the complete principle. The hardest part to grasp is the eight motive rhythms of *I-WI* and the thirty-two child sounds' actual rhythm sense, their contents and order—actual consciousness; I feel this is so. The actual steps I followed to grasp the contents and order of child sounds are very hard to explain. I hope all of my readers continue to practice hard to make clear for themselves the contents and order of sounds of the Kototama Principle.

The eight motive rhythms of *I-WI*, synchronizing with *A-O-U-E*, the four mother dimensions, become each dimension's will and power, creating eight child sound rhythms of each dimension. This changes to the activity of half-mother sounds, *WA-WO-WU-WE*, each dimension's capacity. Take the example of *A* dimension, the way it manifests child sound rhythms. The following chart illustrates the eight motive vibrations of *I* entering *A* and giving birth to eight child sounds: *TA-KA-SA-HA-YA-MA-LA-NA*. The other dimensions manifest child sound rhythms in the same way. According to Sensei Akimasa Yamakoshi, the order of the manifestation of child sounds, recorded in the *Kojiki* as symbolic names of gods, is the following: *TA-TO-YO-TU-TE-YA-YU-YE-KE-ME-KU-MU-SU-LU-SO-SE-HO-HE-FU-MO-HA-NU-LA-SA-LO-LE-NO-NE-KA-MA-NA-KO*.



THE EIGHT MOTIVE VIBRATIONS OF  
I ENTERING A

## Chapter 10

## THREE PRINCIPLES AND ONE HUNDRED DIETIES

The charts below should be read from top to bottom and right to left. The subjective action of human capacity's manifestation circles from left to right. Once this life action is written down, as the phenomenon of letters—the subject's phenomenon—it circles in the opposite way.

There are many ways of explaining the three principles. This is my best explanation, after having completed the search of all the contents of human life activity, grasped as the life rhythms of fifty sounds. The three principles described in this chapter, show what kinds of civilizations are created as a result of a posteriori human behavior. Civilization must be re-examined from the view of *I-E* dimension and finally perfected. These three principles are called three treasures or children of three treasures, *Mihasirano-ubumiko*, because, after much search and study, this was the final perfection of our ancestors' work; these three principles of human life activity were their crowning achievement.

The source of the action of human capacity is the fifty life rhythms, which become fifty sounds. The explanation I have given of *Amatu Iwasaka* principle is the complete explanation of the grasping of fifty sounds. This is the real truth of the substance of human life, the answer to what is a human being. The capacity displayed in a posteriori human activity automatically creates a type of civilization. The three principles show what manner of action will create what kind of civilization—which way it will go. The natural activity of human capacity on earth creates two dif-

ferent ways of civilization. One way is the result of experienced intelligence following its natural desire to fully satisfy the physical senses—*U-WO* dimension civilization. The other is experienced intelligence acting to fully satisfy spiritual desires—*WA*, creating its way of civilization. The first one results in the creation of the material-scientific civilization. This way of manifestation of desires is Amatu Kanagi principle. The manifestation of activity from spiritual desires, *WA-WO*, creates the civilization of religion and art, Amatu Sugaso. To grasp the source of these desires and manifestation of activity, in clear order, is Amatu Futonorito principle.

I believe my readers understand this by now. To understand why the results of natural human activity, with its individual desires, separate two ways, creating two different civilizations, we must grasp totally the contents of the Kototama fifty sounds. Standing on the last dimension, of *I* to *E* dimension, we must see again the contents of our life activity and re-judge them.

To realize what is contained in these three principles perfected by our ancestors, standing on *A-I-E* dimensions—to find out why they are different—is the last step of the Kototama practican.

The real meaning of the search for the Kototama Principle is the search for the substance of self. We should, therefore, follow the order of our ancestors' way of teaching and seriously concentrate on completing the search of the inner self. We should proceed step by step, to clear up the dust—our devil spirits—and correct our mistakes. We cannot otherwise improve our inner dimension, rising to a higher step of inner capacity. However much and hard we study the many things and matters of the world, accumulating a great deal of knowledge, it is still *O-WO* dimension of self. Even studying this life principle of Kototama, memorizing my explanation of the fifty sounds, is not the meaning of our inner dimension rising to a higher step than *O-WO*. And it is not the meaning of purification. For that reason, I have had some misgivings about the negative results that might accrue from the writing of this chapter's explanation. On the other hand, perhaps today, or tomorrow, somewhere, there will be someone who has devoted his life to searching the final reality. For that one person—to give him a reference—I have decided to go ahead with it.

THREE PRINCIPLES

WA	LA	YA	MA	HA	NA	TA	SA	KA	A
WI	LI	YI	MI	HI	NI	TI	SI	KI	I
WU	LU	YU	MU	HU	NU	TU	SU	KU	U
WE	LE	YE	ME	HE	NE	TE	SE	KE	E
WO	LO	YO	MO	HO	NO	TO	SO	KO	O

AMATU-KANAGI

WA	NA	LA	MA	YA	HA	SA	KA	TA	A
WO	NO	LO	MO	YO	HO	SO	KO	TO	O
WU	NU	LU	MU	YU	HU	SU	KU	TU	U
WE	NE	LE	ME	YE	HE	SE	KE	TE	E
WI	NI	LI	MI	YI	HI	SI	KI	TI	I

AMATU-SUGASO

WA	SA	YA	NA	LA	HA	MA	KA	TA	A
WI	SI	YI	NI	LI	HI	MI	KI	TI	I
WE	SE	YE	NE	LE	HE	ME	KE	TE	E
WO	SO	YO	NO	LO	HO	MO	KO	TO	O
WU	SU	YU	NU	LU	HU	MU	KU	TU	U

AMATU-FUTONORITO

## 1) AMATU KANAGI PRINCIPLE

This principle of human activity cannot realize the inner hidden capacities of our *A* and *I* dimensions. The only conscious realization possible, is *U* dimension's five physical senses and desires; this is *I Am*. That is the natural life activity of the first human dimension and is not so different from the life of other animals, as previously explained. Standing on the view of *U-O* dimension as the total self, we cannot have any real consciousness of the action of our inner capacity—our a posteriori subject and object of five mother dimensions and five half-mother dimensions. We cannot know that the life will, *I*, and life power, *WI*, hold this physical space of our manifestation and that its desire comes out as the five physical senses. We cannot know that the activity of *U* dimension's capacity is the desire to collect, to gather in, such as eating, drinking, etc. Following this principle's order of child sounds, I will try to explain the meaning of the contents of this dimension's manifestation—its capacity and action. Several times now, I have said that the real truth is the contents itself of the fifty sound rhythms of Futomani. To explain this in words, we need to resort to symbol and metaphor. The reader, therefore, must use it only as a reference, to help his practice and inner opening. Do not memorize this explanation as a computer would; do not make the mistake of studying in such a stupid way.

KU  
The first action of the five senses.

KE  
The first action of five senses separating.

KO  
Continuation of first KU-KE.

SU  
Concentration of the five senses.

SE  
Concentration of separating sense.

SO  
Continuation of SU-SE.

TU  
First action of the desire of five senses.

TE  
Separating action of five sense desire.

TO  
Continuation of TU-TE.

NU  
Resolution of desire.

NE  
Separating the desires' actions.

NO  
Continuation of NU-NE.

FU  
Expansion of five senses.

HE  
Separate sense expansion.

HO  
Continuation of HU-HE.

MU Synchronization of five senses between subject and object.	ME Synchronization of the separate sense of subject and object.	MO Continuation of MU-ME.
YU Bubbling up of desires.	YE Bubbling up as separate desires.	YO Continuation of YU-YE.
LU Circling of five sense desires.	LE Circulation of separate desires.	LO Continuation of LU-LE.

The desires of the five physical senses guide the beginning dimension of human natural life. The judgment of the activity of that *E* and the experienced knowledge of that *O* are limited to the boundaries enclosing *U* dimension's world. The life of the animal is also the action of that same dimension's capacity. If in this dimension human capacity is superior to that of other animals, it is in *O* dimension's memory capacity. As you can see, *U* dimension becomes the total self. On this level of life activity, *O-WO* dimension's knowledge is utilized for the sole purpose of defense—to hold and protect our physical life. *E-WE* dimension is used for the same purpose, limiting the action of that judgment to a very small world. Automatically, human morality judges that the strong can eat the weak—that becomes justice. A person with strong physical and technical power—one who has an abundance of money or material wealth or power of position—uses that strength to consume weaker people. Those in a weak position, who do not have anything, resort to lying, cheating, or flattery, in relation to stronger people, in order to protect their physical life.

## 2) AMATU SUGASO PRINCIPLE

From this principle, we can consciously realize *A-O-U-E*, four mother dimensions, and each dimension's eight child sounds. We have not yet awakened to *I* dimension, so that our subjective self is a separate existence from the objective half-mother sounds of *WA-WO-WU-WE*. We can intellectually talk about the one source—the one universe—but actually we cannot as yet step into that dimension, as previously explained. This principle stands on the view of *A* dimension, which means we are conscious of the existence of our spiritual capacity's action. By opening this dimension's manifestation of capacity, human capacity is different

from other animals. It separates the human being from the animal world, emerging from *U* to the world of a higher dimension.

The I Am of Amatu Kanagi principle recognizes only the existence of physical senses and desires. Here, the spiritual activity of Amatu Sugaso principle—that eye at the bottom of our physical existence—becomes I Am. We can see that our previous idea of I Am had only been *U* dimension. After opening this spiritual eye, we can see this body of ours as having an objective existence. The principle of this action of human natural life is Amatu Sugaso.

A Spiritual action	O Continuation of spiritual action.	U Physical five senses	E Judgment of the activity of A-O-U
TA First spiritual action.	TO Continuation of action of spirit.	TU First action of five senses.	TE Judgment of action of TA-TO-TU.
KA Light of spirit.	KO Continuation of light.	KU Action of five senses.	KE Judgment of KA-KO-KU action.
SA Light separating	SO Continuation of light separating.	SU Concentration of five senses.	SE Judgment of SA-SO-SU action.
HA Expansion of light; opening wider.	HO Continuation of HA.	HU Expansion of five physical senses.	HE Judgment of HA-HO-HU action.
YA Light shooting in one direction toward a specific object; like an arrow.	YO Continuation of YA.	YU Physical desire bubbling up for one specific object.	YE Judgment of YA-YO-YU action.
MA Creates space by lighting it up.	MO Continuation of MA.	MU Five senses holding physical space of its action.	ME Judgment of MA-MO-MU action.

LA Spirit circling and spiraling.	LO Continuation of LA.	LU Circling of physical sense.	LE Judgment of LA-LO-LU action.
NA Grasping phenomena.	NO Continuation of NA.	NU Physical sense filled up; "finished cooking."	NE Judgment of NA-NO-NU action.

It is very difficult to explain each child sound of *U* dimension because it is inside the chaotic world of *U*. The sense is there, but it is hard to talk about it. The principle of Amatu Sugaso is the manifestation of action of natural human capacity, the same as Amatu Kanagi, but *I* dimension has not yet opened. As you can see, the existence of spiritual phenomena, grasped from *A*'s spiritual eye, becomes a separate existence from material phenomena which are grasped by the physical eye of *WA*. *A* and *WA* exist separately. The action of *A-O*'s spiritual capacity of I Am is a separate point of view from *U-E*'s physical sense capacity of I Am, but from this principle's judgment of *E*, the real truth cannot yet be grasped.

### 3) AMATU FUTONORITO PRINCIPLE

This is the final principle of human life of Kototama Futomani. If with this order we can grasp the contents of the fifty sounds, then the final reality can manifest as the total contents of our human capacity.

Everyone should try to grasp it inside, from the bottom of self, the real meaning of the contents of the Kototama fifty sounds, the life rhythms of Futomani—our own subjective life action. However much we search and try to talk about it, the real truth can be grasped in no other way. *A* is *A* sound rhythm; *I* is *I* sound rhythm; *U* is *U* sound rhythm; and *O* is *O* sound rhythm—itself! The explanation of that reality, as shown in this chapter, immediately falls down to symbol and metaphor. It is impossible to talk about the truth itself that way. I am forcing myself to do so, expecting it will give some kind of clue—that it will help some younger person, who is really searching for the truth. Please be careful not to misunderstand by assuming that by memorizing my explanation, you will know the real truth.



A Light of life.	I Life will.	E Action of eight father rhythms.	O Continuation of action of A-I-E.	U Five physical senses.
TA First action of A.	TI First action of I.	TE First action of E.	TO Beginning of O.	TU First action of physical sense.
KA Brightening of A light.	KI Fullness of I action.	KE Separating actions.	KO Continuation of KA-KI-KE.	KU Fullness of five senses.
MA Space created by A.	MI Space of I action.	ME Space of E judgment.	MO Continuation of MA-MI-ME.	MU Space of physical activity.
HA Expansion of light of life.	HI Widening of I action.	HE Widening of separated spaces.	HO Continuation of HA-HI-HE.	FU Widening of physical sense.
LA Circling of light.	LI Circling of action of I.	LE Circling of E.	LO Continuation of LA-LI-LE.	LU Changing of physical sense.
NA Grasping—realizing phenomena.	NI Changing of I to WI.	NE Mana.	NO Continuation of NA-NI-NE; becomes source field of memory.	NU Completed five senses.
YA Lighting in one direction.	YI Action in one direction.	YE Separation; cutting in one direction.	YO Continuation of YA-YI-YE.	YU One specific desire bubbling out.
SA All the separate lights together.	SI Action pierced through the center.	SE All the separated actions together.	SO Structure of memory.	SU Concentration of all five physical senses.
WA Spiritual capacity.	WI Life power.	WE Judgment capacity.	WO Memory capacity.	WU Five physical sense capacity.

I shall repeat once more: A priori four dimensions' energy, *U-A-O-E*, synchronizing with human life will and power, *I-WI*, and eight motive vibrations, manifest a posteriori four dimensions' capacity, *WU-WA-WO-WE*. If we cannot realize the contents of *I-WI*'s eight motive rhythms, we can never see the substance of human physical life and the action of those capacities. My predecessor, Sensei Yamakoshi in the search for the Kototama Principle, explained the contents of *I-WI*'s eight motive rhythms this way:

- TI – TA-TE-TO-TU: expanding power.
- KI – KA-KE-KO-KU: inner scratching power.
- MI – MA-ME-MO-MU: circling power.
- HI – HA-HE-HO-HU: opening power.
- LI – LA-LE-LO-LU: spiraling power.
- NI – NA-NE-NO-NU: gathering power; absorption.
- YI – YA-YE-YO-YU: flying power.
- SI – SA-SE-SO-SU: piercing power.

The study of the three principles is basic to the study and grasping of the Kototama Principle and its application, as previously stated. There is yet another order, however, of *A* dimension, as my predecessor, Sensei Koji Ogasawara wrote:

- 1) A different Amatu Sugaso  
A-TA-HA-KA-SA-NA-LA-YA-MA-WA
- 2) Takala sound chart  
A-TA-KA-LA-HA-SA-NA-YA-MA-WA. This is the nine sword principle.
- 3) Akatama sound chart  
A-KA-TA-MA-HA-SA-NA-LA-YA-WA. This is the eight sword principle.

The above has been recorded showing only *A* dimension so that I do not know the entire sound chart—in what order the five mother sounds are arranged.

We human beings, in our daily activity, follow our own individual will or desire, creating civilization and continuing to improve it. We must first make clear for ourselves what is the source of this manifestation of desires or ideas. Basing our search on the life principle perfected by our ancestors, we must reflect perfectly inside and find that out. They searched inside in the same way and, in the end, those ancestors found that the perfect principle is Kototama. It must have taken hundreds or thousands of generations, each one's search handed down to the next one, in order to find it. That final study has been concreted in this chapter's basic three principles.

Then why are there different orders of child sounds? One reason may be that at the time of the hiding of the Kototama Principle, the order of child sounds was purposely changed as one method of concealment. Secondly, the Yamato language was made from the Kototama fifty sounds and still exists today. Perhaps later generations were trying to find the source of the language; i.e., the hidden Kototama Principle. If that is so, they were looking with *A* dimension—*I-E* cannot be grasped without the principle. From *A* dimension, the order of mother sounds and the child sounds can be arranged in any way. For example, the order of mother sounds can be: *A-U-O-E-I* or *A-O-I-U-E* or *A-E-O-U-I*, etc. In the same way, the order of child sounds can also be changed around. From *A* dimension, however, it cannot be concreted.

The three main principles were grasped by the “god-men”, our human ancestors, standing on *I-E* dimension, clearly seeing the contents of the activity of *A* dimension’s capacity. They concreted this dimension’s principle as Sugaso. From Amatu Sugaso, the order *A-O-U-E-I*, the order of fifty sounds can be arranged in some way, but it would be an individual idea rather than the real truth. It is a way of searching, and different arrangements of child sounds can be studied as an exercise, to sharpen our judgment—to make sure if it is right or not. As I said, these three basic principles were perfected and concreted by our ancestors after many years of difficult searching. Do not make the mistake of trying to change their order from the study of only one person or one generation. If you find a difference between an individual idea and the basic principles, it is obligatory that the personal realization is not clear enough and must be mistaken—you must know that.

The ancient god-men or saints, whose names have been left to us in recorded history, had to study and practice very hard to grasp the principle. We can clearly see from the way they spoke and prophesied that they had studied the principle, some more and some less. We can understand, as we begin to open up inside ourselves to the contents of the life principle, why they never spoke about it directly. They just alluded to it symbolically, leaving us a hint. The books and records of ancient times then, are good guides for our study. As science improves, that too, will give clear proof, in its way, of the reality of the life principle. As an aid to the practice and search of the meaning of Kototama Futomani, I shall give here the symbolic names of the fifty sounds as names of gods,

which was a device used to conceal the principle. The comparison was made by Sensei Yamakoshi.

Names of gods used in the *Kojiki*. No Kami, "god of", should be added to the end of each name:

Symbolic Name	Sound
1. A-ME-NO-MI-NA-KA-NU-SI	U
2. TA-KA-MI-MU-SU-BI	A
3. KA-MI-MU-SU-BI	WA
4. A-ME-NO-TO-KO-TA-TI	O
5. U-MA-SI-A-SI-KA-BI-HI-KO-JI	WO
6. KU-NI-TO-KO-TA-TI	E
7. TO-YO-KU-MO-NU	WE
8. U-HI-JI-NI	TI
9. YI-MO-SU-HI-JI-NI	YI
10. TU-NU-GU-HI	KI
11. YI-MO-YI-KU-GU-HI	MI
12. O-HO-TO-NO-JI	SI
13. YI-MO-O-HO-TO-NO-BE	LI
14. O-MO-DA-LU	HI
15. YI-MO-A-YA-KA-SI-KO-NE	NI
16. I-ZA-NA-GI	I
17. I-ZA-NA-MI	WI
18. O-HO-KO-TO-SI-WO	TA
19. YI-HA-TU-TI-HI-KO	TO
20. YI-HA-SU-HI-ME	YO
21. O-HO-TO-HI-WA-KE	TU
22. A-ME-NO-FU-KI-WO	TE
23. O-HO-YA-HI-KO	YA
24. KA-SA-GE-TU-WA-KE-NO-O-SI-WO	YU
25. O-HO-WA-TA-TU-MI	YE
26. HA-YA-A-KI-TU-HI-KO	KE
27. YI-MO-HA-YA-A-KI-TU-HI-ME	ME
28. A-WA-NA-GI	KU
29. A-WA-NA-MI	MU
30. TU-LA-NA-GI	SU
31. TU-LA-NA-MI	LU
32. A-ME-NO-MI-KU-MA-LI	SO
33. KU-NI-NO-MI-KU-MA-LI	SE
34. A-ME-NO-KU-HI-ZA-MO-TI	HO
35. KU-NI-NO-KU-HI-ZA-MO-TI	HE
36. SI-NA-TU-HI-KO (wind god)	HU
37. KU-KU-NO-TI (plant god)	MO
38. O-HO-YA-MA-TU-MI	HA
39. KA-YA-NO-HI-ME or NU-TU-TI (field god)	NU

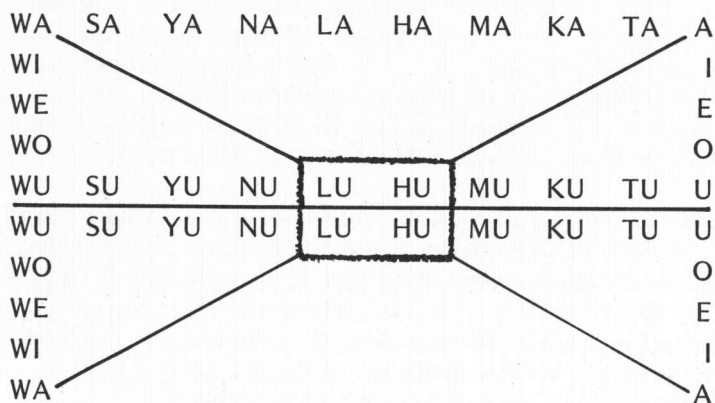
Symbolic Name	Sound
40. A-ME-NO-SA-TU-TI	LA
41. KU-NI-NO-SA-TU-TI	SA
42. A-ME-NO-SA-GI-LI	LO
43. KU-NI-NO-SA-GI-LI	LE
44. A-ME-NO-KU-LA-DO	NO
45. KU-NI-NO-KU-LA-DO	NE
46. O-HO-TO-MA-DO-HI-KO	KA
47. O-HO-TO-MA-DO-HI-ME	MA
48. TO-LI-NO-YI-HA-KU-SU-FU-NE or A-ME-NO-TO-LI-HU-NE	NA
49. O-HO-GE-TU-HI-ME	KO
50. HI-NO-KA-GU-TU-TI or HI-NO-YA-GI-HA-YA-WO or HI-NO-KA-GA-BI-KO	WN

There is recorded in the Iso Kami Shrine a different order of the manifestation of Kototama forty-seven sounds which would also be helpful as another guide: *HI HU MI YO I MU NA YA KO T J MO TI LO LA NE SI KI LU YU WI TU WA NU SO WO TA HA KU ME KA U O E NI SA LI HE TE NO MA SU A SE WE HO LE KE*. This is called Hifumi, or Fulunokotofumi. Kotofumi means sound-letter of Fulu.

To review: The action of a priori universal four dimensions' energies is based on the great center. Those energies change to all of universal phenomena, creating all things. Simultaneously, they continue to expand and disappear. The contents of that activity manifest the action of a posteriori human physical and spiritual capacity. Human beings continue that action, creating and improving civilization; this is a secondary work of universal creation. A priori universe manifests as the activity of the capacity of the human race. The total contents of universal action and its concretion were found and grasped as the life principle of fifty sounds. I hope the reader, by this time, has some understanding of that. The human being's recognition of himself as I Am can be grasped either by facing the scientific universe or by facing spiritual universal phenomena—the world of religion and art. Both of them are the total contents of self that exist in Naka-ima. It is I Am, facing the total contents of phenomena as self.

When a posteriori self faces universal phenomena, the manifestation is in the opposite order of our own manifestation of the

Kototama Principle. The subjective self faces the phenomenal self as a mirror image. Our ancestors grasped the complete order of the manifestation of human life as: a priori, to actual existence of self, to a posteriori universal phenomena, to a priori. This is the complete cycle of universal manifestation. They concreted this principle as the Kototama one hundred dieties.



### ONE HUNDRED DIETIES

When these, the contents of one hundred dieties, are grasped as the total contents of self, that person is a god-man. The grasping of the contents of the inner self is the quality of true kings or Messiahs, who can save humanity and guide civilization to its right course.



May 1979, the month of my birthday, age 61 years. Santa Fe.

## PRACTICING SOUNDS

Practice begins with the pronunciation of the sounds aloud. When meditating, breathe slowly, making each breath as long as possible. Breathe deeply from the tanden (a point just below the navel)—not from the chest. Make the sound of *SU* and then *A-WA*. Do not use any technique or decoration such as a melody. Just let the sounds come out naturally; otherwise, you are beginning with an intellectual action and you will not be able to see anymore.

To make sounds is an action of expansion. It should start from the point of final concentration, the absolute center. That is why all Kana sounds always start with the teeth held firmly together. The rhythm of sounds, our life's manifestation, is based on *I* dimension, the life will. When making the *I* sounds, the teeth remain closed; they are always made by biting the teeth. *A-O-U-E*, the four dimensions of mother sounds, and the child sounds, come out from *I*. With each sound, always return to biting the teeth. *A* sound is energy expanding to the fullest and made with a fully opened mouth. *O* sound is made with a round mouth, half closed; the smallest opening comes out as *U* sound. *I* and *E* sounds are made with the mouth open sideways. The teeth open for *E* but remain closed for *I*. It is the same inner energy that is expanding; only the form of the mouth changes. Our human life energy can expand in only these five ways—these five sounds.

When making the *WA* sounds, say *U-U-U-WA*; you can see it better that way. Try to see the difference between the light of *A* and *WA*. There is no shrine or ceremony that uses only one candle. There are always two lights which symbolize the manifestation of human capacity as *A* and *WA*.

For further information, write The Kototama Institute, P.O. Box 1836, Santa Fe, New Mexico, U.S.A., or call 505-983-7966.

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