

# POSIT 1 — FORMULA 2

## THE PRESENCE AS THE ORGANISING FIELD

### Coda Manuscript — Book Text

The Second Formula concerns the subtle order that arises when the Presence is recognised not only as the constant centre of awareness but as the field that quietly holds all experiences in a natural coherence. This coherence is not the result of intention, structure, or adjustment. It exists because the Presence is whole, and anything arising within a field of wholeness cannot appear without relationship to that wholeness.

The organising field is not separate from the Presence. It is the Presence expressing itself through the relationships between the movements of life. When attention perceives only the surface of experience, these relationships may be overlooked or interpreted as disconnected. Yet beneath the seeming fragmentation, there remains an order that does not depend on the contents of experience but on the field in which they occur.

This order is not mechanical. It does not impose structure on events or guide the flow of experience toward a predetermined arrangement. The organising field is subtler than any notion of structure. It is the underlying coherence that becomes visible when the Presence is more deeply recognised. Each movement, no matter how brief, arises within a continuity that is not interrupted by change. That continuity is the signature of the organising field.

The awareness of this field does not emerge through analysis. It is not discovered by tracing connections or seeking patterns. It becomes evident when the mind relaxes its effort to interpret experience and attention rests more fully in the Presence itself. In this resting, a quiet clarity reveals how each aspect of experience stands in relation to the whole. This relation is not symbolic, nor is it imposed. It is inherent in the way awareness functions.

Within this clarity, even confusion has a place. Confusion does not fall outside the organising field. It is a movement that belongs to the same continuity as clarity. The organising field does not sort experiences into desirable and undesirable categories. It holds them without division, and in this holding, each expression reveals its context. This context does not change the nature of the expression; it places it within the larger field of Being, where nothing is isolated.

The Second Formula thus clarifies that experience is not a series of separate events but a single unfolding within the Presence. This unfolding is not linear. It does not progress from one moment to another as a sequence of unrelated points. Each movement is connected, not because experience must be interpreted as meaningful, but because the Presence is inherently unified.

When the organising field becomes more perceptible, the flow of life appears less fragmented. Thoughts do not arise as interruptions but as natural expressions within the field. Emotions do not seem to disrupt the inner equilibrium; they are recognised as movements arising within a deeper stillness. Circumstances do not appear random or isolated; they unfold within the same field in which all inner experience resides.

This recognition does not lead to detachment. Detachment is a stance adopted by the mind when it seeks to create stability through withdrawal. The organising field requires no such stance. It is stable by nature. When awareness rests in this stability, there is no need to distance oneself from experience. Experience can be met fully because it is already held in a coherence that does not depend on its content.

The organising field also clarifies the nature of order. Order is often understood as arranging events or thoughts into sequences that appear harmonious. But the order of the organising field is not sequential. It is relational. It reveals the natural orientation of each movement within the field. Nothing needs to be placed. Nothing needs to be corrected. Everything stands in relation to the Presence, which is the source of coherence.

This relational understanding dissolves the sense of inner conflict. Conflict arises when parts of experience appear to exist independently of the whole. When awareness perceives the organising field, these parts are recognised as movements within a unified expanse. The conflict does not need to be resolved for the field to be whole. The field is whole regardless. Conflict is simply a movement within that wholeness, lacking the authority to fragment the field itself.

The organising field does not eliminate complexity. Complexity is one of its expressions. It does not diminish intensity. Intensity arises within the same continuity as calm. The field does not require experience to be simple, balanced, or unified. It reveals that unity exists beneath all experience, regardless of its outer appearance. This realisation brings a quiet stability to the inner world. Experience loses its sense of opposition because each movement is understood as part of a larger coherence.

The Second Formula expresses this coherence as a condition, not an aspiration. There is no need to cultivate alignment. Alignment is inherent in the Presence. Awareness does not need to organise itself. Organisation is already present. Recognition is simply the lifting of a veil that made the coherence less visible. The field has always been unified. It does not depend on the quality of attention. It remains whole even when attention is fragmented.

This constancy reveals a deeper quality of the organising field: its impartiality. The field does not favour clarity over confusion, nor does it prefer one movement to another. It holds everything with the same quiet neutrality. This neutrality is not disinterest; it is the natural expression of a field that does not divide itself. The Presence does not choose sides within experience. It contains all sides without partiality.

When this impartiality becomes clear, the relationship to experience changes. Events no longer appear as isolated challenges or successes. They are seen as moments within a continuity that remains steady. This steadiness is not emotional calm. It is the recognition that nothing arising within the field stands outside of the field. Each experience belongs by virtue of arising within a unified whole.

The organising field also reveals the subtle interplay between inner and outer experience. The distinction between internal states and external circumstances begins to soften. They are seen as expressions of the same field, not as separate domains requiring separate responses. The field does not differentiate between them. It holds inner and outer equally, without preference and without separation.

This insight leads to a deeper understanding of coherence. Coherence is not the alignment of experiences with expectation or desire. It is the natural fit of each movement within the field. This fit does not require approval. It does not depend on understanding. It is inherent in the relational nature of Being. Recognition of this fit brings ease. Not because experience becomes simpler, but because the field in which it occurs is understood to be inherently ordered.

The Second Formula therefore describes a mode of awareness in which the Presence reveals its organising nature. The Presence is not merely the unchanging ground. It is the silent intelligence that gives relationality to all experience. This intelligence does not operate through thought. It is not the product of reasoning. It is the natural coherence of Being itself.

When this coherence becomes evident, awareness gains a new orientation. The centre is no longer defined by the contents of experience. It is defined by the Presence that holds them. The field becomes the reference point. Experience becomes transparent to the unity in which it unfolds. Nothing is excluded. Nothing is outside. Everything stands within the organising presence that reveals its place in the whole.

The Second Formula concludes with this clarity: coherence is not achieved. It is perceived. The Presence, by being itself, organises all experience in a silent, natural relation. Recognition of this truth allows the ascent to continue from a foundation not only of stability but of inherent order. Nothing needs to be added. The organising field is already complete.