

Tōh

Undistorted Mediation, the Culmination of Prayer

透

— 歪みなき媒介という祈りの極致 —

Yuma Muranushi / 村主悠真

Founder, 株式会社 il / 虚次元法人 i.inc

Tokyo, Japan · iii@iii-iii.com

ORCID: 0009-0004-3697-4197

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ABSTRACT

This paper, the third in the Extended Imaginary Number Theory series, takes as its subject the higher-order concept of arising organized in the second paper, "The Structure of Arising" (Muranushi, 2026b) — namely **Tōh** (transparency, 透). Whereas the arising of the second paper was a discrete event premised on the separation between the capturing subject and the captured event, Tōh designates the limit at which that separation dissolves and the subject becomes the medium of the ceaseless self-arising of arising — not a sequel to arising but its inverted completion. The central claim of this paper lies in this inversion of the subject — the turn from one who captures to a medium.

This paper formalizes the activation condition of Tōh as **becoming-prayer**. Becoming-prayer is the point at which the subject-object separation dissolves, and is expressed as the product $\Phi = P \times K$ of purity P (the degree of connection to the first impulse) and resolve K (the opening of identification energy). Φ is not a quantity measuring the magnitude of intensity, but an order parameter for the phase called Tōh; the passage of its critical threshold activates Tōh as a phase transition.

The mode that rises when Tōh reaches its critical point is named **becoming-realm** — a mode that sheds its determination as an individual subject and stands open onto a structural domain (the realm), appearing as bareness, compelling force, and structural opening-up, and producing, as its consequence, a resonance of phase (ontological induction). Its intensity is stipulated by $\Phi = P \times K$, its scale by the subject's perspectival scope. Formally, Tōh is defined as the ideal limit $V_{\text{Tōh}}(Z) = Z$ of the observer function $V(Z) = \alpha D + \beta iD$. The central thesis is that becoming-realm comes to hold not under the structure of self-expansion but under the structure of self-purification. The description proceeds throughout from the real-dimensional side and claims no direct access to the imaginary dimension. The precise empirical verifiability of Φ and $V(Z)$, and the systematic unfolding of the series as a whole, are deferred to subsequent papers.

Keywords: Tōh, becoming-realm, becoming-prayer, the \ddot{a} operator, purity, resolve, first impulse, identification energy, circulation, phase transition, observer function, ontological induction, wu wei, emptiness, Extended Imaginary Number Theory

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01 Introduction

1.1 Inheritance from the Second Paper and the Position of the Present Work

The first paper, "Extended Imaginary Number Theory: Existence as the Dual Structure $Z = D + iD$ " (Muranushi, 2026a), described the totality of existence $Z(X)$ of an object X as the superposition of a real-dimensional component $D(X)$ and an imaginary-dimensional component $iD(X)$. The second paper, "The Structure of Arising" (Muranushi, 2026b), called the event in which fine perturbations — described retrospectively as being of imaginary-dimensional origin — are captured as awareness within cognitive space "arising," and described phenomenologically the structure under which it comes to hold on the real-dimensional side.

§1.2 of the second paper referred to the existence of a higher-order concept of arising — a mode that exceeds the range of personal emotion and thought, a recognition that the very structure surrounding oneself moves, a mode that may be called Tōh — and, without entering deeply into it, deferred it to a separate work. The present paper is that separate work, and thematizes the existential activation structure of Tōh.

1.2 The Central Question — Toward Tōh

To experience arising in fragments requires no special mental state. It is a structure of consciousness that anyone experiences in daily life. Yet the mode in which that arising exceeds individual experience and is experienced as the movement of the entire structural field surrounding oneself — experienced not through the subject's operation but as a configurational change of the whole environment, relations, and circumstances; in other words, as the movement of the very structure in which one is situated — is rare. This the present paper calls Tōh.

Stated otherwise — what the second paper described was "the subject that captures arising." What the present paper describes is "the subject that becomes the medium of arising." From capture to medium — this structural inversion of the subject is the central claim of the present paper (§2.2).

The central question is directed at this Tōh. Under what existential structure does Tōh activate? That is, in order for the capture of fine "arising" within cognitive space to unfold into the experience of the movement of the entire structural field, what existential condition must come to hold on the side of the subject? The present paper extracts, as this activation condition, the structure of becoming-prayer $\Phi = P \times K$, expressed as the product of two existential variables. "Becoming-prayer" is a concept newly introduced in the present paper and is formally stipulated in §5.

1.3 The Range and Originality of the Present Work

What the present paper newly develops is to grasp Tōh as a mode that rises at the point where subject-object separation dissolves, and to describe its activation existentially. Nishida Kitarō's theory of pure experience, Heidegger's releasement (*Gelassenheit*), Eckhart's detachment (*Abgeschiedenheit*), the Daoist *wu wei* — these are the present paper's interlocutors, but its task is not to synthesize them; it is to reformulate them, within the framework of Extended Imaginary Number Theory, as structural description.

1.4 Methodological Note

As in the first and second papers, the present paper is a proposal of a conceptual framework, and mathematical notation is used as structural analogy. What is offered is not a system of hypotheses but the structural description of a certain existential mode. The formal devices introduced ($\Phi = P \times K$, $V(Z) = \alpha D + \beta iD$) likewise claim no direct access to the imaginary dimension; both are placed as structural descriptions from the real-dimensional side.

The central thesis (§2.3) is not a norm but a structural description — it does not command "one ought to purify," and "the power to run through the world" refers only to connectivity and synchronizability with relational structure, carrying no implication of attraction or transcendental causation. The recurring "world" and "flow of the world" in the discussion are likewise terms of convenience, designating the totality of the relational structure in which the subject is involved and its configurational changes. What is excluded is only the metaphysical reading that "the world moves with a will of its own"; not the configurational change itself.

02 What Tōh Is

2.1 Tōh as a Mode

The subject of the present paper is Tōh. Tōh designates a mode in which the subject mediates the change of relational structure without distortion — a way of being in which the first impulse passes through the field of consciousness without interference noise, and the subject arises not as the source of action but as its conduit.

Tōh is not the doing of something, but being there as a certain specific mode. That is, it is not an action but a mode of the subject's way of being. What the present paper calls "the activation of Tōh" designates the transition into this mode — the event in which the subject rises as the mode called Tōh. The distinction between "the mode called Tōh" and "the activation as the transition into that mode" is maintained throughout the paper.

To understand Tōh as an action would reproduce the egoic structure of "acting as Tōh" or "striving to be Tōh," which lowers purity and, in consequence, loses the mode of Tōh. Tōh is not an action set as an acquisition target, but a mode that arises of itself when the activation condition is

met. That activation condition is given in §5 as becoming-prayer $\Phi = P \times K$, and its formal definition and ideal limit in §6.

2.2 From Arising to Tōh — The Inversion of the Subject

The arising of the second paper was a discrete event in which fine perturbations of imaginary-dimensional origin are captured as awareness within cognitive space. There a separation is presupposed between the capturing subject and the captured arising — arising visits the subject "from beyond," and the subject receives it after the fact.

Tōh is the limit at which this separation vanishes. At the point where purity P and resolve K reach their extreme and subject-object separation dissolves (§5.4), the subject no longer "catches" individual arisings. The subject itself becomes the medium in which arising ceaselessly self-arises. The arising that had visited discretely turns into a flow that arises continuously within the field that is the subject.

This inversion is a state of affairs the second paper structurally could not describe. The second paper formalized "arising" on the premise of the separation between captor and captured; the dissolution of that very separation lay, by definition, outside its range. Tōh is positioned, in thematizing this dissolution, not as a sequel to arising but as its inverted completion. This coincidence of observer and observed is given formally in §6.3 as the ideal limit of the observer function, $V_{T\ddot{o}h}(Z) = Z$.

2.3 The Central Theses

The central thesis of the present paper has two layers.

First thesis — the subject inverts from one who captures arising into the medium of arising.

Second thesis — this inversion comes to hold not through self-expansion but through self-purification.

The first thesis is the core of the present paper's claim, and its structure was shown in §2.2. The second states its condition of holding, and is unfolded from §3 onward as purity P and resolve K .

The mode in which this inversion extends even to the scale of the field, the present paper calls "standing as the world" — a structural position in which the subject mediates the change of relational structure without the mediation of self-centered intention (detailed in §8 as "becoming-realm"). It does not signify the greatness, the elect status, or the saviorhood of the subject.

What the present paper calls "expansion" is the inflation of self-image, interest, and concern for others' evaluation (interference noise thinned by purification); it is a separate event from the broadening of connection-targets (the expansion of the domain of thought) — these two layers are treated in §7.4.

2.4 Why Expansion Does Not Reach

What does it mean to expand the self? Before discussing it, the structural position of the "ego" must be organized.

The structural stipulation of the ego. The ego is the totality that a person accumulates with in the experience, memory, and interpretation of life, fixed as a relatively stable structure. Patterns of reaction to external stimuli, self-image, interest-calculation, concern for others' evaluation, attachment to the past, anxiety about the future — the state in which this collection is held as a more or less unified composition. It is not a completed, terminated structure but only a provisional figure at each point in life, and may be updated over time.

The ego is not, in itself, "bad." It carries a function that supports social and existential stability. However, because the ego is a stable structure, it often works as interference noise against the proper driving force that rises spontaneously from within (the "first impulse" stipulated in §3.3).

Self-expansion, under the framework of the present paper, designates this inflation of the ego. The expansion of self-image, the expansion of interest-calculation, the expansion of concern for others' evaluation — a movement in the direction of covering an ever-wider domain.

When the self expands, interference noise increases to that degree. "Interference noise" here is the collective name for the workings that, before a rising thing takes its proper form, seek to force it into existing frames — including the desire for acquisition, the desire for avoidance, automatic interpretation, attachment to self-evaluation, the absorption of others' opinions, and even excessive preoccupation with the very cognition that "others are present" (the same structure as §4.1 (ii) of the second paper). An inflated ego, at the interface of contact with the world, presents not the proper form but a form passed through existing frames — that is, it presents not the proper driving force but a chain of egoic structural artifacts.

2.5 Why Purification Reaches

The structure that can mediate the relational structure with the world is described as a structure through which the subject lets the flow of the world pass. The subject is positioned not as the source of action but as the conduit that mediates the change of relational structure.

If the self is saturated with interference noise, the flow of the world is distorted in the subject. If interference noise thins, the flow of the world passes without distortion. This is not a causal proposition but a structural-descriptive one — the purified self is described as the connection-point with the flow of the world, and at that connection-point the subject occupies the position that mediates the change of relational structure. The subject functions not as the origin of action but as the conduit.

This structure the present paper formalizes as the two variables purity P and resolve K .

03 Purity P — Connection to the First Impulse

3.1 The Structure of Purity

Definition 1 (Purity P) The relative absence of interference noise in the field of consciousness. It may be conceptualized as a continuous value from 0 to 1 — $P = 1$ is the state in which interference noise is completely absent, $P = 0$ the state in which the field of consciousness is completely saturated with interference noise.

This concept has the same structure as the "purity" of §4.1 (ii) of the second paper. The present paper repositions it as a necessary condition for the activation of Tōh, while at the same time deepening its content as "the degree of connection to the first impulse."

Purity is a concept distinct from the "clarity," "concentration," or "wakefulness" of consciousness. There are states of extreme concentration in which interference noise is high (concentration in which competitiveness, drive for achievement, or attachment to self-evaluation are strong). Conversely, there are states in which clarity is somewhat low yet interference noise is absent.

3.2 Purity Is Dynamically Maintained

Purity is not a state achieved and fixed, but something dynamically maintained. The field of consciousness has a temporal structure, and at each moment interference noise tends to be regenerated from external stimuli, internal memory, and future anticipation. Purity must therefore be actively maintained moment by moment.

Formally, purity is denoted as a time function $P(t)$. The necessary condition for the activation of Tōh is that, over some time interval $[t_0, t_1]$, $P(t)$ continues to exceed a certain threshold. This is not the attainment of a static state but has the character of a posture renewed at every moment.

3.3 The First Impulse — The Content of Purity

Definition 2 (First Impulse) The proper driving force that rises repeatedly in the depths of each person's life. It is not a reaction that arises in response to external information, stimulus, or condition, but a dynamic structure that rises spontaneously from within the subject. The present paper conceptualizes it as a vibration proper to that person, a vector proper to them.

The first impulse is not a static "core" or "essence" but designates a proper driving pattern that recurs in various phases of life. Purity is not stillness but connection — it designates the degree to which connection to the first impulse is open without interference noise.

3.4 The Directionality of the First Impulse

The dynamic drive that rises within a human being divides structurally into two directions — the direction that generates connection to relational structure and opens outward, and the direction that closes inward, collapses, and withdraws (retreat into the self, destruction toward others, withdrawal from relational structure). What the present paper calls the "first impulse" is only the former. The criterion lies in generative character — the order is "because it is a drive that generates connection, it consequently opens onto relational structure," and it does not assert an originary or foundational layer.

Accordingly, self-destruction, destruction of others, and withdrawal from relational structure are not included in the range the present paper calls the "first impulse." This is not a value-judgment but a limitation of the object of analysis — it asserts neither that destructive or self-contractive drives do not exist nor that they are inferior. Insofar as the present paper takes the activation of Tōh and becoming-realm as its subject, only the drive that generates connection to relational structure enters the range of analysis — this is merely a limitation. Under this limitation, the reason one can say "the purification of the self maximizes the power to run through the world" is

that the drive treated passes, in the purified self, without interference noise. Furthermore, in the present paper the term "first impulse" does not signify temporal priority. Since it takes the holding of Tōh and becoming-realm as its object of analysis, it is a working name used in a restricted analytical sense, confined to the drive that brings generative connection. This restriction is not a claim that the so-named drive is ontologically prior or privileged; it delimits the object of analysis, and no argument of this paper turns on the label itself.

3.5 What Is Gathered Under Purity — Sincerity, Selflessness, Tōh

Under the single word purity P are gathered several structures traditionally treated under different names. The following three words are used, under the framework of the present paper, as referential terms designating structural aspects of purity P; the religious, moral, and metaphysical implications these words traditionally carry are not retained.

- **Sincerity** — the appearance in which connection to the first impulse runs through action and word; a referential term designating the state in which the inner connection of consciousness is manifested as the consistency of external action and word.
- **Selflessness** — the state in which the source lies prior to "I"; a referential term designating the state in which it is seen that the first impulse is not "my" movement but a movement that "works through me."
- **Tōh** — the central concept of the present paper. The mode in which the first impulse passes through just as it is; the name of the mode in which purity P is maximized (a designation focusing on the aspect of purity; the complete stipulation including resolve K is given in §6).

The three are not separate concepts but a system of referential terms designating different appearances of the structural aspect of purity. The present paper reformulates this integration as part of the activation condition of Tōh.

3.6 Purity and the "True Self" — Positioning as a Reference Type and the Structural Difference

The state in which the first impulse passes through the field of consciousness without interference noise has an aspect that corresponds structurally to what has anciently been called the "true self." The present paper does not stipulate the "true self" as a substance, but uses it as a referential term designating the structure of the field of consciousness when purity is maximized.

"True self," "original face," "inner divinity," "Seelengrund," "ātman" — the structure these have designated, the framework of the present paper reads as the same structural position that comes to the foreground when purity P is maximized. It does not, however, set this up as an existing core. The very operation of setting up the "true self" as an existing thing is an egoic operation, and lowers purity P (structurally isomorphic to Zen's "if you meet the Buddha, kill the Buddha").

And the "first impulse" and the classical "true self" differ decisively. Whereas the true self is set up as an unchanging core unaffected by time or experience, the first impulse is, as stipulated in §3.3, a dynamic driving structure that changes form over time. Whereas the true self is an "unchanging core," the first impulse is a "proper drive that keeps changing." The reason the present paper cannot adopt the "true self" as its central concept lies in this single point — what purity P

designates is not the stilled "true self" but the state in which a proper dynamic drive passes without interference noise.

04 Resolve K — The Opening of Identification Energy

4.1 The Structure of Resolve

Purity P alone does not activate Tōh. Another existential variable — resolve K — is required.

Definition 3 (Resolve K) The intensity of staking one's life on the first impulse. Structurally, it is positioned as the intensity that backgrounds the condition of self-preservation. Interest, seriousness, staking one's life, risking one's life — resolve has gradations. When the subsistence of the self is removed from the conditions, K reaches its limit. Like P, it may be conceptualized as a continuous value from 0 to 1 — $K = 1$ is the limit at which the condition of self-preservation is completely backgrounded, $K = 0$ the state in which it occupies the foreground.

Resolve is the structural condition that supports purity. The maintenance of purity is a painful labor, and the relinquishing of egoic structural artifacts (the desire for acquisition, the desire for avoidance, automatic interpretation, attachment to self-evaluation) is accompanied by psychological and existential pain. The reason to endure this pain is supplied only from resolve.

4.2 Resolve Determines the Ceiling of Purity

Therefore, because the reason to endure the pain of purification is supplied only from resolve, deeper resolve can maintain higher purity, while shallow resolve stops at a certain stage.

That is, the attainable upper limit of purity depends on resolve K — the deeper the resolve, the higher the upper limit of maintainable purity. This is not a quantitatively predicted relation but states the structural fact that the upper limit of purity is stipulated by resolve.

A subject who remains at a shallow stage of resolve has structural difficulty reaching beyond a certain purity. This is not a moral judgment but a structural consequence of the dependence-relation above. The upper limit of purity is also jointly affected by perspectival scope, but that structure is treated separately in §5.5. P and K are mutually reinforcing—higher K sustains higher P, while higher P, by thinning the ego, opens identification energy and thereby raises K—but the two are analytically distinguished: the present paper treats them as distinct variables rather than deriving one from the other.

4.3 Identification Energy

The other aspect of resolve K, the present paper stipulates as "the energy of identification with the flow of the world."

Ordinarily, in analyzing consciousness, one distinguishes subject (the one who is conscious) and object (that of which one is conscious), and erects between them the relation of intentionality. This is the basic schema of phenomenology, represented by Husserl (Husserl, 1913). Yet in the process by which purity P rises, this very subject-object schema is transformed. Egoic structural artifacts are the principal elements that constitute "the self as subject" — it is the ego that

erects the "subject" that seeks to acquire something from the world — and as the ego thins, the "subject standing against the object" thins in proportion.

What arises here is a state of affairs in which intentionality recedes into the background and another structure comes to the foreground. What Nishida Kitarō, in *An Inquiry into the Good*, called "pure experience" (Nishida, 1911) — the experience prior to the division of subject and object — designates precisely this state of affairs. The present paper positions this as the structural and formal aspect of resolve K.

4.4 The Structure as Resonance

What state of affairs, structurally, is "the opening of identification energy"? The present paper stipulates it as **resonance**.

Resonance designates a state in which two parties, while preserving their distinction, vibrate in synchrony. Consciousness, while remaining individual, brings its phase into accord with the flow of the world — independence is preserved, yet the rhythm aligns. Consciousness neither observes the flow of the world from outside nor is swallowed by it, but arises in the same phase. This is the meaning of "the opening of identification energy."

This state of affairs, in which resonance comes to hold and consciousness and the flow of the world circulate in the same phase, the present paper also calls "circulation" (kanryū) — a connotation newly introduced. "The opening of identification energy" is used as the stipulation in structural description, "circulation" as the designation in experiential description; the two designate the same state of affairs.

Identification, moreover, differs from "fusion," in which two become a single body, or from "extinction," in which one is absorbed. Whereas traditions aiming at fusion or extinction (certain mysticisms, the pursuit of ecstatic experience) demand the dissolution of the individual subject, the resonance of the present paper presupposes the preservation of the individual subject — phase aligns while distinction is preserved.

4.5 The Self-Exhaustion of Resolve

Resolve is not a posture that fixes the subject while keeping it erect. Rather, each time one crosses a decision in which resolve is at stake, the subject thins. While one is still praying, there is still a praying subject — but as the conditions of self-preservation fall away one by one, that subject grows lean. For resolve to deepen is nothing other than for the very subject that resolves to vanish.

By the time one approaches Tōh, neither the subject that should resolve nor the very posture of resolve is any longer required. That is, resolve is, at the limit, a movement that exhausts the very subject that resolves — self-exhaustion — and at the end of that exhaustion Tōh rises. This consequence is redescribed in §5.4 as the "cannot-wish" structure.

05 Becoming-Prayer as the Activation Condition of Tōh

5.1 Wish-Prayer

Here two modalities of prayer are distinguished.

Definition 4 (Wish-Prayer) A prayer in which the subject requests of an object (God, the world, the future) the realization of a certain state. It presupposes the three-term separation of subject, object, and wished content.

Wish-prayer has three constituent elements — (1) the wishing subject (the one who prays), (2) the wished object (God, world, future), and (3) the wished content (the desired state) — and among these three a separation is presupposed. The wishing subject wishes precisely because it does not yet possess the "wished content." This lack is the motive of the wish.

5.2 Becoming-Prayer

Definition 5 (Becoming-Prayer) A prayer in which the subject, by coming into the same phase as the flow of the world, generates a certain state. The three-term separation of subject, object, and content dissolves, and the subject arises as a passage.

Becoming-prayer has not the three-term structure of wish-prayer. There is only the very arising of a subject that has come into the same phase as the flow of the world. The "wished content" is not a goal placed outside but is already contained within the very mode of arising of the subject. Becoming-prayer is not a prayer that seeks to acquire something in the future; it has the structure in which the very arising of the present is prayer.

The one who prays is not a sender but a passage — this single phrase condenses the structure of becoming-prayer.

Wish-prayer and becoming-prayer, moreover, are not two mutually exclusive parties but the two poles of a single continuum. The $P \times K$ that divides them is a continuous value, and prayer shifts continuously, in accordance with that value, from the pole of wish-prayer to the pole of becoming-prayer. Most actual prayer lies between them, wishing while becoming, becoming while still leaving a wish. To call the two by separate names is to make the two ends of the continuum conceptually salient, not to erect a discrete dichotomy.

5.3 The Core Formula — $\Phi = P \times K$

The intensity of becoming-prayer the present paper formalizes as follows.

$$\Phi = P \times K$$

Here Φ is the intensity of becoming-prayer at time t , P is purity (§3), and K is resolve = identification energy (§4). P , K , and Φ are all treated as time functions $P(t)$, $K(t)$, $\Phi(t)$, but t is omitted where the context makes it clear.

That it is defined as a product has the following implication. If either is zero, becoming-prayer does not come to hold. If $P = 0$ (saturated with egoic noise), then however high K may be, that resonance retreats to "wish-prayer" — because the subject contacts the world egoically, the contact becomes the medium of desire. Conversely, if $K = 0$ (no bond with the world), then however high P may be, that purity remains "isolated purity" and does not act upon the world — it stops at a closed meditative state.

Therefore becoming-prayer has a multiplicative structure that requires both purity P and resolve K . The two are mutually irreplaceable, and the height of one does not compensate for the lowness of the other — the reason multiplication is adopted rather than addition is this: if one is 0, the product too is 0. Becoming-prayer permits no compromise.

Furthermore, the present paper positions Φ not merely as an intensity measuring the magnitude of prayer, but as an order parameter governing the activation into the phase called Tōh. The increase of Φ appears, at a certain critical threshold, not as a quantitative strengthening but as a phase transition — the activation of Tōh. This phase-transitional character is detailed in §6.

5.4 The Point at Which the Subject Falls Away — The "Cannot-Wish" Structure

When resolve K reaches its limit, the subsistence of the self has been removed from the conditions. That is, the "I" as the praying subject has also, at that point, been removed from the conditions. The movement occurring at the point where the subject has fallen away is no longer the subject's action. Prayer becomes intransitive, a movement that can only be called "becoming."

This is not suppression but structural impossibility. The act of wishing presupposes the separation of subject and object, the separation of present and future, the separation of possession and non-possession — every separation. In the state in which $\Phi = P \times K$ is maximized, these separations thin. Here the intentionality of "seeking to acquire a certain state in the future" structurally cannot rise.

Therefore becoming-prayer does not "choose not to wish"; it "cannot wish." This is not the lack of a subject but, within the domain of definition of the present paper, is positioned as the structural dissolution of subject-object separation in the state in which $\Phi = P \times K$ is maximized.

5.5 What Perspectival Scope Determines — The Scale and Directionality of Becoming-Prayer, and Its Coupling with Purity

$\Phi = P \times K$ describes the structure of the intensity at which prayer comes to hold. But this formula says nothing about what the prayer rises as — in what scale and direction it arises.

As in §5.4, in the state in which Φ is maximized, the will as the praying subject has been removed from the conditions. Then by what are the scale and directionality of becoming-prayer determined?

The stipulation of perspectival scope — the coordinate axes in cognitive-dimensional space. The present paper positions what stipulates the scale and directionality of prayer as perspectival scope. Perspectival scope designates the set of coordinate axes open within the subject's cognitive-dimensional space (first paper, Definition 5, $C(S, t)$) — in which directions and how far the axes are open, which structural domains are held as articulable coordinates — and stipulates where in the world the subject can "see," "articulate," and "connect to."

A narrow perspectival scope means that the open coordinate axes are few or short; a broad perspectival scope means that more coordinate axes are open over a wider domain. A subject who connects only to a certain place opens only the axes that articulate that place; a subject who connects to the domain of the family opens the axes that articulate family relations; a subject who connects to the entire structure of the world opens the axes that articulate world-scale structure. The breadth of perspectival scope designates the difference in the range of this coordinate system.

Perspectival scope determines the scale of becoming-prayer. Becoming-prayer arises upon the coordinate system that is the subject's perspectival scope. The becoming-prayer of a subject with narrow scope rises at the scale corresponding to that narrow coordinate system; that of a subject with broad scope, at the scale corresponding to that broad coordinate system. Even at the same intensity of Φ , if the breadth of perspectival scope differs, the scale that rises differs structurally.

The structural coupling of perspectival scope and purity P — the structure of the dilemma. Perspectival scope and purity P are not mutually independent variables but are structurally coupled. When perspectival scope is narrow, cognitive-dimensional space is closed within a limited coordinate system, within which self-preservation and self-aggrandizement become the principal concern, and as a result egoic structural artifacts (self-image, interest-calculation, concern for others' evaluation) come strongly to the foreground. That is, when scope is narrow, egoic intensity tends to rise, working in the direction of lowering purity P. Conversely, when scope is broad, cognitive-dimensional space is open to a wider coordinate system, the pressure to fixate on particular egoic artifacts relatively weakens, and this can work in the direction of raising the upper limit of purity P.

In other words, perspectival scope not only stipulates "what the prayer rises as" but also jointly affects the attainable upper limit of purity P. When scope is narrow, the upper limit of purity P falls, and as a result the intensity of Φ too has an upper limit — even if one tries to raise intensity while scope remains narrow, it structurally hits a ceiling at a certain stage. This is the dilemma structure the present paper points out. When scope is narrow, the very range within which one can resonate with the world is structurally constrained.

Organizing this coupling-relation, the whole structure of becoming-prayer is stipulated by two mutually coupled structural axes.

- $\Phi = P \times K$ — the intensity of prayer (§5.3)
- Perspectival scope — the stipulation of the scale and directionality of prayer, and of the upper limit of P (this section)

The two do not stand in parallel as independent axes; they are coupled in such a way that perspectival scope structurally stipulates the upper limit of P.

The formalization of perspectival scope is the subject of a separate paper. Incorporating perspectival scope directly as a function of Φ ($\Phi = f(P, K, \text{scope})$) is not undertaken in the present paper. Perspectival scope does not contribute additively to intensity but is a coupling-relation that stipulates the upper limit of purity P, and its formal description — including its relation to the coefficients α and β of the observer function — is an independent subject.

What is established in the present paper, however, is the following two points. (i) In the becoming-prayer that lies beyond the recession of the subject's will, something that stipulates the scale and directionality of prayer nonetheless remains, and it is perspectival scope. (ii) Perspectival scope structurally stipulates the upper limit of purity P, and if scope is narrow, an upper limit is imposed on purity. By these two points, the central thesis (§2.3) — that the mode of "standing as the world" comes to hold under the structure of self-purification — is positioned more precisely, as carrying the twofold structural requirement of the purification of intensity ($P \times K$) and the purification of scale (perspectival scope).

The distinction from the "precision" of the second paper. The two papers share purity and perspectival scope, but the "precision of the capture of arising" organized in §4.1 of the second paper is a cognitive concept not including resolve K , whereas the "prayer" of the present paper is an existential concept centered on K . The two are different phases of the same subject — the cognitive phase (the capture of arising) and the existential phase (the activation into $T\ddot{o}h$) — and one cannot be formally derived from the other.

The whole picture of becoming-prayer converges on these two axes — how deeply one resonates with the world (intensity $\Phi = P \times K$) and to what structural range one connects (scale, perspectival scope). The "power to run through the world" indicated by the central thesis of the present paper comes to hold not only in the depth of purity but in coupling with the scale that is perspectival scope. And when scope opens to the scale of the realm, $T\ddot{o}h$ stands as becoming-realm (§8).

06 The Activation of $T\ddot{o}h$

6.1 The Stipulation of $T\ddot{o}h$

The $T\ddot{o}h$ introduced in §2, the present paper now stipulates formally upon the formula of becoming-prayer.

Definition 6 ($T\ddot{o}h$) The mode in which the subject mediates the change of relational structure without distortion. In the framework of the present paper, it is positioned as the way of being of the subject that rises at the point where the first impulse passes through the field of consciousness without interference noise and becoming-prayer $\Phi = P \times K$ exceeds the critical threshold.

6.2 The Activation Condition — As a Phase Transition

When, in a subject S , $\Phi(t) = P(t) \times K(t)$ continues to exceed a certain critical threshold over a time interval $[t_0, t_1]$, $T\ddot{o}h$ activates in that interval. Since this threshold is expressed as the product of P and K , the point that it is unattainable if either purity P or resolve K is extremely low is formally guaranteed.

This activation is described not as the arrival at the end of a smoothly increasing intensity, but as a phase transition accompanying the passage of the critical threshold. Φ is an order parameter for the phase called $T\ddot{o}h$, and when its value exceeds the critical point, the subject shifts to $T\ddot{o}h$ not as a continuous increase of intensity but as a nonlinear phase transition. This is structurally isomorphic to the state of affairs in physical synchronization phenomena in which, when the coupling strength exceeds a critical value, the system shifts all at once into phase synchrony (the synchronization of Huygens and Strogatz in §8.4 is an example).

This condition corresponds completely to the formula of becoming-prayer in §5. When, and only when, becoming-prayer comes to hold, $T\ddot{o}h$ activates. The structural ground of the central thesis — that purification maximizes the power to run through the world — is concentrated in the structure of this activation condition.

6.3 The Observer Function $V(Z)$ and the Ideal Limit of Tōh

This section positions the state of Tōh formally within structural description. To describe the existence $Z = D + iD$ formalized in the first paper from the side of observation, the present paper introduces an observer function and limits its use to the description of the ideal limit of Tōh. This is not the work of discussing "the purity of the real or imaginary dimension," but the work of expressing the way of being of the subject called Tōh as a formal structure.

When any conscious subject S observes the existence $Z = D + iD$, that observation may be denoted as follows.

$$V(Z) = \alpha D + \beta iD$$

Here α and β are, respectively, S 's sensitivity coefficients to the real-dimensional component D and the imaginary-dimensional component iD . General observation is always accompanied by "distortion."

The state of Tōh may be formalized as the ideal-limit case in this $V(Z)$. That is, Tōh is the asymptotic goal in which $V(Z)$ reflects the whole of Z without distortion; formally, it is the state in which $\alpha = \beta = 1$ and phase synchrony (whose content is unfolded as the resonance of §8.4) holds.

$$V_{\text{Tōh}}(Z) = D + iD = Z \quad (\text{ideal-limit model})$$

This is not asserted as completely attainable empirically, but functions as an asymptotic goal in existential practice. In particular, $\beta = 1$ is a formal idealization rather than an empirically realizable state: it does not assert direct access to the imaginary dimension but marks, within the observer function, the limit case of undistorted reflection toward which the state of Tōh asymptotically tends. What the present paper calls "the state of Tōh" designates the region in which the degree of approach to this ideal limit is sufficiently high. $V(Z) = Z$ does not signify the identity of observer and observed, but the state in which the observer reflects the observed without distortion. As a mirror reflects an object without distortion, the subject in the state of Tōh reflects the flow of the world without distortion.

The activation structure of Tōh discussed in the present paper is to be systematized, within the framework of the series as a whole, as the "ä operator." Since the systematic unfolding of the five operators (ä, ï, ü, ë, ö) is the subject of the subsequent paper "On the Mother-Vowel Operators," the present paper proceeds with "Tōh" alone as its subject.

07 Divergence from the Natural Posture, Wu Wei, and Emptiness

The "Tōh" of the present paper resonates with the natural posture, wu wei, and emptiness of Eastern thought, while diverging from each.

7.1 The Range of the Natural Posture

The natural posture designates a state in which egoic structural artifacts are not foregrounded and the subject is in direct contact with the field. Yet at that moment the subject is necessarily connected to something, and that connection-target is that person's domain of thought. Hence the range of the natural posture is determined by the breadth of the domain of thought — the natural posture of one closed within a place stands at the size of that place; the natural posture of one who has known the world stands at the size of the world. Purification is at once the removal of noise and the stipulation of connection-targets, and what one connects to determines the range of Tōh (§7.4).

7.2 Contrast with Wu Wei

Wu wei is the central concept of Lao-Zhuang thought — if one relinquishes contrivance, the order of heaven and earth flows of itself, and the myriad things come to be as they ought. The sense that a person is not the source but the conduit overlaps with the present paper, but wu wei, as a thought of the field, carries no difference of direction, resolve, or scale. Becoming-prayer inserts there direction and resolve (the direction of the first impulse and K), and the scale-axis of perspectival scope (§5.5) — on these three points Tōh diverges from wu wei.

7.3 Divergence from the Buddhist Emptiness

Emptiness (śūnyatā) has mature traditions in Madhyamaka, Yogācāra, Huayan, Zen, and so on; what this section diverges from is its popular understanding — the reading that binds emptiness to "detachment" or "withdrawal from the world." Contrary to that "subtraction," the Tōh of becoming-prayer has the passage of the first impulse itself open onto relational structure, and the subject is deeply involved in the world (not egoically but as the passage of the first impulse). To thin egoic structural artifacts may appear to lead to "no-self," but what is thinned is egoic structural artifacts, not individual subjecthood, and the present paper does not take the no-self position that dissolves the individual. It is not hostile to philosophically mature understandings of emptiness, standing rather in the relation of Tōh naming the scene that such understandings open by excluding the "substantialization of emptiness."

7.4 The Two Layers of Expansion — Surface Expansion vs Expansion of the Domain of Thought

Expansion and purification are not opposed; they are of different layers.

- **Surface expansion** — the inflation of self-image, interest, concern for others. This becomes noise and is discarded in purification.
- **Expansion of the domain of thought** — the broadening of world-recognition. This widens connection-targets, and the range extends.

What should be purified is the former; what should be broadened is the latter. Hence purification is not a mere subtraction but a twofold movement that drops noise while broadening connection-targets. The purified self becomes smaller at the surface but, in the domain of thought, expands to the size of the world — through this twofold movement, Tōh comes to stand at the size of the world.

08 Becoming-Realm

When Tōh reaches its critical point — when purity P and resolve K reach their extreme and $\Phi = P \times K$ exceeds the critical point — the subject rises as a certain integrative mode. This the present paper names "becoming-realm" — a mode that sheds its determination as an individual subject and stands open onto a structural domain (the realm). "Standing as the world" (§2.3) is its plain paraphrase, and does not signify that the subject literally becomes the world itself.

This chapter describes becoming-realm structurally. Becoming-realm is first stipulated in relation to Tōh (§8.1), appears in three moments (§8.2), and, as its consequence, produces ontological induction (§8.3, §8.4). Finally, becoming-realm is positioned within the series as a whole (§8.5).

8.1 The Structure of Becoming-Realm — From Tōh to Becoming-Realm

Becoming-realm is not a mode distinct from Tōh. It is the phase of Tōh when it is opened to a certain scale. As seen in §5.5, the scale of Tōh is determined by the subject's perspectival scope — the range of the open coordinate axes. If perspectival scope is closed within a single place, Tōh stands only locally within that place. When perspectival scope is open to the whole of a structural domain, the same Tōh stands at the scale of that domain. This latter the present paper calls becoming-realm — becoming-realm is Tōh opened to the scale of the realm.

Here "realm" designates the totality of the relational structure in which the subject is situated — not a particular object nor a particular other, but the very structural domain that spreads encompassing the subject. It stands in a structurally resonant position with what Buddhism has designated by the word dharmadhātu — the structural field prior to individual things. The present paper does not, however, erect the realm as a substance, but positions it as a structural domain to which the purified subject can connect and which it can articulate.

In becoming-realm, the inversion of subject described in §2.2 reaches its maximal scale. In local Tōh, the subject becomes the medium in which individual arisings self-arise. In becoming-realm, the subject becomes the medium in which the realm itself self-arises — the contour of the subject as an individual recedes into the background, and the movement of the realm-side comes to the foreground through the subject. That becoming-realm is said to "shed its determination as an individual subject and stand open onto a structural domain" is meant in this sense.

Tōh is, as seen in §2.3, the subject's becoming the medium of arising. Becoming-realm is the mode in which that mediation has expanded to the scale of the realm — that is, becoming the medium of the realm itself. In a word, becoming-realm is — not the disappearance of individuality but the recession of individual determination, such that the subject ceases to stand on the strength of that determination and stands instead as the realm. As stressed in §4.4, individual subjecthood is preserved; what recedes is the egoic determination through which the individual ordinarily stands. The acting subject recedes into the background, and the movement of the realm-side arises through the subject — there is action, but no actor. This is neither powerlessness nor passivity; to the degree that the resistance of the individual has vanished, it is the state in which the movement of the realm passes most without distortion.

8.2 The Three Moments of Becoming-Realm — Bareness, Compelling Force, Structural Opening-Up

Becoming-realm appears, under the framework of the present paper, in three structural moments. These are moments that structurally accompany becoming-realm when $\Phi = P \times K$ is maximized.

Bareness — the structural exposure at the interface of contact with the world, owing to the thinning of egoic structural artifacts. In this state, the ego stipulated in §2.4 (the provisional stable structure) thins, and the interface of subject and world becomes direct, not mediated by egoic structural artifacts. It is called "bareness" to indicate the structural feature that the covering structure has thinned.

Bareness appears from outside as follows. That subject's words and actions respond to the situation without excess or deficiency, and because the reservation or performance for protecting self-image is thin, there is little "padding" or "ornament" in the response. Because there are no egoic structural artifacts to be protected in the foreground, defensive reaction too is scant, and it is often experienced as candor or defenselessness. Here a misunderstanding readily arises — bareness is not a personality trait of being "honest by nature" or "without front and back," but the appearance of a structural state in which egoic structural artifacts have thinned. It is not that the personality is bare, but that, as structure, the covering is thin.

Compelling force (the change in the quality of concentration in the field of confrontation) — the mode in which the structural thickness of the passage of the first impulse comes to the foreground in the field of confrontation. When the first impulse is passing through the subject as a conduit, in the field of consciousness of the confronting party that passage may be experienced as a "pressure" not mediated by egoic structural artifacts — or, more structurally, the quality of concentration in the field of confrontation changes. It is called "compelling force" to indicate that the structural thickness of the first impulse, not mediated by egoic structural artifacts, comes to the foreground in the field of confrontation; it is not a claim of any particular charisma or psychological-mystical experience.

Why compelling force arises can be explained structurally. The field of consciousness of the confronting party ordinarily reads the other's egoic structural artifacts (self-image, intention, defense) and composes its response to match them. But the subject in becoming-realm has thin egoic structural artifacts to be read — because the read-target is transparent, the confronting party loses the usual target of adjustment and is directly exposed to the thickness of the other's first impulse. This is experienced as "pressure." Hence compelling force differs in structure from both charisma and intimidation. Charisma is the projection of an attractive self-image, intimidation the display of threat, and both present egoic structural artifacts to be read by the other. This case of compelling force is, conversely, that which arises from the thinness of the egoic structural artifacts to be presented — whereas charisma and intimidation are "the effect of a strong ego," the compelling force the present paper speaks of is "the effect of the rarefaction of the ego."

Structural opening-up (de-individuation) — the mode in which the determination as an individual subject thins and the subject functions as the structural passage of the first impulse. In this state, the subject has a layered structure of "the determination as an individual subject" and "the determination as the structural passage of the first impulse," with the latter coming to the foreground. That is, it designates a state of affairs in which the subject does not literally "be-

come the world," but the determination as an individual subject thins and the subject opens as a wider structural passage.

This moment often leads to the confusion of the subject in becoming-realm with a leader, a religious figure, or an entrepreneur — since all seem to embody "something beyond the individual." But the structure is the reverse. A leader directs a collective with will, a religious figure mediates transcendent authority, an entrepreneur puts forth a vision as enterprise — all working through their determination as an individual subject while preserving it. Becoming-realm is not so. The very determination as an individual subject recedes into the background, and the first impulse passes as a structural passage that does not belong to a particular individual. Whereas a leader, a religious figure, and an entrepreneur "work supra-individually through a strong individual," becoming-realm "is structurally opened by the thinning of individual determination." The appearance resembles, the structure is opposite.

The three are not separate phenomena but three moments shown by a single mode called becoming-realm — the bareness in which egoic structural artifacts thin, the compelling force in which the thickness of the first impulse comes to the foreground in the field of confrontation, the structural opening-up that sheds individual determination and opens onto a structural passage. Becoming-realm stands as the integration of these three moments.

8.3 The Consequence of Becoming-Realm — Ontological Induction

The subject in becoming-realm is often spoken of as "leading the world." Yet the influence the subject in becoming-realm exerts on the world is intuitively understood as the working of "leading the world." In the framework of the present paper, however, what becoming-realm exerts on the world is described not as "leading" but as producing a resonance in the world.

In this section, however, the present paper advances a step from the structural description of the subject's interior so far to the description of propagation to others and the world. To this step a strict limitation is attached in advance — **the present paper asserts neither the existence nor the causal efficacy of ontological induction.** Ontological induction is a consequence structurally derived within the theory when the mode of becoming-realm is assumed; it does not predict or prove its empirical occurrence. All the descriptions of this section are read under this theory-internal, conditional positioning.

On that premise, two structures mixed in the word "lead" are distinguished.

- **Volitional induction** — the structure in which the subject, with will, works upon others and the world for a change in a particular direction.
- **Ontological induction** — the structure in which the subject, by the very fact of being a certain mode, produces a resonance in the phase of others and the world.

When one says "lead" in everyday speech, what is recalled is the former. The leader, the entrepreneur, the politician are its typical instances; they seek to move others in a particular direction by doing, speaking, and showing something.

In the case of the subject in becoming-realm, however, a different structure is described under the framework of the present paper. The subject in becoming-realm has thinned the egoic structural artifacts that intend to do something. Nonetheless, its mode synchronizes phase-wise with the flow of the world. Resonance propagates — this propagation is structurally described as "ontological induction." Ontological induction is proposed as a possible structural consequence of

the compelling force described in §8.2: where the confronting party, having lost the usual egoic target of adjustment, is exposed to the thickness of the first impulse, that exposure is recast here not as a one-directional pressure but as the onset of phase-coupling between the two fields of consciousness.

In history, among those who left deep influence, there are cases that may be read as ones in which what they "were" occupies the core of the structure of influence more than what they "did." These histories of influence have an aspect not fully captured by the volitional-induction model. The concept of ontological induction is an attempt to structurally name such an aspect. This concept does not deny existing theories; it is introduced as an auxiliary concept for describing "the cases in which what one 'was,' rather than what one did, occupies the center of the structure of influence" — cases that charisma research and imitation theory find difficult to treat. The application to specific historical persons lies outside the range of the present paper and is set as a task for separate structural analysis.

8.4 From Causality to Resonance

The logic of volitional induction is causal. What A did causes a certain result in B. Between cause and effect there is a temporal order, and the two are clearly separated.

The logic of ontological induction is resonant. The mode of A synchronizes directly with the mode of B. Between the two there is nothing positioned as a dynamical efficient cause; there is only the accord of phase.

In physics, two coupled oscillators draw each other's phase together. This is called the synchronization phenomenon, and Huygens's observation of the synchrony of two pendulum clocks in the seventeenth century was its starting point (Huygens, 1665). In biology, the synchronous flashing of fireflies, the synchrony of pacemaker cell-groups, and the social synchronization of circadian rhythm all show the same structure (Strogatz, 2003).

Ontological induction is structurally analogous to the families of synchronization models established in social and cognitive science — emotional contagion (Hatfield, Cacioppo, & Rapson, 1994), interaction ritual (Collins, 2004), entrainment (Clayton, Sager, & Will, 2005) all show, each in its own methodology, that a phase-synchronization structure can come to hold between human fields of consciousness. The present paper extends the synchronization structures shown by emotional contagion, interaction ritual, entrainment, the Huygens effect, and biological synchrony to the phase-coupling of fields of consciousness.

A subject in the state of *Tōh*, in the structural description of the present paper, brings its phase into accord with the flow of the world. When this subject shares a field of consciousness with several others, the others' fields of consciousness too gradually approach that phase — a structure of phase-coupling, not causality. The present paper extends the synchronization structure shown by emotional contagion, interaction ritual, and entrainment, and by the Huygens effect and biological synchrony, to the phase-coupling of fields of consciousness.

Yet "ontological induction" is presented neither as a literary metaphor nor as a metaphysical universal proposition, but as a model structurally analogous to these synchronization studies — an analogy, not direct evidence. In particular, ontological induction is not a hypothesis of a special ability or aura, but a name for existentially describing a synchronization structure that comes to hold in human fields of consciousness. The formalization of the concept of the "phase" of a field of consciousness and its empirical verification belong to future tasks.

8.5 The Theoretical Position of Becoming-Realm — As a Social Phase

Let becoming-realm be positioned within the series as a whole. The "arising" described by the second paper is the structure of capture in cognitive space — that is, at the level of cognition. The "Tōh" described by the present paper is the structure in which the subject becomes the medium of that capture — at the level of existence. And becoming-realm is the structure in which that existential mode rises at the scale of the field — at the level of the social phase. The same framework of Extended Imaginary Number Theory is articulated across three levels — cognition, existence, social phase.

That becoming-realm is at the level of the social phase means that at what scale ontological induction occurs is determined by the subject's perspectival scope (§5.5). If scope is open to the intimate sphere, phase-coupling occurs in the intimate sphere; if open to the whole of a structural domain, at the scale of the realm. The present paper, however, positions this phase only as structure, and does not attribute it to particular persons, roles, or cases — concrete social analysis is itself a separate subject.

09 Relations to Existing Frameworks

The present paper resonates structurally with several philosophical traditions. These connections are structural analogies and do not claim complete identity with each tradition.

9.1 Heidegger's Gelassenheit

The late Heidegger's *Gelassenheit* (releasement) is stipulated not as the opposite of will (*Wille*) but as a posture beyond will. Heidegger argued that *Gelassenheit* is positioned outside the very opposition between activity and passivity, willing and not-willing (Heidegger, 1959).

The becoming-prayer of the present paper — especially the "cannot-wish" structure of §5.4 — resonates structurally and deeply with *Gelassenheit*. Both are positioned as a posture beyond the simple binary opposition of willing and not-willing. Whereas Heidegger, however, unfolds *Gelassenheit* as a hearkening to the truth of being, the present paper positions becoming-prayer as the activation condition of *Tōh*, as a function of the generative structure.

9.2 Eckhart's Abgeschiedenheit

Eckhart's *Abgeschiedenheit* (detachment) likewise designates not a departing-from-something but a posture of detachment beyond the very departing (Eckhart, 1963). For Eckhart, *Abgeschiedenheit* is the premise of union with God, and also its result.

The dynamic maintenance of purity P in the present paper — the posture of relinquishing egoic structural artifacts moment by moment — resonates structurally with *Abgeschiedenheit*. Whereas Eckhart's framework, however, carries a theological-mystical range, the present paper unfolds detachment, in structural description, as the activation condition of *Tōh*.

9.3 Nishida's Pure Experience

Nishida Kitarō's "pure experience" (Nishida, 1911) is positioned as direct experience prior to the separation of subject and object. This resonates structurally and deeply with the dissolution of the subject-object schema discussed in §4.3 — the state of affairs in which intentionality recedes into the background as purity P rises.

Nishida's pure experience is the closest Japanese-philosophical reference point to the state of Tōh of the present paper. Both thematize a structure of consciousness prior to subject-object separation. Whereas Nishida, however, unfolds pure experience as philosophical empiricism, the present paper reformulates it, in structural description, as the activation condition of Tōh.

10 Discussion and Limitations

10.1 Empirical Verifiability

The present paper remains at a conceptual and formal formulation. The variables introduced (P , K , Φ , $V(Z)$, α , β) are not, at present, quantities whose empirical measurability is guaranteed. The examination of correspondence-relations with neuroscientific indices (specific frequency bands of EEG, heart-rate variability, electrodermal activity) is a future task. However, whether these variables can be completely reduced to physical indices is a separate question, and within the framework $Z = D + iD$ the very measurability of the iD component is itself at issue.

That is, the present paper is positioned not as an empirical predictive theory but as a structural-description theory. What it provides is the framework of the structure of the existential mode of "standing as the world," not the prediction of its empirical occurrence.

10.2 Self-Reference

The self-reference that the present paper itself, as an event of describing "Tōh" as "Tōh," is written under a certain purity and resolve, is a structural feature inherent in this framework. The complete description of Tōh is in principle impossible, and the discourse of the present paper too carries a structural surplus it cannot itself describe. The precise philosophical examination of this self-reference — the self-referential limits in structural-description theory in general, the relation between the performative and descriptive aspects of discourse — is to be systematically unfolded in the subsequent paper "Ontology of the Residue."

11 Conclusion

The present paper, as the third paper of Extended Imaginary Number Theory, took as its subject the higher-order concept of the "arising" organized by the second paper, "The Structure of Arising" — the mode that may be called "Tōh" — and described its existential activation structure. In a word — what the second paper described was "the subject that captures arising," and what the present paper described was "the subject that becomes the medium of arising." This inversion, from the capturing subject to the subject that becomes the medium, is the central claim of the present paper (§2.2).

The central thesis has two layers — that the subject inverts from the captor of arising into its medium (first thesis), and that this inversion comes to hold not through self-expansion but through purification (second thesis). This thesis was formalized as the structure of becoming-prayer $\Phi = P \times K$, expressed as the product of two existential variables — purity P (the degree of connection to the first impulse, §3) and resolve K (the intensity of staking one's life on the first impulse = the opening of identification energy, §4). The activation of Tōh was stipulated as a phase transition accompanying $\Phi(t)$ exceeding the critical threshold at a certain point (§6).

Further, introducing the observer function $V(Z) = \alpha D + \beta iD$ that describes the $Z = D + iD$ of the first paper from the side of observation, Tōh was positioned as the ideal limit of $\alpha = \beta = 1$ with complete phase synchrony (§6.3). The structural divergence from the natural posture, wu wei, and emptiness was made explicit (§7), and in particular, as the "two layers of expansion" (surface expansion vs expansion of the domain of thought), it was shown that purification is not a mere subtraction but a twofold movement that thins interference noise while broadening connection-targets (§7.4). Finally, becoming-realm — the mode described, when $\Phi = P \times K$ exceeds the critical point, as the three aspects of bareness, compelling force, and structural opening-up that are structurally derived — was presented and positioned as the structure of ontological induction (§8). In particular — whereas charisma and intimidation are "the effect of a strong ego," the compelling force the present paper speaks of is "the effect of the rarefaction of the ego." Becoming-realm stands upon this paradox.

The thematic feature of the present paper lies in grasping Tōh as a mode that rises at the point where subject-object separation dissolves, and in systematically describing its activation condition as becoming-prayer. It can engage in dialogue with any of the prior thoughts — Nishida's theory of pure experience, Heidegger's *Gelassenheit*, Eckhart's *Abgeschiedenheit*, the Daoist wu wei — but the point the present paper newly develops is that it integrated them, as structural description, into the framework of Extended Imaginary Number Theory.

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Tōh: Undistorted Mediation, the Culmination of Prayer

Yuma Muranushi · 株式会社 il / 虚次元法人 i.inc

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