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Generative Theory of Za, Seki, and Topology:

A Unified Theory of Mark, Kata, Form, Namelessness, and Cultural Generation through Emptiness, Soku, Provisional Affirmation, and Differential Negation

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Abstract

This paper systematizes the conceptual sequence of mark, kata, form, za, position, namelessness, and cultural generation developed by Tomokazu Tanaka (bigakusha-haha) within Generative Studies. It refines that sequence by introducing seki, the situated seat, as a local interface and by locating emptiness, soku, configuration, provisional affirmation, and differential negation on logical levels distinct from the sequence itself.

The argument is grounded in Generative Topological Ontology, which understands being not as fixed substance but as a topological structure generated through interactions among self, other, and environment. On that basis, the sequence of sustained existential generation is formulated as follows: Mark -> Kata -> Form -> Za -> Seki -> Position -> Namelessness -> Cultural Generation. A mark is the minimal event through which a difference is inscribed in reality. Kata is a non-fixed structure that preserves the repeatability of a mark. Form is the perceptible and particular manifestation of kata. Za is a historical and communal relational structure that organizes multiple possibilities of participation. Seki is the localized opening through which za receives a particular body or action. Position is the provisional relational location generated when a body enters into soku-contact with seki. Namelessness is the mode in which generation is no longer reducible to a determinate author or owner and thereby becomes inheritable. Cultural generation is the continued repetition and transformation of this inheritable structure beyond the individual.

This sequence is neither a simple chronology nor an irreversible developmental ladder. Emptiness is the fundamental condition that prevents the sequence from closing into fixed essence. Soku is the generative structure that grounds every transition in reality and brings different topological configurations into contact. Configuration or aspect is the relational mode in which the whole nexus of self, other, and environment appears when a position is generated; the inseparable co-generation of position and configuration constitutes topology in the present theoretical sense. Provisional affirmation, called ze in the Japanese discussion, is the secondary operation through which a relation generated by soku becomes manifest as “this is” and therefore becomes indicable, shareable, and repeatable. Differential negation, called hi, does not erase this affirmation; it releases it from fixed identity and reopens it to concrete reality.

The paper compares this system with the relation between form and emptiness in Prajnaparamita thought, the patterns of affirmation, negation, and provisional naming in the Diamond Sutra, Heidegger’s being-in-the-world and worldhood, Nishida Kitaro’s logic of place, and Nishitani Keiji’s field of emptiness. It resists reducing these traditions to one another. A subsidiary analysis defines iroke as the relational force by which form preserves emptiness and opens a seat for

another's participation, rather than as an additional stage in the sequence. The distinctive contribution of Generative Studies lies in theorizing seki as the interface that localizes emptiness into a concrete possibility of participation, and soku as the generative structure through which participation becomes actualized and transforms not only the participant but za itself. Generative Studies thereby explains not only that being is relational, but how relational generation becomes a mark, persists as kata and form, opens za and seki, generates position and topology, and is inherited as nameless culture.

Keywords

Generative Studies; Generative Topological Ontology; Mark; Kata; Form; Za; Seki; Position; Configuration; Topology; Emptiness; Soku; Provisional Affirmation; Differential Negation; Namelessness; Cultural Generation; Being-in-the-World; Interface Ontology

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0. Methodological Note

0.1 Position of This Paper

Generative Studies treats being, art, artificial intelligence, language, institutions, capital, and culture not as isolated domains but as fields whose conditions of generation can be studied across disciplinary boundaries. Generative Topological Ontology provides its foundational theory by defining being not as a fixed object but as a topological structure emerging from relational connectability.

The present paper does not add a rival axiomatic system to that ontology. It unifies problems of generation, connection, repetition, reality-grounding, and inheritance that have been distributed across Axioms of Generative Topological Ontology, The Limits of Self-Externalization and Existential Generation, Pre-Humanity and Self-Precedence, The Theory of Language Derivatives, The Dynamics of Evaluation, Proof, and Value, Ontology of Kata, Ontology of Namelessness, Ontology of Life-as-Art, and Generative Theory of Force.

Pre-Humanity and Self-Precedence holds a central place linking Self-Externalization to the Theory of Language Derivatives. Pre-Humanity names the universality of nature that precedes human meaning and institutions while continuing to generate the human in the present. Self-Precedence names the particular-concrete universality of sensation, orientation, judgment, and creative possibility that precedes a socially or symbolically fixed image of the self while continuing to generate the self. Soku, as developed here, describes the event in which Self-Precedence comes into contact with Pre-Humanity through bodily and environmental resistance.

0.2 Distinguishing the Sequence from Its Operations

The central methodological decision of this paper is to distinguish the terms that compose the sequence from the conditions and operations that make the sequence possible.

The terms of the sequence are:

Mark -> Kata -> Form -> Za -> Seki -> Position -> Namelessness -> Cultural Generation

Emptiness, soku, configuration, provisional affirmation, and differential negation are not inserted into the same line.

• Emptiness is the fundamental condition that keeps the entire sequence open.
• Soku is the generative structure that actualizes each transition and brings distinct topologies into contact.
• Configuration is the relational mode that, together with position, forms a topology.
• Provisional affirmation is the secondary and provisional establishment accompanying the transition from soku to topology.
• Differential negation releases a stabilized affirmation from fixed identity.

For this reason, the linear arrangement “Za -> Seki -> Soku -> Affirmation -> Position -> Configuration” is rejected. Soku is not one stage among others; it operates between za and seki, seki and body, position and configuration, and individual generation and cultural inheritance. Provisional affirmation is likewise not an additional stage. It is the secondary operation by which a relation generated through soku becomes manifest as one topology within a particular za. Differential negation is the operation that reopens that provisional establishment when it becomes essentialized or institutionalized.

0.3 A Caution concerning Decomposition of Terms

This paper interprets the Japanese term isō (位相), or topology, through the components i (位, position) and sō (相, configuration or aspect). It similarly distinguishes soku from ze in soku-ze and soku from hi in soku-hi. These interpretive decompositions do not claim to reproduce the etymology of mathematical topology, Sanskrit Buddhist terminology, Chinese Buddhist translation, or Classical Chinese grammar. Mathematical topology is defined through such concepts as open sets, neighborhoods, and continuity, while soku-ze functions as a grammatical unit in Chinese Buddhist texts. The decomposition undertaken here is therefore a methodological and hermeneutic operation internal to Generative Studies.

1. From Substance to Generation

1.1 The Priority of Relation

Substantialist ontology tends to suppose that entities first exist and relations subsequently arise among them. Generative Topological Ontology instead maintains that relation is prior to the entity. Priority here is not chronological. It means that relation is a condition under which an entity can appear as an entity at all.

A body is not a completed subject detached from the world. Self and world are articulated together through interactions among bodies, others, tools, architecture, nature, language, and institutions. Being is the local and provisional topology that appears through this articulation.

1.2 Reality and Interface

Reality in Generative Studies is neither merely the physical world nor a set of objective facts. Reality is the topology in which a generated relation can no longer be completely reduced to another sign and acquires irreversibility through bodily, material, temporal, and interpersonal resistance.

An interface is not a neutral device that connects a subject and an object already constituted in advance. It is a boundary at which different topologies come into contact and generate a relation that did not previously exist. Seki is defined as the minimal bodily form of such an interface.

1.3 Pre-Humanity and Self-Precedence

Generation does not begin with human meaning. Nature, matter, embodiment, climate, terrain, ecology, time, and contingency act before human explanation and continue to generate human conduct. This dimension is Pre-Humanity.

The self likewise does not begin with social status, evaluation, or a linguistic self-image. Sensation, dissonance, gesture, orientation, and creative possibility that cannot be absorbed into an established image of the self continue to generate the present self. This dimension is Self-Precedence.

Soku is the generative structure through which Self-Precedence becomes connected with Pre-Humanity under the resistance of reality, enabling the generation of an action or relation. It is therefore neither the immediate expression of interiority nor an unmediated subjectivity. It is an event of reality-grounding in which self and non-self are reciprocally transformed.

2. From Mark to Cultural Generation

2.1 Mark: The Minimal Actualization of Difference

A mark is not simply a unit of meaning within an established semiotic system. It is the minimal event in which a body or action touches what is other than itself and that contact remains in reality as a difference. A footprint, wound, line, voice, spatial arrangement, repeated gesture, sacred rope, graffiti inscription, web operation, or alteration of a lived environment may become a mark.

The mark is not an external copy of an author's interiority. The act of marking transforms the relation among agent, material, and environment. It is therefore both an outcome of self-externalization and an occasion on which the self is regenerated through what lies beyond it.

A mark initiates generation without completing its meaning. What the mark is becomes retroactively determined through later repetition, response, interpretation, and material change. This incompletion distinguishes the mark as a generative event from the sign as a stabilized unit.

2.2 Kata: Preservation of Repeatability

Kata is not a rigid rule or ideal model. It is a generative structure that preserves the repeatability of a mark without erasing its difference. If kata had no stability, repetition could not occur. If it were completely fixed, no new generation could occur. Kata therefore subsists between identity and difference, preservation and transformation.

Kata acts beyond individual intention. When an action initiated by someone is repeated, later participants do not reproduce the originator's interior state. They participate in the possibilities of connection preserved by kata. Repetition is thus not copying but regeneration through differences in concrete conditions.

2.3 Form: The Particular Manifestation of Kata

Form is kata manifested in a particular material, body, time, and environment. One kata may produce multiple forms, and the same form may disclose different configurations when placed within different za.

Form is not necessarily a completed object. It is an interface that induces further relations. The theory of workhood follows from this point: workhood is not an attribute by which an object is

declared an artwork, but the capacity of a form to continue generating relations among self, other, and environment.

2.4 Za: A Communal Structure of Generation

Za is not merely a physical location or a single seat. It is a communal relational structure organizing multiple possibilities of participation, kata, rules, distances, directions, responses, and accumulated time. If place emphasizes the sedimentation of time and event, za structures who can participate within that place, how one can respond and be replaced, and how participation can be inherited.

Historically, Japanese za developed in relation to ritual seats, occupational associations, and communal organizations of merchants and artisans. Historical za cannot be directly reduced to the theoretical za proposed here. Yet its organization of rights to a seat, boundaries of participation, roles, and repetition is conceptually significant.

Earlier formulations described za as a "structured vacant position." The introduction of seki permits greater precision. Za is not itself one vacancy. It is the structure that relates multiple seki and vacant positions and produces possibilities of participation among them.

2.5 Seki: Localization of Emptiness and Bodily Interface

Seki is not limited to a chair. It is the localized possibility through which za receives a particular body, action, or existence. Seki belongs to za, but it is not merely a subdivision. It is the entrance through which the whole za touches a particular body and the minimal interface through which bodily participation acts back upon the whole za.

An empty seki is not nothing. It retains the possibility of someone's arrival, the absence of one who did not arrive, the excluded person, the awaited person, and the possibility of substitution. Non-presence in the sense that no body is there must therefore be distinguished from emptiness in the sense that the relation is not essentially fixed to a particular occupant. Even when the seat is occupied, emptiness does not disappear. The relation between body and seat never becomes an essential property and remains open to another position and configuration.

Seki localizes the emptiness of za at the scale of a body. Conversely, when a body enters into soku-contact with seki, an abstract possibility of participation becomes an actual relation. This two-way movement makes seki an interface.

2.6 Position: Provisional Relational Location

Position is neither a fixed rank nor a coordinate. It is a provisional relational location generated when a body or action enters into soku-contact with seki. Guest, host, viewer, maker, teacher, student, lodger, and researcher are not properties possessed by a subject in advance. They arise from interactions among za, seki, other participants, and action.

Seki and position must be distinguished. Seki is the possibility that receives a body; position is the relation actualized through participation. A seki may remain empty while no corresponding position is operative. The same physical seat can generate different positions when modes of participation change.

2.7 Namelessness: Topological Transformation from Authorship to Inheritance

Namelessness is neither the absence of a name nor the disappearance of the author. It is the mode in which generation cannot be completely recovered by reference to a single author, owner, or origin and consequently becomes open to repetition, variation, and inheritance by others.

When a mark becomes kata, kata becomes form, form opens za, and multiple bodies generate positions through seki, the total process can no longer be explained by the first author's intention. Generation is distributed across community, nature, and history. This topological transformation of authorship is namelessness.

Namelessness is not an abandonment of responsibility. It is the responsibility to keep generation from closing into individual ownership and to preserve the possibility of response by those who follow. Names are necessary, but the name is not the endpoint of generation.

2.8 Cultural Generation: Nameless Repetition and Transformation

Cultural generation is not the preservation of a completed value system. It is the process by which bodies, environments, and generations participate in kata and za, generating different positions and configurations while inheriting the relational structure.

Culture requires difference as well as continuity. Perfectly identical repetition would be reproduction, while difference without continuity would not become inheritance. Cultural generation occurs when kata receives difference, za opens new seki, and the possibility of generation persists through changing topologies.

3. Conditions and Operations Traversing the Sequence

3.1 Emptiness: Structural Non-Closure

Emptiness is neither an original nothing placed at the beginning of the sequence nor a transcendent substance hidden behind form. It is the fundamental condition that no mark, kata, form, za, seki, position, name, or culture is completed by an immutable self-nature.

Because of emptiness, a mark remains open to another meaning, kata can be varied, form can disclose another configuration, za can open a new seki, position can be exchanged, names can be reinterpreted, and culture can continue to generate. Emptiness is therefore not the absence of being but the structural non-closure of existential generation.

Emptiness must also be distinguished from non-presence. Non-presence indicates that a body or relation is not currently manifest. Emptiness indicates that neither presence nor absence can become a fixed endpoint. That no body occupies a seat is non-presence; that the seat remains open to another body and relation is emptiness.

3.2 Soku: A Generative Structure Enabling Actualization

Soku does not merely mean temporal speed or immediacy. Nor is it an equality sign that collapses two terms. Soku is the generative structure through which distinct topologies, while retaining their difference, become connected through body, action, time, and resistance, allowing a new relation to become actualized.

Soku operates in every transition of the sequence. A mark exceeds the status of sign by being grounded in reality; kata is varied by entering into contact with concrete conditions; form induces participation by entering za; a body generates position by entering seki; position changes configuration by encountering other positions; and repetition becomes culture by entering into contact with history.

Reality-grounding includes resistance. The meaning desired by a self does not coincide with the response returned by matter, others, and environment. Soku is therefore not an immediate restoration of harmony but a generative structure through which unresolved resistance becomes incorporated into relational generation.

3.3 Configuration and Topology

Configuration or aspect is not mere appearance or subjective impression. It is the temporary relational mode displayed by the whole nexus of self, other, and environment when a position is generated.

Form and configuration differ. Form is the perceptible articulation of material, body, and arrangement. Configuration concerns the meaning, direction, force, and possibility that form acquires within a particular za and position. The same building, chair, garden, or website can disclose a different configuration when the position of participants changes.

Position is relational location; configuration is the mode of the whole relation that includes that position. Neither unilaterally causes the other. A change in position changes configuration, and a change in configuration reorganizes existing positions and seki. This co-generation is called topology in the present theory.

This interpretation is a conceptual refinement within Generative Topological Ontology rather than an etymological account of mathematical topology. Topology here is the structure in which relational location and relational configuration reciprocally determine one another and form possibilities of connection.

3.4 Provisional Affirmation: Secondary Actualization

Provisional affirmation is not a judgment that fixes a generated relation as permanent essence. It is the secondary operation through which a relation generated by soku becomes provisionally established within a particular za as “this is,” and consequently becomes indicable, shareable, and repeatable.

Without provisional affirmation, an event may occur but disappear without becoming communicable or inheritable. Without soku, affirmation becomes a fixed symbolic identity expressed as “A is B” without reality-grounding. Soku-ze, interpreted within Generative Studies, names the establishment of a relation as one topology without abolishing emptiness.

Affirmation also differs from presence. Presence states that something is manifest. Affirmation provisionally determines what it appears as. That a body is present in a room concerns presence; that it appears as guest, teacher, or maker concerns affirmation.

3.5 Differential Negation: Releasing Fixation

Differential negation is neither non-presence nor a merely contrary proposition. It is the operation that shows that a relation established by affirmation is not exhausted by its definition or name and releases it from fixed identity.

Differential negation appears as an objection returned by reality rather than an arbitrary act of denial. When an institution fixes the claims “this is correct,” “this is valuable,” or “this person is this role,” particular bodies, materials, times, and others fail to fit completely within that determination. Such failure of fit is experienced as dissonance. Dissonance is the felt form of differential negation issued by concrete reality against a fixed affirmation.

Negation does not destroy the established relation. It does not eliminate seki but frees seki from one position. It does not eliminate a name but frees the name from essence. It is the force that returns generalized and abstract affirmation to particular-concrete generation.

3.6 Soku, Affirmation, Negation, and Provisional Naming

Prajnaparamita texts, particularly the Diamond Sutra, repeatedly negate a term as fixed self-nature while re-establishing it as a provisional name. Generative Studies reads this not as a simple formal contradiction but as a distinction between domains of determination.

A functions as a relational phenomenon. Yet it is not A as an independent and immutable essence. It can therefore be provisionally named A within a determinate relation. In the vocabulary developed here, soku generates the relation, affirmation establishes it, differential negation releases that establishment from essentialization, and provisional naming makes it communicable. Emptiness keeps the entire process open.

This structure does not conflict with namelessness. Namelessness does not prohibit names; it prevents a name from closing into authorial ownership or fixed essence. Provisional naming enables cultural transmission, differential negation releases attachment to names, and namelessness opens generation to later participants.

4. Recursive Generation rather than a Linear Sequence

4.1 Direction of Inheritance

The movement from mark to cultural generation describes how generation becomes sustainable. The repeatability of a mark becomes kata, and the particular manifestation of kata becomes form. Repeated forms and practices produce a structure of participation called za. Za localizes an opening for a body as seki. A body entering seki through soku generates position, and the interaction of position and configuration forms topology. When this generation becomes inheritable beyond a determinate author, namelessness emerges; when repetition and variation persist, cultural generation occurs.

4.2 Direction of Initiation

Generation need not begin from an established za. Where no za exists, a body may enter reality through soku and establish a provisional seki. When such situated participation is repeated, relations among seki acquire kata and a new za is formed.

Soku-seki, or situated improvisational seating, need not mean a crude expedient. It is the localization of a possibility of participation in response to particular need and resistance before an established institution exists. If improvisation gives direction to a force arising in contact with reality, soku-seki creates a place in which that force can receive others.

4.3 Direction of Recursion

When position and configuration change, existing za is transformed. The transformed za opens new seki; new seki receive other bodies and actions; and new topologies are generated. The sequence is therefore not a one-way causal chain but a recursive structure in which later articulations retroactively reorganize earlier conditions.

Cultural generation is not a final stage. Inherited kata and za become the background against which new bodies produce new marks. A new mark returns differential negation to existing culture and transforms za. This cycle has no terminal object.

5. Comparison with Buddhist Thought

5.1 Form Is Emptiness; Emptiness Is Form

The Heart Sutra's proposition that form is emptiness and emptiness is form does not mean that form must disappear before emptiness emerges, nor that emptiness exists as a substance behind form. Form dependently arises precisely because it lacks immutable self-nature, and emptiness does not exist separately from concrete form.

Generative Studies does not simply equate Buddhist rupa with its concept of form. Rupa concerns bodily and material form as one of the five aggregates; form in the present system means a perceptible generative articulation. Configuration is the relational mode disclosed by form within a whole nexus. Nevertheless, the non-substantial and relational manifestation of concrete form connects Prajnaparamita thought with the relation among form, configuration, and emptiness developed here.

Within Generative Studies, "form is emptiness" means that form and configuration remain structurally non-closed without losing their concreteness. "Emptiness is form" means that non-closure is not an abstract nothing but becomes real only as form, body, seki, position, and configuration.

5.2 Rūpa and Iroke: The Relational Force by Which Form Opens a Seat

The Buddhist term rūpa and the modern Japanese word iroke (色気) are neither synonyms nor terms with a direct doctrinal or etymological equivalence. Rūpa names bodily and material form within Buddhist analysis, whereas iroke has a broad Japanese semantic range that includes coloration, erotic attraction, charm or flavor, and interest or desire. The connection proposed here is therefore not philological but generative.

Generative Studies does not treat iroke as a property possessed by a completed body or object. It defines iroke as a relational force through which form solicits another's attention, approach, or participation. In a strictly conceptual decomposition, iro designates concrete sensible manifestation, while ke designates the atmosphere, orientation, or force arising between that manifestation and another. This decomposition is heuristic and makes no claim about the historical derivation of the word.

Iroke arises not from exhaustive self-presentation but from non-closure. When a form is completely defined and its possible relations are fixed in advance, no open seat remains for another. A form acquires iroke when what is visible preserves an invisible possibility, when

provisional affirmation does not eliminate emptiness, and when differential negation releases the form from a single identity. In this sense, iroke is the relational force by which form, while preserving emptiness, opens a seki to another.

This concept also clarifies the relation among force, kyō (興, arising interest), and form. If kyō names the directional animation of force that arises through contact with reality, iroke names the configuration in which form invites such contact from the side of the other. Iroke is therefore not a new stage in the sequence. It is a derived relational phenomenon linking form, emptiness, configuration, force, and seki.

5.3 Emptiness, Non-Presence, and Presence

Emptiness, non-presence, and presence are not synonyms. Presence indicates that a relation is concretely manifest. Non-presence indicates that a body or relation is not presently manifest. Emptiness is the condition under which neither presence nor absence becomes an immutable essence.

An empty seat has no body, but relations of expectation, memory, exclusion, and invitation are present. When an absent person becomes powerfully manifest through the vacancy, non-presence generates a relational configuration. This structure of "what is not there being there" connects with the ontology of hallucination in the theory of language derivatives. A referent that does not exist can acquire real effects when language assigns it a seki, a position, and a configuration.

5.4 Soku-Hi and the Middle Way

The recurring pattern of negation and provisional naming in the Diamond Sutra avoids both the extreme of presence that substantializes A and the extreme of non-presence that abolishes A. A is not A as fixed essence, yet it operates as a relational phenomenon and can therefore be provisionally called A.

Differential negation in Generative Studies performs the same double refusal without being reduced to Buddhist exegesis. It does not destroy affirmation and reduce it to nothing; it returns affirmation to emptiness. Provisional naming locates what is empty within actual practice and language. This location is seki, its relational location is position, and the disclosure of the whole is configuration.

6. Comparison with Heidegger

6.1 Being-in-the-World and Za

Heidegger's being-in-the-world does not mean that a subject is physically contained within a receptacle called world. Dasein is always already involved in a nexus of significance composed of tools, others, purposes, moods, and practices. World is not the sum of objects but worldhood, the relational articulation that allows entities to appear as what they are.

In this respect, za is comparable to worldhood. Za is not a collection of things but a structure of participation in which bodies, tools, rules, purposes, and others become mutually significant. Seki is likewise not a coordinate in Cartesian space. It is a localized possibility of being involved as guest, maker, learner, responder, or host.

6.2 Provisional Affirmation and the "As"-Structure

For Heidegger, an entity is not first given as a neutral object to which meaning is later added. Equipment appears within practical involvement as something for something. This hermeneutic "as"-structure can be compared with provisional affirmation in Generative Studies.

The latter, however, is not limited to interpretation. An entity appears as something when a body enters into soku-contact with seki and a relation is established under material, temporal, and interpersonal resistance. Provisional affirmation is therefore not subjective attribution but a situated actualization generated by interaction.

6.3 The Non-Identity of Emptiness and Nothing

Heidegger's nothing is not identical with Buddhist emptiness. In Heidegger, the nothing is discussed as an event in which the self-evidence of beings as a whole collapses and the question of Being opens. Buddhist emptiness concerns dependent arising and the absence of self-nature in phenomena. Emptiness in Generative Studies means the structural non-closure of existential generation.

All three challenge the simple opposition between substantial presence and sheer absence and ask after an opening in which entities can appear. Yet they must not be reduced to one concept.

6.4 Extension through Generative Studies

If Heidegger shows that being is always already relationally involved in a world, Generative Studies describes within which za, through which seki, and through what structure of soku that involvement generates position and configuration and transforms za itself.

Furthermore, Dasein holds analytic priority in Being and Time. Through Pre-Humanity and Self-Precedence, Generative Studies treats nature, material, architecture, artificial intelligence, institutions, and contingency as participants in generation that cannot be subordinated to human meaning. World is not unilaterally disclosed by the human subject; it is regenerated through interactions among self, other, and environment.

7. Nishida, Nishitani, and the Distinctiveness of Generative Studies

Nishida Kitaro's logic of place asks after a locus in which subject and object, being and nothing, can be constituted, rather than positing a higher substance that subsumes particulars. The place of absolute nothingness is not an empty void that abolishes singularity; it is conceived as the field in which particulars can determine themselves as particulars. Nishitani Keiji radicalizes the encounter with Western nihility toward a field of emptiness that exceeds the opposition of being and nothing.

These philosophies enter into an important dialogue with emptiness, za, Pre-Humanity, and Self-Precedence in Generative Studies. The distinctiveness of the present theory, however, lies in describing how place and emptiness are localized for a concrete body as seki rather than treating place or emptiness as a final encompassing principle.

Emptiness becomes a bodily possibility of participation through seki. Soku actualizes that possibility. Position and configuration arise from the local connection, and differential negation reopens the generated topology. Generative Studies thus extends an ontology of place into a dynamics of interface, bodily participation, repetition, and cultural inheritance.

8. Integration with the Existing Theory of bigakusha-haha

8.1 Interface Ontology

The theory of self-externalization shows how the movement of projecting the self into what is other is amplified by institutions, evaluation, markets, artworks, and artificial intelligence. Seki is the local interface at which self-externalization reaches a limit and self and non-self come into actual contact.

An interface does not guarantee frictionless connection. It makes mismatch, delay, resistance, and misdirection manifest. At this limit, differential negation is returned to a fixed image of the self, and Self-Precedence becomes present as a new position.

8.2 Pre-Humanity, Self-Precedence, and Self-Verification

Self-Verification is neither the self-identical declaration “I am I” nor an evaluation supplied by others or institutions. It is the local generation in which Self-Precedence receives a response through temporal interaction with Pre-Humanity and becomes present to itself through awareness of that response.

In the vocabulary of this paper, Self-Verification occurs when a body enters seki through soku, generates a position through an unpredictable response, and encounters a world that appears as a configuration inclusive of that position. Provisional affirmation can articulate this event, while differential negation and emptiness prevent Self-Verification from becoming a fixed self-definition.

8.3 The Theory of Language Derivatives

In a language-derivative space, language becomes detached from its grounding referent and amplifies value by anticipating future possibilities, evaluation, expectations, and narratives. When provisional affirmation is severed from soku, propositions such as “this is fact” or “this is value” recursively proliferate without reality-grounding.

Artificial-intelligence hallucination makes this structure visible. Language assigns seki to a non-existent referent, gives it a position and configuration within discourse, and produces the condition in which “what is not there is there.” The problem is not merely that falsehood exists. It is that linguistic affirmation substitutes for reality-grounded soku.

Differential negation is therefore not merely a fact-check that opposes one statement with another. It demands reconnection with reference, body, time, matter, and responsibility and returns linguistic topology to reality.

8.4 The Dynamics of Evaluation, Proof, and Value

Evaluation, proof, and value do not neutrally measure a reality already given. They institutionally determine what counts as affirmation and converge human action toward particular seki and positions. When evaluation is repeated, a provisional affirmation hardens into a universalized fact, and za loses its power to open new seki.

Particular-concrete dissonance returns differential negation to this fixation. When negation opens another seki and a body enters it through soku, a position and configuration outside the institutionally given order emerge. This movement is a topological transformation from general abstraction to particular concretization and a return of contingency in the Generative Theory of Force.

8.5 Life-as-Art and Workhood

Soku in life-as-art does not conceptually identify life and art. It is the generative structure through which the bodily, temporal, and material reality of life becomes connected, without loss of difference, to the kata of art within za, transforming both through that connection.

Workhood is not the affirmation that a completed object is an artwork. It is the operation through which a form repeatedly induces participation and generates new seki, positions, and configurations. When a work exceeds authorial intention and becomes repeatable by others, workhood moves toward namelessness and becomes a condition of cultural generation.

9. Sayama Aesthetics School as Practice

Sayama Aesthetics School is a long-term installation that renders the conceptual system of Generative Studies concrete. The building is not merely a container. It is an interface across which lodging, everyday life, education, making, viewing, and research shift into one another.

The whole building functions as za. Guest rooms, dining table, garden, entrance, web interfaces, artworks, and ordinary acts become multiple seki that receive bodies. Through staying, speaking, making, and viewing, visitors generate positions as guests, viewers, collaborators, and research participants. On each occasion the same building discloses different configurations as inn, school, artwork, lived environment, and research institute.

The affirmations “this is an inn,” “this is a school,” and “this is an artwork” do not become valid through naming alone. They are provisionally established when bodily practice enters the place through soku. None of these affirmations is a fixed essence excluding all others. Differential negation in the proposition “it is an inn, but not merely an inn” opens other seki and topologies.

The author neither owns nor controls the whole process. Visitors, time, architecture, nature, contingency, and memory continuously transform relations. Sayama Aesthetics School is therefore not an artwork as self-expression. It is the process in which a mark becomes kata and form, forms za, opens seki and topology, and moves toward nameless culture.

10. Unified Propositions

The theoretical system of this paper can be summarized in the following propositions.

Proposition 1: Priority of Relation

Entities do not enter relations as completed substances; they appear as entities through relational generation.

Proposition 2: Mark

A mark is the minimal event in which contact between self and non-self remains in reality as a difference.

Proposition 3: Kata

Kata is a non-fixed structure that preserves repeatability without erasing difference.

Proposition 4: Za

Za is a communal generative structure that relates multiple seki, positions, kata, rules, and temporal accumulations.

Proposition 5: Seki

Seki is the minimal interface that localizes the emptiness of za for one body and enables the body's action to affect za as a whole.

Proposition 6: Soku

Soku is a generative structure that connects differentiated topologies under the resistance of reality and enables the irreversible actualization of a new relation.

Proposition 7: Topology

Position is the relational location generated through contact, and configuration is the mode of the whole relation inclusive of that position. Their co-generation constitutes topology.

Proposition 8: Provisional Affirmation

Provisional affirmation is the secondary operation that makes a relation generated through soku manifest as one topology without abolishing emptiness.

Proposition 9: Differential Negation

Differential negation does not erase a topology established through affirmation; it releases that topology from fixed identity and opens it to new generation.

Proposition 10: Namelessness

Namelessness emerges when generation becomes irreducible to a determinate author, owner, or origin and remains open to repetition and variation by others.

Proposition 11: Cultural Generation

Culture is not the preservation of fixed content but the recursive generation through which nameless kata and za continue to open new seki and topologies.

Proposition 12: Structural Non-Closure

Emptiness is not one term in the sequence. It is the fundamental condition that prevents every mark, kata, form, za, seki, position, name, and culture from reaching final closure.

Corollary: Iroke

When form preserves emptiness and opens another's possibility of participation, iroke arises as a relational force. Iroke is not an attribute enclosed within form but an event among form, configuration, another, and seki.

11. Theoretical Significance and Limits

The first contribution of this paper is the separation of the particular possibility of participation, previously left implicit within za, as seki. This permits za to be defined not as one structured vacancy but as a structure relating multiple seki and vacant positions.

The second contribution is the distinction between sequence and operation. If soku, emptiness, affirmation, and negation were inserted as additional stages, Generative Studies would collapse into a list of concepts. The present paper assigns them different logical levels: emptiness as fundamental condition, soku as primary generative structure, affirmation as secondary actualization, and negation as reopening.

The third contribution is a comparative account of Buddhist form and emptiness, the Diamond Sutra's negation and provisional naming, Heidegger's being-in-the-world, Nishida's place, and Nishitani's emptiness that does not identify these traditions with one another. The distinctiveness of Generative Studies lies in seki as the localization of emptiness for bodily participation and in the recursive structure through which participation transforms za itself.

This paper does not replace specialist work in etymology, Buddhist textual philology, mathematical topology, Heidegger scholarship, or medieval Japanese history. Its account of affirmation and negation is presently offered as a theory of secondary operations within Generative Studies, not as a new set of primitive axioms. Future work must compare concrete cases, develop methods for describing topological transformation, identify the conditions under which institutional affirmation becomes fixed, and distinguish generative negation from merely reactive opposition.

Conclusion

This paper has unified the system of existential generation and cultural inheritance in Generative Studies through the following sequence:

Mark -> Kata -> Form -> Za -> Seki -> Position -> Namelessness -> Cultural Generation

Within this sequence, the mark is the minimal actualization of difference; kata preserves repeatability; form is the particular manifestation of kata; za is the communal structure organizing participation; seki is the interface that localizes the emptiness of za for a body; position is the relational location generated when the body enters seki through soku; namelessness is the mode in which generation becomes inheritable beyond authorship; and cultural generation is the persistence of repetition and transformation.

Generation, however, does not operate through this sequence alone. Emptiness prevents the whole from closing into fixed essence. Soku grounds every transition in reality. Configuration forms topology together with position. Provisional affirmation renders a soku-generated relation manifest. Differential negation does not abolish that affirmation but releases it from essentialization.

Within this structure, iroke names a derivative but important phenomenon: form preserves emptiness and thereby opens a seki for another's attention and participation. It is not an additional stage but the sensible-relational force of non-closure.

Provisional affirmation must therefore not be inserted as a new stage in a line such as "Za -> Seki -> Soku -> Affirmation -> Position -> Configuration." Soku traverses the entire sequence as a generative structure of connection. Affirmation is the secondary actualization accompanying the transition from soku to topology. Negation reopens this actualization to emptiness.

The final thesis of the paper is as follows:

Za, while preserving emptiness, opens seki. A body entering reality through soku generates position. The whole relation inclusive of that position appears as configuration and becomes provisionally established through affirmation. Differential negation then releases the affirmation from fixation and reopens it to emptiness. This recursion moves the mark toward kata, form toward za, position toward namelessness, and namelessness toward cultural generation.

Being is not the occupation of a seat by something already complete. Being is the generation of position and configuration through soku-contact with an open seki, the transformation of za through that participation, and the inheritance of the generated relation beyond the self.

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Research Method

This text is published as a Research Memorandum within the continuing development of Generative Topological Ontology.

The concepts, definitions, hypotheses, and arguments presented here record the theoretical position reached at the time of writing and publication. They should not be understood as a finally established theoretical system. They may be expanded, revised, redefined, or reorganized through future research, artistic practice, interaction with reality, academic dialogue, and peer review.

This research does not regard only completed theories as legitimate research outcomes. It also treats the processes through which concepts emerge, become interconnected, undergo transformation, and are integrated into a theoretical structure as significant objects of inquiry. Accordingly, this memorandum should be understood not merely as an incomplete draft, but as a record of a particular phase in the generation of the theory.

The public release of a Research Memorandum is not intended to present a developing theory prematurely as a completed one. Rather, it is a method of documenting the generative processes of thought and practice, enabling their subsequent examination and reconstruction, and opening them to academic and artistic dialogue from different perspectives.

If the contents of this memorandum are subsequently developed into a peer-reviewed article, scholarly monograph, or other formal research output, the finalized work will be identified as a separate and fixed document.

When citing or referring to this memorandum, please include the title, author, version number, and date of the most recent update. Different versions may contain substantive differences in concepts, definitions, and lines of argument.

This Research Memorandum is not a final conclusion. It is one theoretical position reached within the continuing formation of Generative Topological Ontology and, at the same time, an interface open to further generation.