

Posit 3 — Formula 7

CODA MANUSCRIPT — BOOK TEXT THE INDIVISIBILITY OF COHERENCE

There is a depth in coherence where presence no longer arranges itself as a field with content. What arises is not held by presence, nor does it occur within it. Presence and expression reveal themselves as one continuous occurrence. The distinction between what appears and the space in which it appears dissolves. Nothing stands apart. Nothing rests within. Experience presents itself as a single movement without edges, without layers, without a centre from which it is known.

Thought behaves differently in this indivisibility. It does not emerge as an object within awareness. It does not enter from somewhere beyond. It arises as one contour of presence, shaped momentarily by its own continuity. The movement of thought does not travel across inner space. It appears as presence modulating itself briefly before returning to its unshaped condition. There is no distance between the thought and the field. The thought is presence, expressing itself in a fleeting form.

Emotion reveals the same indivisible nature. Its tones do not colour a background atmosphere. They arise as textures of presence itself. There is no emotional depth separate from presence; emotion is presence shifting its pattern. Nothing in the emotional field stands apart from anything else. It does not move through the interior. It appears as variation within continuity. There is no inner turbulence or inner peace to locate. Presence expresses these qualities as part of its own seamless unfolding.

Sensation shifts into the same transparency. The physical body loses its function as boundary. Sensation does not occur within a form. It arises as density within presence, not as an event inside a structure. The skin no longer marks an inner and outer world. Sensation dissolves the boundary. Everything sensed appears as presence expressing a particular texture. The body becomes an articulation of presence, not an entity holding experience.

Identity becomes quiet in this indivisibility. The sense of “I” loses its position without dissolving. It does not observe the field. It does not exist in relation to the field. It appears as a subtle tone within presence, neither distinct nor blended. Identity is not a vantage point. It is not the locus of perception. It is a modulation of the same continuity that expresses thought, emotion, sensation, and world. The “I” does not depart. It reveals that it cannot stand elsewhere.

The world reveals itself through the same indivisibility. Forms no longer appear as external. They do not occupy distance. They present themselves with the same immediacy as interior movements. The environment does not stand in contrast to the self. It arises as presence in a different contour. Light does not illuminate objects. It reveals presence shaping itself. Sound does not travel from one place to another. It vibrates as presence. Nothing outside the body stands apart as the world. Nothing inside the body remains reserved as the self. All expressions arise from one continuous presence.

Stillness and movement lose their distinction. Movement does not disturb stillness because stillness does not lie beneath it. They express one continuity. Stillness is not absence.

Movement is not activity. Both are qualities of the same indivisible presence revealing itself in different rhythms. The field does not hold motion. Motion is the field. The field does not rest in quiet. Quiet is the field. No separation remains by which they could be considered opposites.

Time dissolves into this indivisibility. It no longer appears as a chain of moments. The sense of sequence loses structure. Presence does not move from one state to another. What appears as time becomes variations of the same continuity. There is no before through which the field has passed. There is no after toward which it moves. Past and future become tonal differences within presence. Time ceases to function as progression. It reveals itself as one of the textures of the same indivisible depth.

The subtle bodies also reveal this unity without forming a hierarchy. The emotional body does not stand apart from the mental. The mental does not hold the etheric. The etheric does not surround the physical. Each expresses presence in a different refinement of texture. Layers remain perceptible, yet none functions as a separate field. They appear as facets of one coherence expressing itself in multiple contours. Nothing bridges them. Nothing integrates them. They were never divided.

In this indivisibility, presence does not undergo transformation. It does not refine itself. It does not reach a new state. What appears is the recognition that presence has always been continuous, and that the sense of separation arose only through perception dividing what cannot be divided. No unification takes place. No merging occurs. No becoming completes itself. Presence stands as a single expression whose depth cannot be partitioned.

Identity recognises itself within this continuity. The sense of being does not stand apart to witness. It appears as one of the countless subtleties through which presence reveals itself. The self does not dissolve into a larger field. Dissolution implies the existence of difference. Instead, identity loses position. It becomes a pattern within presence, as natural and continuous as texture or colour. The sense of "I" reveals itself as presence aware of its own indivisibility.

Experience unfolds without separation. Thought does not move across a mental space. Emotion does not rise or fall. Sensation does not occupy a body distinct from the world. The world does not present itself from a distance. All arises from one continuity that expresses itself without division. The field does not hold experience. The field is the experience. Nothing is inside it. Nothing is outside it. It appears as a whole without needing to become whole.

Stillness deepens without opposing motion. It deepens because the contrast has dissolved. Movement unfolds without disturbing stillness because stillness is not separate from it. The depth remains constant, not because it is preserved, but because nothing arises that could alter it. Everything expresses presence. Everything reveals its indivisibility.

This manuscript rests in the recognition that coherence, at its most complete expression, is not the harmony of parts,
nor the brightness of presence,
nor the stillness beneath movement,
but the indivisibility that appears
when presence no longer perceives itself through separation.

Nothing must be joined.

Nothing must be returned to itself.

Presence stands as one continuous expression,
unbroken, boundaryless, indivisible.