

The Laughing Hero: Stylistic and Semiotic Resonance in Ryusho Nemoto's *Sentai Hero*

A Tenson-Philosophical Interpretation

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Abstract

This paper explores Ryusho Nemoto's *Sentai Hero* as a post-postmodern literary experiment that unites comedy, myth, and philosophy through the framework of the Tenson Theory. By examining stylistic evolution, semiotic inversion, and the emergence of a "proto-language" (zzz), the work demonstrates how a text can become a self-resonant field of energy and information. We formulate this process mathematically via the Tenson Equation:

$$\nabla \cdot (E + iI) = 0,$$

where E denotes the narrative's energetic drive (action, rhythm) and I its informational phase (reflection, irony). The hero's laughter, the collapse of syntax, and the final return to primordial sound are interpreted as manifestations of literary resonance in equilibrium.

Keywords: Tenson Philosophy; Post-Postmodernism; Literary Semiotics; Stylistic Resonance; Proto-Language; Japanese Fiction; Mythopoesis.

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1. Introduction: The Hero as Resonant Text

Sentai Hero is not merely a parody of Japanese “tokusatsu” culture; it is an ontological laboratory where language itself becomes a living system. The protagonist, Ieji Calcium—the “Yellow Hero”—occupies the periphery of the traditional color hierarchy (Red: authority, Blue: reason, Pink: emotion, Green: harmony, Yellow: comedy). His journey is one of epistemological inversion: the marginal becomes central, and laughter becomes revelation.

Nemoto constructs a literary field where humor, madness, and philosophy collide. The text grows, disintegrates, and reconstitutes itself—an organism evolving through linguistic mutation. In this sense, the novel can be described as a **Tenson field**, where energy (E) and information (I) are dynamically balanced.

2. Stylistic Evolution: Growth, Madness, and Return

2.1 Phase I: Growth — Acquisition of Speech

The early chapters display fluid colloquial narration and comedic rhythm. Language functions as a social instrument, representing the everyday energy of school life. At this stage, the Tenson field is dominated by the real component E , the kinetic aspect of dialogue.

2.2 Phase II: Madness — Linguistic Disintegration

Midway, the narrative undergoes stylistic breakdown. Syntax fragments, onomatopoeia proliferate, and repetition replaces coherence. This phase can be modeled as an imbalance in the Tenson field:

$$\nabla \cdot E \neq -\alpha \frac{dI}{dt},$$

where α represents the distortion coefficient of self-reflective overload. The text begins to hallucinate itself; humor turns into delirium.

2.3 Phase III: Return — Emergence of the Proto-Language (zzz)

In the final stage, words decay into rhythm. The text no longer communicates meaning but resonance. The “zzz” sequence symbolizes not sleep but origin—the vibration of the universe before semantics. Mathematically, this convergence can be expressed as:

$$\lim_{t \rightarrow \infty} (E(t) + iI(t)) = \zeta_0 e^{i\phi_0},$$

where ζ_0 represents the ground-state amplitude of linguistic being, and ϕ_0 is the phase of primordial equilibrium.

3. Semiotic Inversion and the Yellow Paradigm

3.1 Color and Meaning

Color operates as a semiotic matrix. By inverting the traditional hierarchy, Nemoto subverts the heroic code: Yellow, historically comic or secondary, becomes the axis of vision. Thus, the novel performs a semiotic revolution—an overthrow of narrative chromatics.

3.2 Heroism as Parody

The Yellow Hero's clumsy valor parodies moral absolutism. His very incompetence becomes epistemic virtue: the acceptance of uncertainty. In Tenson terms, he embodies *resonant instability*, the necessary oscillation between order (E) and chaos (iI):

$$|T|^2 = E^2 + I^2 = \text{constant},$$

suggesting that the intensity of narrative truth remains invariant, even as its components fluctuate between energy and information.

4. From Laughter to Myth: The Text as Living Organism

4.1 The Mythic Regression

After stylistic collapse, the text regenerates into myth. The school, the laboratory, and the underground base dissolve into archetypes of creation and death. The Yellow Hero's laughter becomes a cosmic vibration—an echo of the first utterance. This is literature returning to its original state: sound without syntax.

4.2 Comparative Context

Nemoto's structure resonates with the global lineage of self-conscious literature:

- James Joyce's *Finnegans Wake* — language as recursive genesis;
- Thomas Pynchon's *Gravity's Rainbow* — entropy of meaning;
- Roberto Bolaño's *2666* — epistemic collapse and laughter;

- Haruki Murakami's *Kafka on the Shore* — dream as semantic inversion.

Yet unlike these Western or postmodern models, Nemoto's laughter is not nihilistic; it is regenerative—a bridge between irony and sincerity.

5. Post-Postmodern Position: The Literature of Resonant Uncertainty

Nemoto's work transcends postmodern irony by reintroducing ethical sincerity within absurdity. This “resonant sincerity” corresponds to the Tenson philosophical stance: truth is not fixed but vibrational—sustained through mutual interference of opposites.

The narrative therefore belongs to the new category of **Fluctuating Literature**: texts existing on the threshold between sense and noise, where ambiguity becomes structure, and instability becomes meaning.

$$\delta\phi = \omega_I - \omega_E,$$

where $\delta\phi$ measures the phase deviation between imagination and action. When $\delta\phi \rightarrow 0$, the text achieves temporary equilibrium—laughter as resolution.

6. Philosophical Discussion: Language as Resonant Being

Tenson Philosophy proposes that all existence can be expressed as a complex tensor:

$$T = E + iI,$$

where E represents real energetic manifestation (motion, will, creation) and I represents imaginary informational structure (meaning, reflection, irony).

The conservation principle,

$$\nabla \cdot (E + iI) = 0,$$

indicates that the flux of existence is maintained through resonance rather than stability. Applied to literature, this means that the vitality of language arises from the continual interference between expression and introspection.

The final “zzz” is thus the limit state of T :

$$\text{as } |E|, |I| \rightarrow 0, \quad T \rightarrow e^{i\phi_0},$$

a pure phase with no amplitude—language stripped to resonance itself.

This is the metaphysical completion of the literary process: from communicative instrument to ontological vibration.

7. Conclusion: Toward the Proto–Literature of Resonance

Sentai Hero culminates not in meaning, but in being. The journey from articulate speech to zzz mirrors humanity’s linguistic origin. Here, literature ceases to describe the world and instead becomes the world’s heartbeat.

Nemoto’s text therefore stands as a declaration of post–postmodern creation: a work that laughs, collapses, and returns—to rediscover language as the echo of existence itself.

Final Remark: The Laughing Hero does not save the world. He saves the resonance of the word.

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