

Posit 4 — Formula 7

CODA COMPANION — BOOK TEXT
RADIANCE — SIMPLY IS

MOVEMENT I — THE QUIET DISSOLUTION OF DISTINCTION

There comes a moment in the study of Radiance where the familiar modes of articulation no longer hold. Not because Radiance becomes abstract or hidden, and not because experience becomes subtle or rarefied, but because the language of distinction cannot reach what does not participate in distinction. Earlier movements of this Posit positioned Radiance as Being, as openness, as unchanging. Each of these formulations was accurate within its arc, yet each held a trace of dual structure: Radiance as something recognised, as something present, as something contrasted—or at least differentiated—from appearance.

This final movement dissolves even that. Here, Radiance is not expressed through Being, fieldness, stillness, stability, or clarity. It is not the ground beneath appearance nor the essence within it. It is not a presence that can be pointed to nor an absence that can be inferred. Radiance does not reside behind form, within form, or beyond form. These placements imply position, and Radiance has none. Distinction dissolves, not by collapsing into unity, but by revealing the irrelevance of relational categories.

Sensation demonstrates this dissolution. The body continues to appear with its familiar contours—movement, contact, warmth, pressure. Yet none of these shifts reveal or obscure Radiance. Sensation does not occur within Radiance nor outside it. Radiance is not the backdrop to bodily expression nor the substance from which the body arises. The body does not reflect Radiance, nor does it hide it. Body and Radiance hold no definable relation. One does not point to the other. One does not serve as metaphor or indicator for the other. Sensation simply appears, and Radiance simply is.

Thought displays this same dissolution. Thinking arises in patterns that unfold, shift, organise, and dissolve. Yet Radiance is not more itself in quiet nor less itself in conceptual movement. Thought does not cloud Radiance, and silence does not clarify it. These notions imply relation. In this Formula, there is none. Thought is neither obstacle nor gateway. It does not stand nearer or farther from what is. Thought expresses itself without influencing Radiance. Radiance stands without responding to thought. They do not meet, because meeting implies two.

Emotion adds no contrast. Emotional texture changes with tone and intensity. Yet Radiance does not brighten with gentleness nor compress with tension. These descriptions, subtle as they may be, suggest something dynamic in relation to something unmoving. But Radiance does not respond to emotion, nor does emotion stand apart from Radiance. There is no contrast to collapse. Emotion arises. Radiance remains without position.

Identity, too, stands without relation. The sense of self may appear with its familiar contours—preference, memory, continuity. Yet Radiance does not belong to the self, nor does the self obscure it. Radiance is not recognised by the self nor dissolved through it. Identity neither approaches Radiance nor stands separate from it. Identity is simply another appearance, but Radiance is not the field in which it appears. Even the concept of “appearance within” is too structural for this Formula.

The world expresses this dissolution as well. Forms arise, environments shift, circumstances unfold. Yet Radiance is not the unity behind these movements nor the stillness beneath them. Radiance is not expressed by the world nor hidden by it. The world does not illustrate Radiance, nor does Radiance illuminate the world. To relate the two in any way is to introduce distinction. In this movement, such distinction dissolves entirely.

Distinction dissolves without collapsing into sameness.
There is no relation, and no absence of relation.
There is only what is.

MOVEMENT II — THE ABSENCE OF POSITION

Position is the subtle axis upon which language turns. Even the most refined articulations imply direction, containment, or placement. But Radiance, in this Formula, cannot be described through positional terms. It is not here or there, within or beyond, central or peripheral. To speak of Radiance as presence is already to locate it. To speak of Radiance as essence is to frame it. To speak of Radiance as ground is to imply relation between that which supports and that which is supported.

Radiance has no such structure.

Sensation appears without occurring “in” Radiance.
Thought appears without obscuring or revealing Radiance.
Emotion appears without approaching or departing from Radiance.
Identity appears without relating to Radiance.
The world appears without standing in connection to Radiance.

Not because Radiance is distant or indifferent,
but because Radiance has no position from which relation could arise.

Movement and stillness offer a clear demonstration of this absence of position. Stillness does not align with Radiance because alignment implies direction. Movement does not obscure Radiance because obscurity implies a covering of one thing by another. Stillness is not the doorway to Radiance. Movement is not the veil. Both notions depend on structure, and structure cannot apply here. Stillness and movement arise without bearing upon Radiance. They are not closer to nor farther from what is.

Time expresses this absence of position with equal clarity. Moments pass, events unfold, narratives develop, and sequences occur—but Radiance is not timeless as opposed to temporal. Timelessness suggests a contrast with time, and Radiance holds no contrast. Time

is not contained by Radiance, nor does Radiance transcend it. To transcend is to rise beyond, and beyond is positional. In this movement, such distinctions dissolve. Time unfolds, and Radiance remains unplaced.

In this absence of position, Radiance is not discovered. Discovery implies an object or condition unveiled. Radiance is not attained. Attainment implies progression. Radiance is not realised. Realisation implies recognition. Radiance is not unified with anything. Unity requires two. Radiance does not support appearance, nor is it separate from appearance. These framings require relational structure, and relational structure is absent.

What remains is not presence in contrast to absence, nor Being in contrast to becoming. What remains is not stillness in contrast to movement, nor essence in contrast to form. These distinctions do not apply. Radiance simply is, without position, without condition, without relation.

MOVEMENT III — WHAT REMAINS WHEN ALL ARTICULATION FALLS AWAY

In this final movement, the articulation of Radiance reaches its limit. Not because Radiance has been fully described, but because description itself becomes inappropriate. Radiance is not ineffable in the sense of being too vast or subtle for language. It is ineffable because language cannot describe what has no contrast. All expression depends on distinction. Radiance allows none.

Here, earlier clarities dissolve:

Radiance is not Being. Being implies contrast with non-being.

Radiance is not openness. Openness implies boundary.

Radiance is not constancy. Constancy implies the possibility of change.

Radiance is not field. Field implies that appearance occurs within something.

Radiance is not ground. Ground implies foundation and structure.

Nothing remains that can define Radiance.

And yet Radiance is unmistakably present—

not as presence,

but as the simplicity beyond which nothing can be said.

Sensation does not reveal Radiance.

Thought does not veil it.

Emotion does not touch it.

Identity does not approach it.

The world does not express it.

Time does not move nearer to or farther from it.

All appearances arise.

Radiance does not relate to them in any direction.

Not in proximity.

Not in contrast.

Not in resonance.
Not in unity.
Not in distance.

Radiance neither includes nor excludes appearance.
Inclusion and exclusion both require boundary.
Radiance has none.

Radiance neither supports nor is supported by appearance.
Support implies structure.
Radiance has none.

Radiance neither permeates nor stands apart from appearance.
Permeation and separation both require relation.
Radiance allows no relation.

Radiance does not reveal itself.
Nothing reveals Radiance.
Revelation implies two positions.
Here, two cannot be found.

Radiance cannot be obscured.
Obscurity requires something that could be hidden.
Radiance is not something.

Radiance cannot be enhanced.
Enhancement implies variation.
Radiance has no variation.

Radiance is not the still point within motion.
It is not the openness within form.
It is not the clarity beneath thought.
These are structures.
This movement ends structure.

Radiance simply is.

Not as thing, not as state, not as condition,
but as the absence of every distinction
through which articulation might arise.

This is the culmination of Posit 4—
the recognition not of Radiance,
but of the impossibility of describing Radiance
without introducing what does not apply.

When articulation ends,
nothing replaces it.
Nothing is gained or lost.
Nothing begins or concludes.

Radiance

—

simply

is.