

POSIT 1 — FORMULA 7

THE PRESENCE AS THE ONE WHOLE

Long Introduction — Book Text

There is a moment in the unfolding of the First Posit when the Presence no longer appears through qualities, movements, or modes. Not as centre, not as coherence, not as harmony. Not as depth, not as illumination, not even as the unmoving ground. All of these remain true, yet none of them define the Presence. They are expressions that arise within something that cannot be expressed. Something that is not a quality, nor a field, nor a condition. Something that does not stand beneath experience or behind it, but as the **Whole** within which all distinctions become transparent.

This Whole is not unity. Unity belongs to perception. The Whole does not unify. It does not gather fragments. It does not reconcile opposite tendencies. It does not synthesise parts. It is not the culmination of a process. It is the nature of the Presence when nothing is approached as separate enough to require unification.

In the seventh Formula, the Presence is not known as an attribute. It is not the still centre that anchors movement. It is not the coherence that reveals pattern. It is not the harmony that softens contrast. It is not the depth that holds everything in a single field. It is not the light that reveals all expressions. It is not the ground that remains unaltered as events unfold.

All of these belong to the arc of perception. They describe how the Presence is noticed, not what the Presence is. In the seventh mode, perception ceases to search for the Presence within any expression. The Presence stands as the **Whole** within which expressions no longer appear as expressions. They arise, but they no longer appear as parts. Their distinction remains visible, yet the sense of separation no longer has meaning.

Wholeness, in this sense, is not a synthesis. It is not constructed from the six earlier modes. It is not the result of recognition. It does not depend on the unfolding of the Formulae. It is not discovered because nothing within the Formulae adds to it or reveals it. The Whole does not reveal itself by expansion or realisation. It is simply the condition in which all other recognitions take place.

In the earlier Formulae, the Presence was approached through different facets of recognition. Each facet opened a way of perceiving the nature of Being. Yet in each case, perception still distinguished between what was being perceived and the field in which perception occurred. Even in illumination and stabilization, there was still a sense of something recognised, even if what was recognised remained unchanged by recognition.

The seventh Formula contains no such distinction. The Presence as the One Whole is not recognised through perception. It does not appear within awareness. It does not reveal itself as an experience. It does not stand behind experience. It is not a background. It is not a foundation. It is simply that which renders the entire distinction between foreground and background unnecessary.

Nothing is contained in the Whole because containment implies boundaries. Nothing is included in it because inclusion implies selection. Nothing rests upon it because resting

implies a surface. Nothing expresses it because expression implies movement issuing from a source.

All distinctions appear within the Whole, yet none of them stand apart from it, not even in imagination.

Experience remains exactly as it was. The colours of thought and emotion still arise. Sensation retains its immediacy. Circumstance unfolds with its full spectrum of tone. Yet the meaning of division dissolves. Not the divisions themselves—those remain—but the sense that anything is defined by its boundary loses authority.

The Presence as the One Whole is not a perception of unity. Unity belongs to the integrative depth of the fourth Formula. Here, there is nothing to unify. Even distinction does not stand opposed to unity. It is simply transparent. The Whole does not reconcile differences. It renders reconciliation irrelevant.

In this mode, identity appears differently. Identity does not dissolve, nor does it expand. It is not transcended, nor is it replaced. It remains completely visible, yet no longer carries the sense of separation that once defined it. Identity becomes a pattern within the Whole, not distinct from it, not fused with it, not moving toward or away from it. It is simply one expression among countless expressions, each arising within a Wholeness that does not differentiate itself to produce them.

This Wholeness is not spaciousness. Space implies an extension in which things are located. The Whole cannot be located because location implies a relationship between parts. The Whole is not a container. It is not the expanse within which experience occurs. It is the nature of Being in which experience has no separate standing.

Similarly, the Presence as the One Whole is not timelessness. Time may appear as movement, as sequence, as rhythm, yet the Whole is not defined by the flow within it. Time is not dissolved. It becomes transparent, losing the sense of separation that once made it appear as something unfolding apart from the Presence.

Even silence is perceived differently in this mode. Silence is not the quiet ground beneath movement. Silence is not the atmosphere of the unchanging. Silence is the recognition that nothing can stand outside the Whole to interrupt it. Sound does not break silence, and silence does not disrupt sound. Both are patterns within a Wholeness that does not move when they shift.

This Wholeness cannot be described as stillness, because stillness stands in contrast to motion. It cannot be described as fullness, because fullness stands in contrast to lack. It cannot be described as emptiness, because emptiness stands in contrast to presence. It cannot be described as peace, because peace stands in contrast to disturbance. The Whole is beyond contrast. Not as transcendence, but as naturalness.

Perception in this mode no longer approaches Being. It no longer seeks its centre or its essence. It no longer attempts to recognise its qualities. Being is not encountered. It is simply understood as the Whole that has no opposite. Recognition does not deepen. It does not shift. It does not clarify. It becomes unnecessary to distinguish between recognition and the thing recognised.

What remains is something quieter than stillness and more complete than unity: the sense that nothing within experience can stand apart from the Whole long enough to describe it.

In this sense, the seventh Formula does not reveal anything new. It removes the final distinction between Presence and perception. The earlier six Formulae showed the Presence through different angles. The seventh reveals that no angle can reveal it, because no angle stands outside the Whole.

Here, the Presence does not appear as a centre, a field, a depth, a light, or a ground. It appears as that within which centre, field, depth, light, and ground lose their separateness. Not by merging, not by blending, and not by dissolving, but by being seen as expressions that never stood outside the Whole.

This is not culmination.

Not completion.

Not arrival.

The Whole does not complete anything. It is the nature that made every movement of the Posit possible. It is the Presence in its indivisible truth.

Nothing lies beyond it.

Nothing stands within it.

Nothing approaches it.

Nothing departs from it.

It is simply the Whole.