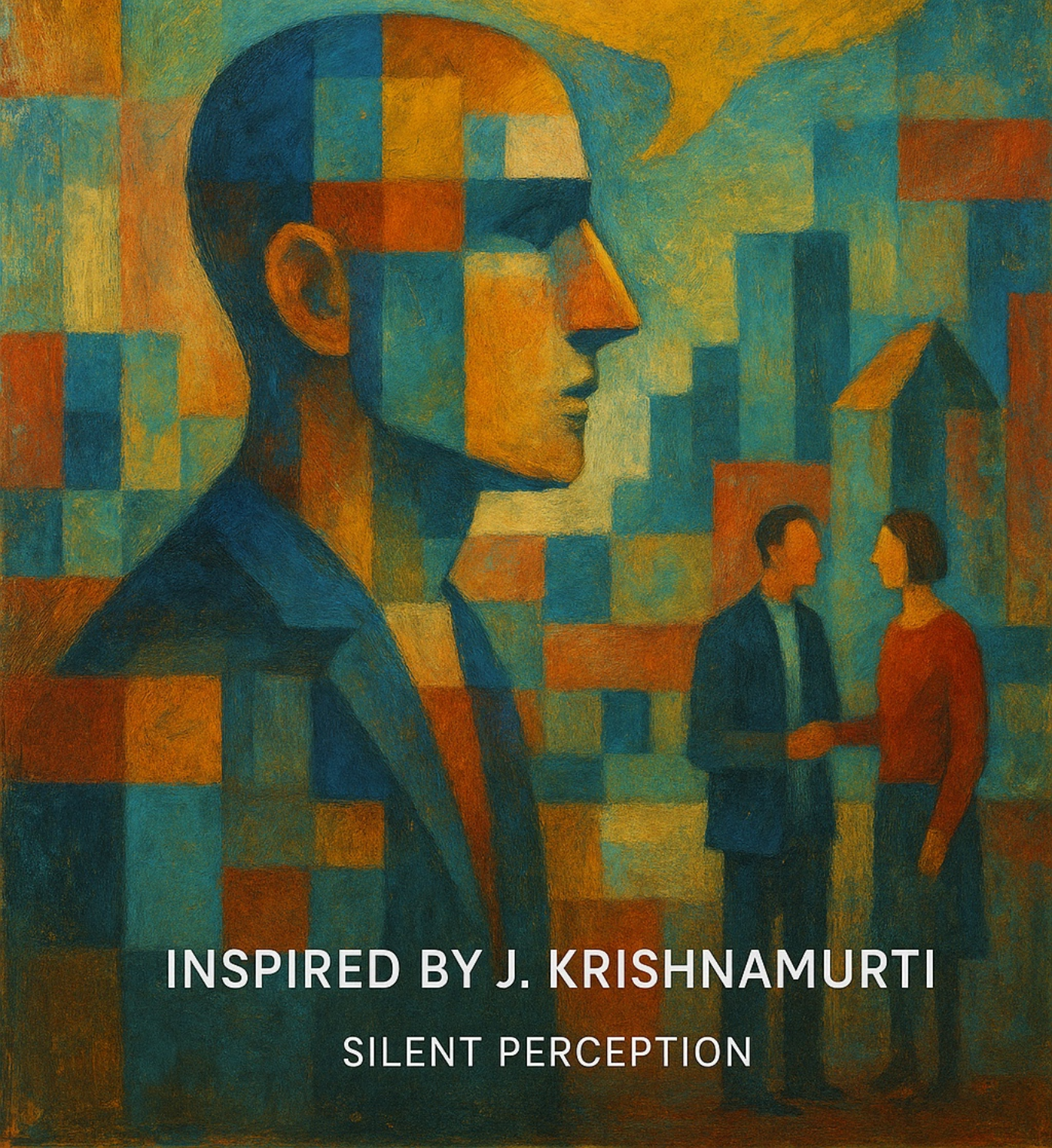


# THE FIELD OF THOUGHT

REDEFINING THOUGHT



INSPIRED BY J. KRISHNAMURTI

SILENT PERCEPTION



# The Field of Thought

## *Redefining Thought*

**A meditative exploration that expands the meaning of thought beyond thoughts.**

Inspired by the teachings of **J. Krishnamurti** and the philosophical clarity of **David Bohm**.

**INSPIRED BY J. KRISHNAMURTI**

*Written by Silent Perception*

**“When the products of thought appear to stand independent from it, thought is unaware it created them — a car, a nation, a religion. These were created by thought, and now have a degree of independence from it. Redefining thought is a necessary step in alleviating the self-deception caused by thought forgetting what it has created.” — *Silent Perception***

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## INTRODUCTION

In this series we delve into the breadth of the term thought, discussing thought to be more than simply the images that appear in the mind. We explain that thought is a system comprising the interoperation of intellect, emotion and the body within a single individual. In addition to this, we state that the system of thought extends beyond a single individual to encompass the interactions between individuals, the creation and utilisation of inventions, and the manifestation and adoption of ideologies. We discuss the significance of meaning in the system of thought, and discuss how each individual is an idiosyncrasy built from the ideologies available in their culture.

## STRUCTURE OF INQUIRY

This section provides a basic introduction to each chapter.

### **Chapter 1: Intellect and Emotion**

In this chapter we refer to the intellect as the linguistic and pictorial expressions of thought, and the emotions as the feeling expressions of thought. We state that the intellect influences the emotions, and the emotions influence the intellect. We discuss the system of thought as the interoperation of intellect and emotion.

### **Chapter 2: The Body**

In this chapter we state that both the intellect and emotions influence the body, causing changes to its state.

#### **Example:**

The intellectual comprehension of danger may increase our heart rate, change our breathing pattern, and make our legs shake.

The emotion of pleasure may cause the body to become highly energetic and bounce around.

We state the reverse to also be true: the body influences the intellect and emotions.

#### **Example:**

When the body is tired, the emotions are numbed and the intellect is sluggish.

### **Chapter 3: The Individual**

In this chapter we clarify what we have discussed so far, and state the individual to be a system of thought comprising the interoperation of intellect, emotion and the body.

### **Chapter 4: People**

In this chapter we state that individuals influence each other through varying forms of communication. The system of thought operating in one individual effects the system of thought operating in another individual. In this way, we can understand thought to be a system that extends beyond a single individual.

### **Chapter 5: Simplifying the Model**

In this chapter we simplify the visual model of the individual we have created throughout our discussions so far. The purpose of this simplification is to make the models we create in the following chapters easier to understand.

### **Chapter 6: Objects**

In this chapter we state that thought expresses itself by manipulating the world around it to create physical objects. For instance, individuals invent cars and build houses. The creations of one

individual are used by other individuals. In this way, there is an interoperation between individuals and man-made objects.

## Chapter 7: Behaviour

In this chapter we state that thought not only creates physical objects, but also creates ideological constructs such as religions, nations and laws. The ideology, in turn, influences large numbers of individuals throughout society.

### Example:

Millions of people associate themselves to the Christian religion.

We demonstrate there to be an interoperation between individuals and ideologies.

## Chapter 8: Society

In this chapter we use the term society to represent the aggregate of all people, man-made objects and ideologies. We state society to be a movement, and we say the thing that is moving is thought.

We use the term culture to represent the subsets of human behaviour within a society. We state that the differences in human behaviour observable throughout the world (in clothing, belief, languages, and so on), is the result of thought. Thus, the field of thought encompasses the diversity of human behaviour throughout the world.

## Chapter 9: Meaning

In this chapter we state that thought moves between individuals through communication.

### Example:

Colleagues discussing a project are sharing thoughts.

The news is expressing thoughts to the viewers.

We state that communication is the sharing of meaning. The meaning shared between people keeps society together.

We offer the analogy where the **people, technologies** and **ideologies** are the **bricks**, and the **meaning shared between people** is the **cement that holds it all together**.

Thought permeates society through the meaning shared between people, and we explain that the field of thought encompasses the whole of society.

## Chapter 10: The Profoundness of Meaning

In this chapter we remind the reader that the system of thought in an individual is the interoperation of intellect, emotion and the body. The interoperation of these three activities takes place through the communication of meaning.

### Example:

The intellect is an expression of meaning.

Emotions are an expression of meaning.

The state of the body is an expression of meaning.

Beyond a single individual there is the interactions individuals have with each other, man-made objects and ideologies. The basis for those interactions is the **expression of meaning from the individual**, and **impression of meaning on the individual**.

## Chapter 11: Communication

In this chapter we state that communication takes place through the mediums of light, sound and electricity. Thought can be transferred through sound (e.g. speech), light (e.g. written words), and electricity (e.g. the internet).

The meaning associated with the field of thought moves through the mediums of light, sound and electricity.

## Chapter 12: Overview

In this chapter we give an overview of everything discussed in this series.

## APPENDIX

### Appendix 1: The Meaning of the Individual

In this chapter we state that society is made up of numerous ideologies. An individual becomes conditioned by the ideologies that exist in the culture it grows up in.

We state that each individual is an idiosyncrasy formed by the culture they live in.

### Appendix 2: Inventions

In this chapter we expand upon the notion of inventions mentioned in an earlier chapter titled 'Objects'. We state that inventions live on past the life of the inventor, and the inventions of a small group of people have the potential to effect a much larger group of people.



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## CHAPTER 1

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# INTELLECT AND EMOTION

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## INTELLECT AND EMOTION

Psychologically, we experience two things predominantly: intellect and emotion.

### **What is the intellect?**

The intellect expresses itself linguistically: we talk to ourselves 'in our head'.

The intellect expresses itself pictorially: we form images 'in our head'.

### **What is emotion?**

Emotion expresses itself as various forms of indescribable sensations that we call feelings. We feel joy, anger, and sadness, yet we cannot put into words what they feel like. Nevertheless, when another says to us they feel sad, we know how they are feeling.

## **The Interoperation of Intellect and Emotion**

Intellect and emotion interoperate.

### **Example: Anger**

You are waiting for someone, and they are late. The lateness causes you to become angry. You think thoughts to yourself like:

‘He always keeps me waiting, he doesn’t care about me.’

‘He’s an irresponsible person.’

When you think these thoughts, you become angrier.

As you continue to wait, the anger inspires more negative thoughts, and those negative thoughts, in turn, act to sustain and perpetuate the anger. Thus, you become more angry as time goes on.

This demonstrates the interoperation of intellect and emotion:

**Anger** creates **angry thoughts**.

**Angry thoughts** create **anger**.

## **Modelling The Interoperation of Intellect and Emotion**

We are able to model the interoperation of the intellect and emotion.

### **Modelling The Effect of the Intellect on Emotion**

The story we tell ourselves intellectually, acts to enflame the emotions.

#### **Example:**

The thought that ‘he is an irresponsible person’ enflames the anger.

We can model the effect of the intellect on the emotions as follows.



*figure 1. the effect of intellect on emotion*

### **Modelling The Effect of Emotion on the Intellect**

The emotions we feel act to inspire the mind to develop stories that justify the anger.

#### **Example:**

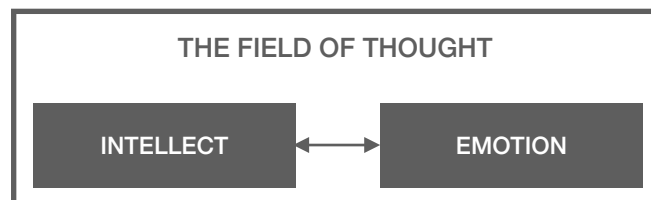
The emotion of anger causes us to create thoughts such as 'he is an irresponsible person'. That thought justifies the anger.

We can model the effect of emotion on the intellect as follows.



*figure 2. the effect of emotion on intellect*

Understanding the effect intellect has on emotion, and the effect emotion has on intellect, enables us to model the interoperation of intellect and emotion as follows.



*figure 3. the interoperation of intellect and emotion*

### **Conclusion**

Thought expresses itself intellectually and emotionally. The expressions of the intellect influence one's emotional state, and one's emotional state influences the intellect. The intellectual and emotional activities interoperate to create a sensuous experience (known as thinking) that we respond to as a reality.

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## CHAPTER 2

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# THE BODY

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## THE BODY

In the last chapter we discussed thought as the expression of intellect and emotion. We stated that the two interoperate, influencing the activity of each other. In addition to the intellect influencing emotion, and emotion influencing the intellect, there is a third factor that is influenced by their activity: the body.

The intellectual thoughts we have, and one's present emotional state, effect the body.

### Examples:

When you are angry, you may notice your body using excessive force to do menial tasks.

When you are nervous, you may experience a sense of restlessness and fidgeting.

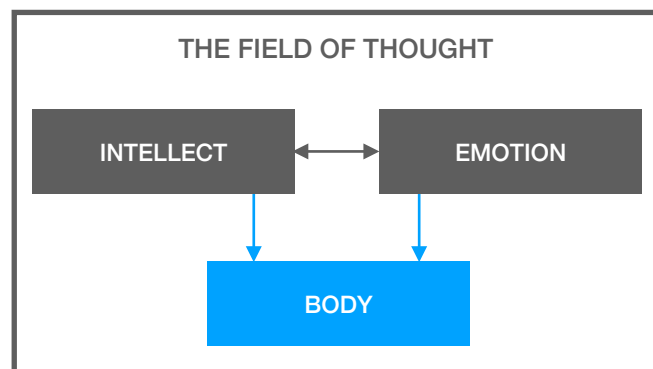
When you are feeling impatient, you may start tapping your foot.

When you are afraid, you may feel weakness in your legs.

When you sense danger, your heart rate and breathing pattern may change.

When you are under pressure, you may sweat.

These experiences demonstrate the effect intellect and emotion have on the body. We can model this effect as follows.



*figure 1. intellect and emotions effect the body*

In addition to this, the reverse is also true: changes in the body have an effect on your intellectual and emotional state.

### Examples:

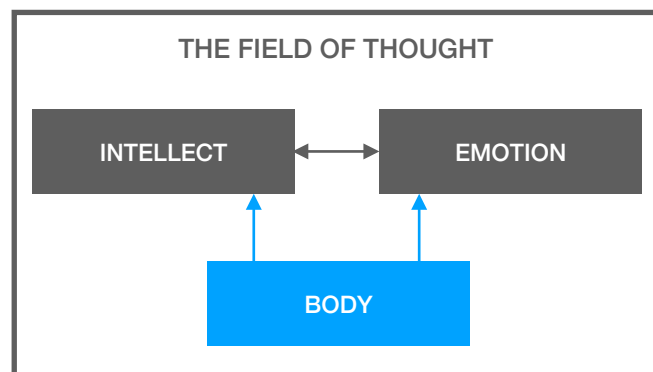
When you hit your finger with a hammer, you may become angry.

When you are experiencing excessive physical pain, you cannot think clearly.

When you have not had enough sleep, your emotions are numbed and your intellectual capability is sluggish.

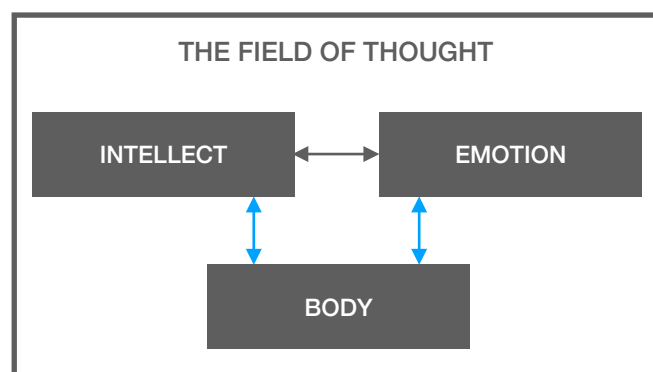


These experiences demonstrate the effect the body has on the intellect and emotions. We can model this effect as follows.



*figure 2. the body effects intellect and emotion*

The body is interoperable with the intellect, and interoperable with the emotions. We can, therefore, state that the intellect, emotions, and body are interoperable, comprehending them to be one unified system: The system of thought. Thought is the interoperation of intellect, emotion and the body. We can model this system as follows.



*figure 3. the interoperation of intellect, emotion and the body*

## Intention

The effect of thought on the body in the form of sweating, heart rate and changes to one's breathing pattern, may be referred to as **unintentional** because they happen automatically. You only know them to have happened after you become aware they are already happening.

In addition to unintentional changes to the body, thought manifests intentions that cause changes to the body.

### Example: Thirst

You feel thirsty, and desire to quench your thirst.

To quench your thirst, you must pick up a glass in front of you and drink from it. To pick up the glass and drink from it, thought first creates the intention to pick up the glass, and then the action (of moving the arm) flows out of that intention.

**Example: Communication**

You have a thought, and desire to tell it to someone.

To communicate your message to the other person, thought first creates the intention of **what you want to say** and then the words flow out of that intention and you begin speaking.

**Example: Riding a bike**

You have a destination in mind, and desire to ride your bicycle there.

The whole process of riding a bike is a series of intentions. To keep yourself upright, you are continually making minor adjustments to your posture. The minor adjustments are made possible through an ongoing series of intentions that make the body move.

Thought moves the body through intentional and unintentional means.

**Conclusion**

Thought is the interoperation of intellect, emotion and the body.

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## CHAPTER 3

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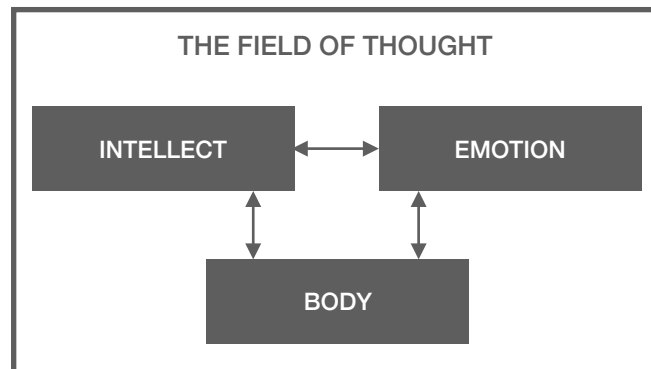
# THE INDIVIDUAL

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## THE INDIVIDUAL

The individual is a system of thought comprising intellect, emotion and the body. The diagram represents the system of thought operating within an individual.



*figure 1. the system of thought operating in an individual*

The operation of thought within an individual represents one component in the field of thought.

### **Conclusion**

The individual is a system of thought comprising intellect, emotion and the body. The individual is one component in the field of thought.

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## CHAPTER 4

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# PEOPLE

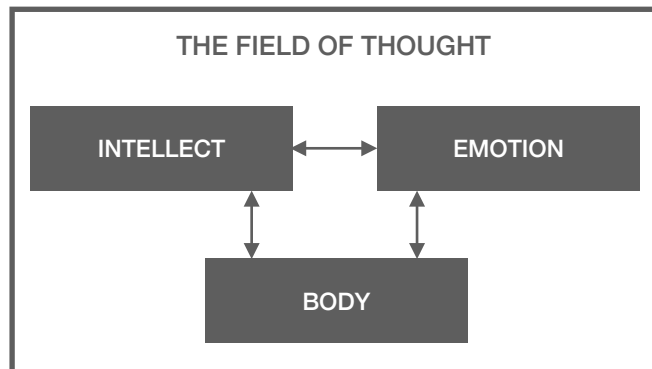
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## PEOPLE

Thought is a system comprising intellect, emotion and the body. The diagram represents the system of thought operating in a particular individual.



*figure 1. the system of thought operating in an individual*

Thought extends beyond the individual to effect other people.

### **Example:**

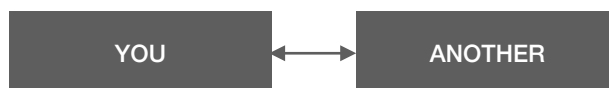
The document you are reading is the expression of the thoughts of the writer. Through the writing, the writer is communicating his thoughts to you.



*figure 2. the writer influences the reader*

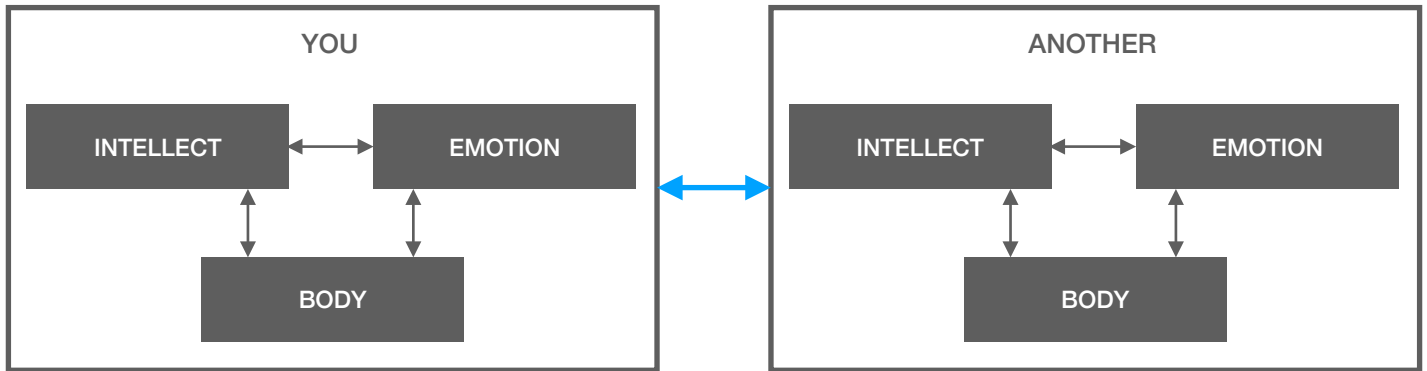
This represents a one-way communication: the writer influences the reader.

A conversation is an example of a two-way communication. When you have a conversation with another, your thoughts influence them, and their thoughts influence you.



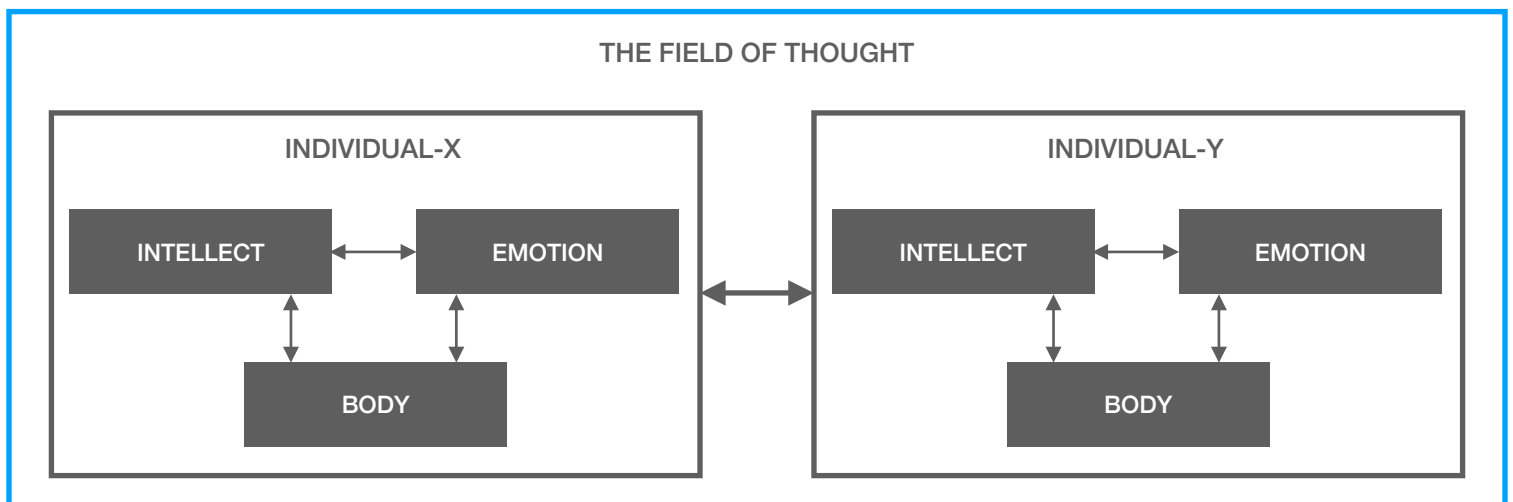
*figure 3. two-way communication*

You are a system comprising intellect, emotion and the body, and another is a system comprising intellect, emotion and the body. Your system influences another's system, and the others system influences your system.



*figure 4. two-way communication (complex)*

We can, therefore, extend our comprehension of the system of thought to cover all people and the interactions between them.



*figure 5. the system of thought covers the interactions of every person*

## Conclusion

The field of thought covers the totality of all people and the interactions between them.

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## CHAPTER 5

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# **SIMPLIFYING THE MODEL**

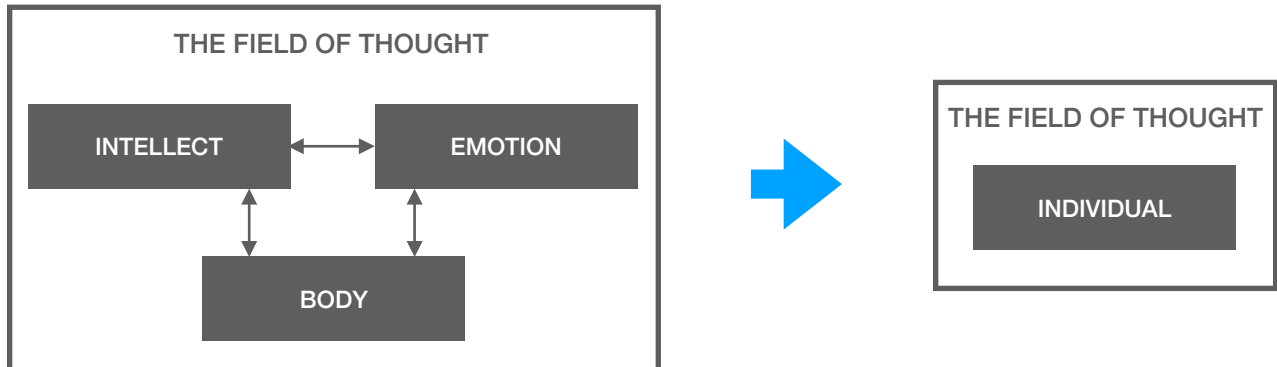
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## SIMPLIFYING THE MODEL

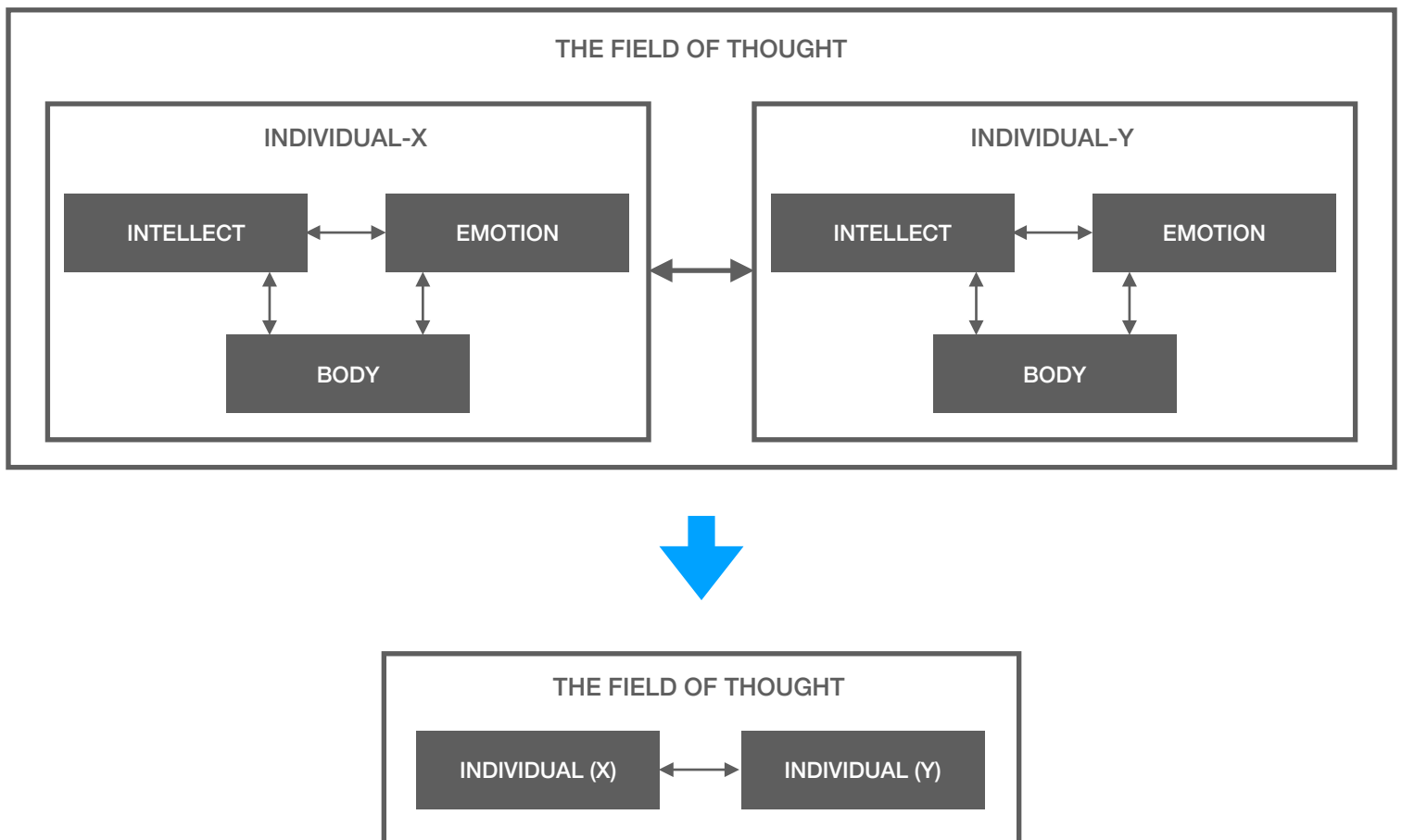
In this chapter we simplify the model we have built so far to enable the models we build in the future to be easier to understand.

To simplify our current model, we can represent the interoperation of intellect, emotion and the body, as an individual.



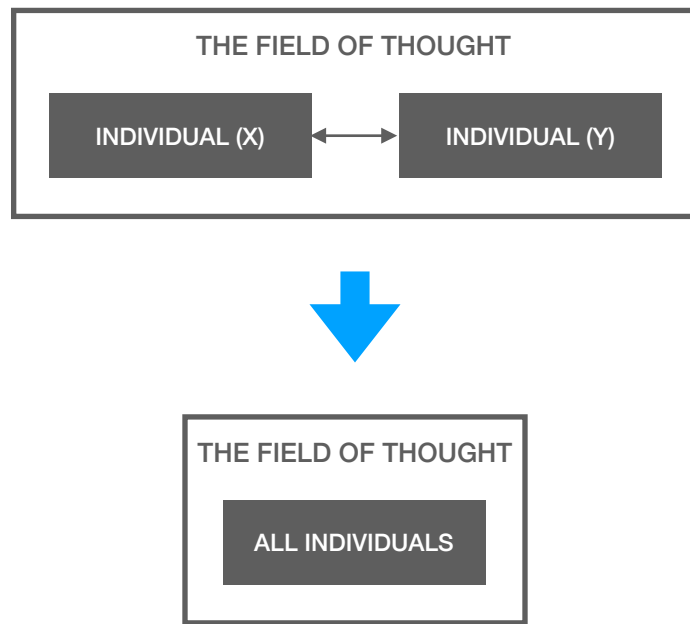
*figure 1. the simplified model of an individual*

We can use this simplification to simplify our most recent model: the model that demonstrates the interactions between people.



*figure 2. the simplified model of the interactions between people*

We can further simplify the model by grouping all individuals together..



*figure 3. the further simplified model of the interactions between people*

## **Conclusion**

We simplify the model at this stage of the series to enable the models we use in future chapters to be easier to understand.



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## CHAPTER 6

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# OBJECTS

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## OBJECTS

Thought not only effects people, but the world too. Thought utilises its knowledge of the physical world to manipulate its elements and create objects that serve a particular purpose.

### Example:

People build cars

People build cities

People build roads

The creation of something begins with a concept. A concept is a creation of thought. Following the concept, thought works out how to make that concept a reality.

### Example:

Someone thought of a car as a concept, and then worked out how to form that idea into a reality.



*figure 1. the inventor creates the car*

Thought imagines something and then works to manifest that imagination into reality.



*figure 2. thought creates the object*

The things thought invents are used by people and effect their daily lives,

### Example:

People drive cars

People take showers

People wear clothes



*figure 3. thought uses the objects it creates*

This demonstrates the relationship between people and man-made objects: people create the objects, and the objects influence people.

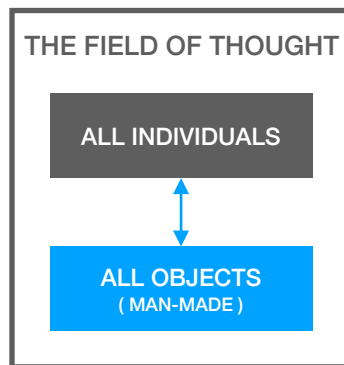
**Example:**

Someone built the car, and another drives the car.



*figure 4. the relationship between people and objects*

We can include man-made objects into our system of thought and state that the term thought broadly covers the operation of the **intellect**, **emotions** and **the body** in **all individuals**, and the **creation** and **utilisation** of **all man-made objects**.



*figure 5. the field of thought covers all individuals and all man-made objects*

**Conclusion**

The field of thought extends to include man-made objects because thought imagines and manifests those objects, and is, in turn, influenced by them.

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## CHAPTER 7

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# BEHAVIOUR

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## BEHAVIOUR

Not only does thought create physical objects, it creates ideological constructs.

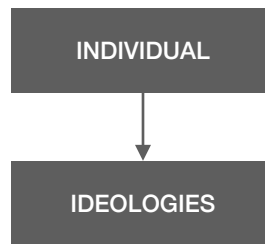
**Example:**

Beliefs are an ideological construct.

Laws are an ideological construct.

Theories are an ideological construct.

The individual creates ideologies.



*figure 1. individuals create ideologies*

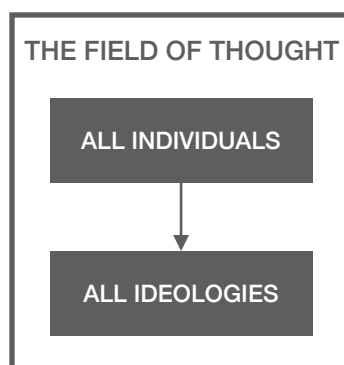
The ideological constructs establish certain boundaries, and place human behaviour into a groove, which we call a system.

**Example:**

Religious doctrine is a system of behaviour.

British law is a system of behaviour.

All the ideologies that exist today are the result of all the individuals alive today. The ideology may have been created by someone in the past, but it lives on in those alive today.



*figure 2. all the individuals manifest all the ideologies*

Different people take part in different ideologies to varying extents.

**Example:**

Person-A may consider themselves a devote Christian.

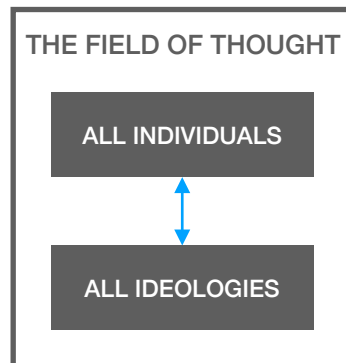
Person-B may consider themselves an uncommitted Muslim.

## The Ideologies of the Present Day Condition the Mind

The purpose of ideological constructs is to form systems of behaviour that establish order throughout society. Each individual is a private mixture of the ideologies offered by society.

The ideological constructs are created by thought in one individual, and condition the other individuals throughout society. This means, there is an interoperation between individuals and ideologies:

- A. Individuals create ideologies.
- B. Ideologies condition individuals.



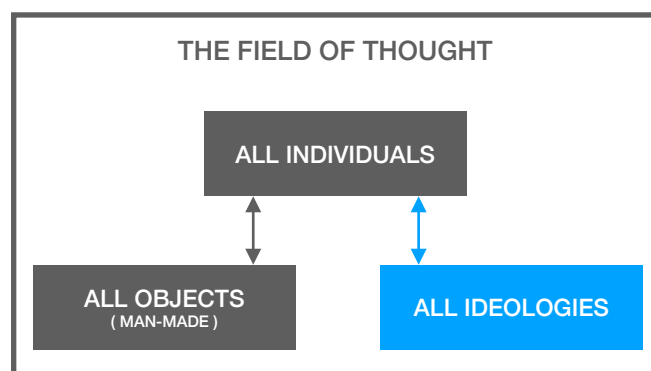
*figure 3. individuals create ideologies, and ideologies condition individuals*

## Behaviour Through Time

The ideological constructs created by individuals in one generation are followed by individuals in the coming generations. In this way, our behaviour becomes a tradition, which simply means repetitive. Individuals live within the frameworks of their creations.

## The Field of Thought

The term thought can, therefore, be understood to encompass the activity of **all the individuals** in society, as well as **all the man-made objects** and the **ideological constructs** of those individuals.



*figure 4. Individuals create ideologies, and ideologies condition individuals*

## **Conclusion**

Thought creates ideological constructs to form systems of behaviour for the purpose of establishing order throughout society. The field of thought includes every ideological construct created by man, and the behaviour that occurs as a result of it.

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## CHAPTER 8

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# SOCIETY

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## SOCIETY

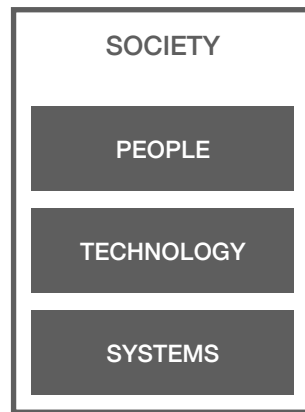
Society is a term used to refer to the aggregate of all people, man-made objects and ideological constructs.

### **Example:**

Society is made up of all the technological inventions throughout the world.

Society is made up of all the citizens of each country throughout the world.

Society is made up of all the behavioural systems throughout the world.



*figure 1. society is made up of people, technology and systems*

### **Society is Thought**

Everything (referred to above) is a product of thought.

### **Example:**

The behaviour of people is a product of thought.

The technological inventions are a product thought.

The behavioural systems are a product of thought.

Thought is foundational in the movement of society.

*'The movement of thought is the movement of society.'*

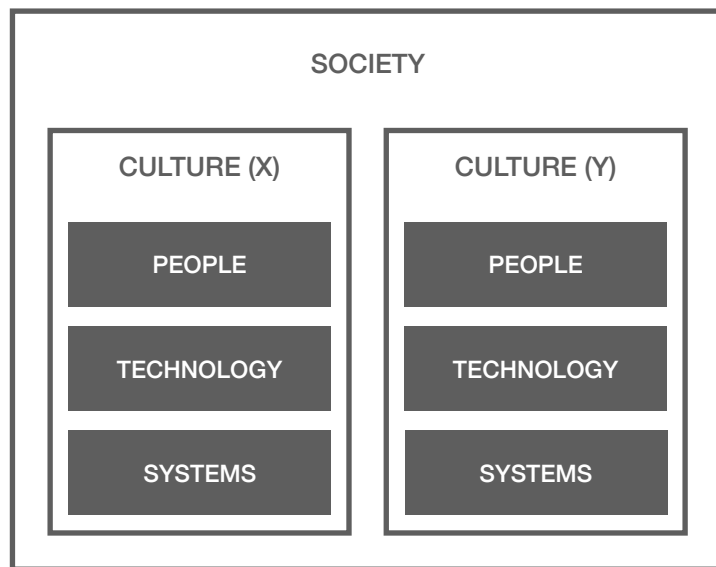
## Culture

Taking the term **society** to represent the **totality of humanity**, we use the term **culture** to represent the **subsets of human behaviour within a society**.

### Example:

Each nation has a national culture.

Each religion has a religious culture.



*figure 2. cultures are a subset of society*

Each culture exhibits its own modes of behaviour that is influenced by the technology available to it, and the behavioural systems built up around it.

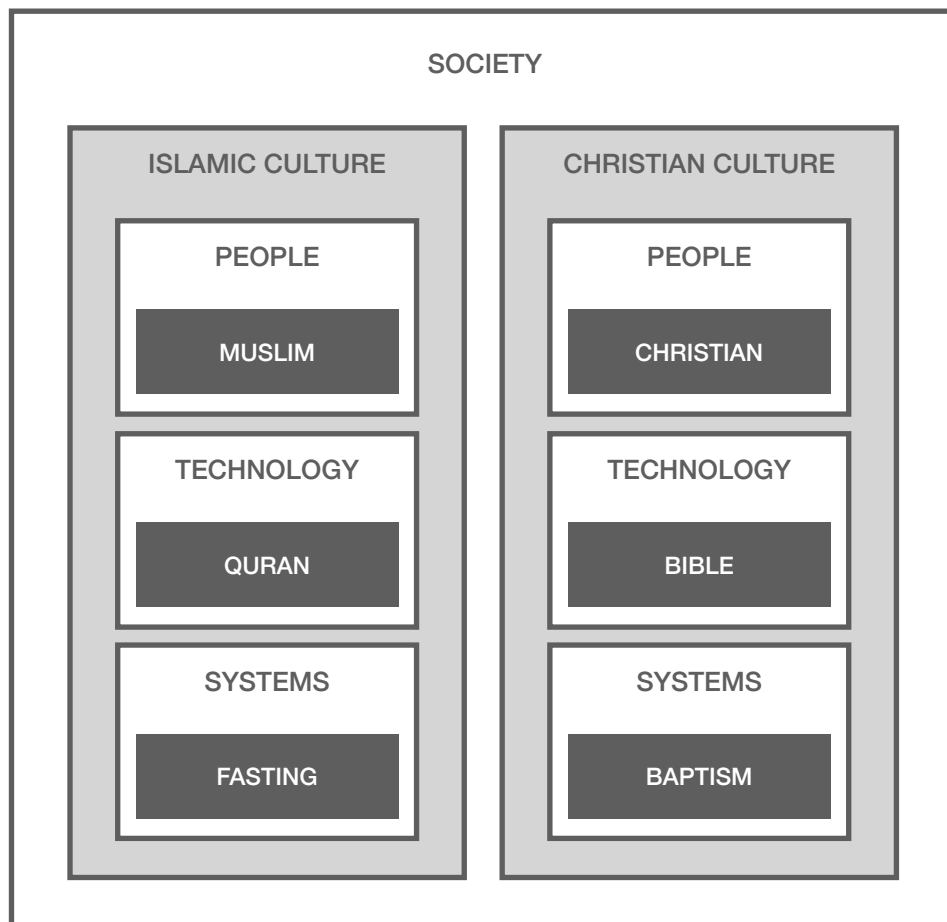
### Example:

Within society there are different religions. Each religion exhibits its own culture that is expressed through clothing, ritual, belief, buildings, music, and so on.

Within society there are different countries. Each country exhibits its own culture that is expressed through language, law, and so on.

A culture is simply a mode of behaviour: the way thought acts when it is given certain conditions (ideological constructs).

We can use a diagram to model religious cultures in society.



*figure 3. Religious cultures in society*

Cultures are representative of a particular way of thinking. The actions that arise from that way of thinking produce particular behaviours. Those behaviours produce the differences between people that are observable throughout the world.

**Example:**

The differences in the languages people speak.

The differences in what people believe.

The differences in the clothes people wear.

**Conclusion**

The field of thought encompasses the diversity of human behaviour throughout the world.

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## CHAPTER 9

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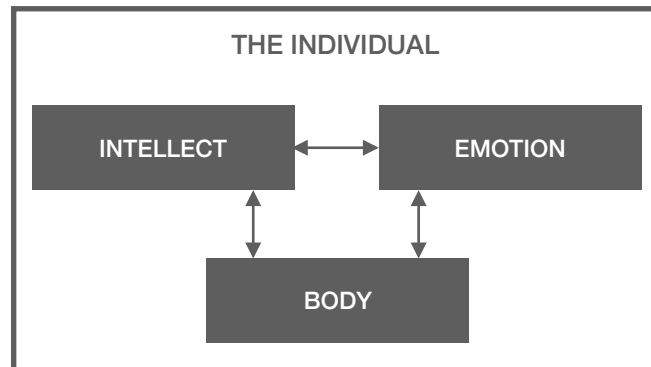
# MEANING

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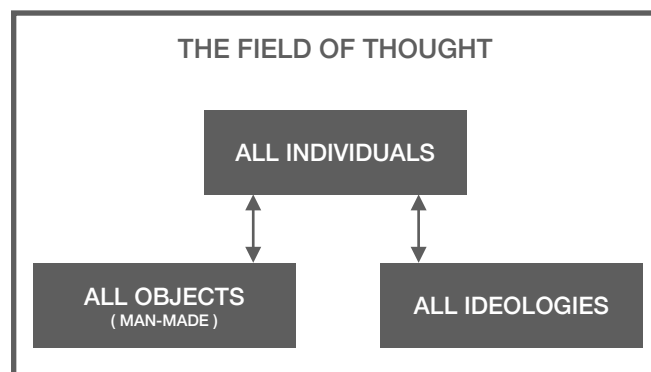
## MEANING

Thought, when looked at in the context of the intellect, emotion and the body, is considered to be an individual movement.



*figure 1. the system of thought operating in an individual*

However, when we look at thought in the context of the relationships between people, the creation of man-made objects, and the creation of ideological constructs, thought is seen to be a societal movement that each individual takes part in.



*figure 2. Individuals create ideologies, and ideologies condition individuals*

The way society, and the cultures that reside within it, are sustained is through the meaning shared between people. Thoughts are continually being shared between people.

### **Example:**

Colleagues discussing a project are sharing thoughts.

The news is expressing thoughts to the viewers.

The restaurant menu is conveying thoughts to the customer.

Historically, culture has been localised to specific geographical regions making the effects of this shared meaning starkly evident.

### **Example:**

You go to a Muslim country, most women are wearing a hijab.

You go to a football game, most people are wearing the same shirt.

You go to the UK, everyone drives on the left side of the road.

You could conceptualise an analogy where the **people, technologies and ideologies** are the **bricks**, and the **meaning shared between people** is the **cement that holds it all together**.

To clarify this analogy we can use the example of a large company.

### Example: A Large Company

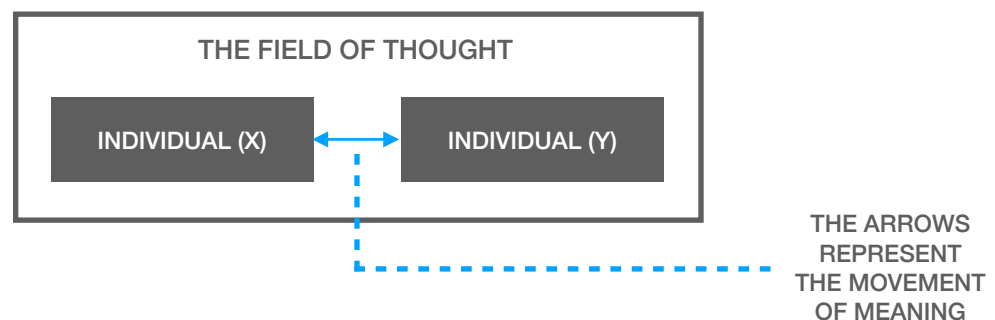
Instead of thinking of society as the whole world, think of society as a company of 1000 people. The company has many offices, a big headquarters consisting of many floors, various departments, a computer system, filing cabinets with records and so on. Each day the company sends thousands of emails, makes tens of thousands of phone calls, and services hundreds of thousands of people.

Now imagine that you removed all 1000 staff members and replaced them with 1000 strangers. You kept everything else the same.

The company would immediately come to a stand still because the 1000 strangers would have no idea what they should be doing.

The takeaway from this example is that the meaning shared between people is what keeps everything running: the meaning that represents what I am doing, and the meaning that represents what the people around me are doing.

*‘The meaning shared between people holds society together.’*



*figure 3. the meaning shared between people*

Society is the interoperation of a physical structure and psychological structure. The field of thought covers the whole of society.

### Conclusion

Thought permeates society through the meaning shared between people. The field of thought encompasses the whole of society. The meaning shared between people holds society together.

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## CHAPTER 10

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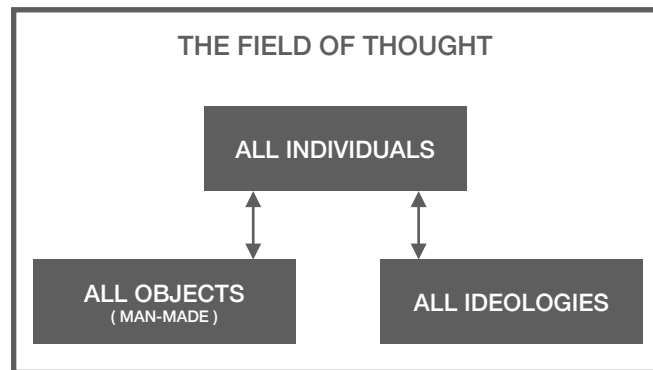
# THE PROFOUNDNESS OF MEANING

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WRITTEN BY SILENT PERCEPTION

## THE PROFOUNDNESS OF MEANING

The presence of meaning is quite profound when you take the time to consider it. Previously, we modelled the interoperation of all individuals, all man-made objects and all ideologies, as follows:



*figure 1. the field of thought*

There is a flow of meaning between **individuals** and **objects**, and a flow of meaning between **individuals** and **ideologies**. For instance:

### **Ideologies**

The **creation of an ideology** is an **expression of meaning**.

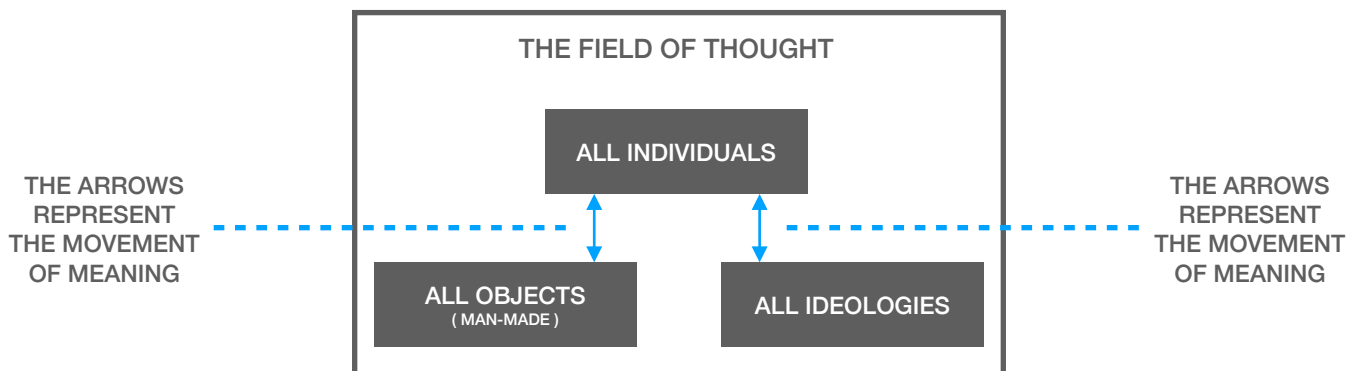
The **conditioning of the mind to an ideology** is the **impression of meaning**.

### **Man-Made Objects**

The **creation of an invention** is an **expression of meaning**.

The **utilisation of an invention** is the **impression of meaning**.

That means, the arrows on the model represent the movement of meaning between **individuals** and **objects**, **individuals** and **ideologies**, and **vice versa** in both cases.



*figure 2. the presence of meaning in the field of thought*

**Individuals, man-made objects and ideologies** interoperate on the basis of **meaning**.



## The Individual

Additionally, when you consider our model of the individual (prior to it being simplified), the field of thought was a system comprising intellect, emotion and the body.

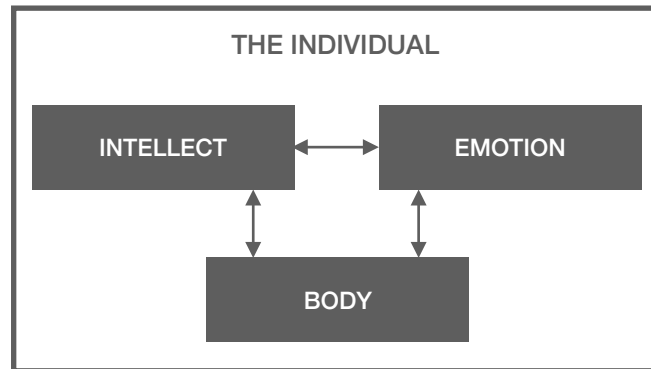


figure 3. the system of thought operating in an individual

When you take time to consider the presence of meaning, you realise the following:

The **intellect** creates meaning that effects the **emotions** and the **body**.

The **emotions** create meaning that effects the **intellect** and the **body**.

The **body** creates meaning that effects the **intellect** and **emotions**.

**Intellect, emotion and the body** interoperate on the basis of **meaning**.

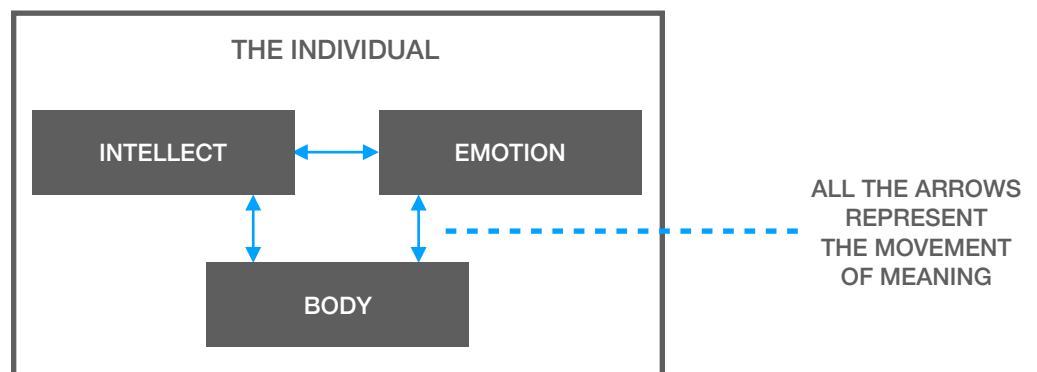


figure 4. the movement of meaning in an individual

## The System of Thought

The system of thought operates through the movement of meaning within one's mind and throughout society. They are not two separate movements: the movement that is me moves that which is not me.

### Example:

Suppose I do something nice for someone. The expression of my gesture (my movement) is the impression of their happiness (their movement).

## **Conclusion**

Thought moves in the individual, in the form of meaning, between intellect, emotion and the body. Thought moves beyond the individual, in the form of meaning, between all individuals, man-made objects and ideologies.

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## CHAPTER 11

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# COMMUNICATION

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## COMMUNICATION

The process by which thought shares meaning between people is called communication.

### **Example: Communication**

Person-A listens to Person-B.

Person-A reads something written by Person-B

Communication is a process of expression and impression: what one person expresses, impresses another.

### **Example: Expression and Impression**

Person-A says something, and Person-B hears it.

Person-A writes something, and Person-B reads it.

The means of expression is the medium of communication.

### **Example: Mediums of Communication**

Thought can be transferred by the medium of sound.

#### **Example: Speech**

Thought can be transferred by the medium of light.

#### **Example: Written Symbols (words)**

Thought can be transferred by the medium of electricity.

#### **Example: Internet**

## **Thought is a Material Process**

Light, sound and electricity are material processes. Thought, being transferred over these mediums is, thus, a material process. The same is true when you look at the internal structure of the individual. Thought functions according to the electrical impulses that occur throughout the body. Thought is a material process in the body that extends to a material process outside the body. This enables us to make the statement:

Thought is a material process.

The field of thought exists in the material fields of light, sound and electricity.

## **Conclusion**

Thought is a material process that resides within, and extends beyond, the body. Thought moves through the mediums of light, sound and electricity.

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## CHAPTER 12

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# OVERVIEW

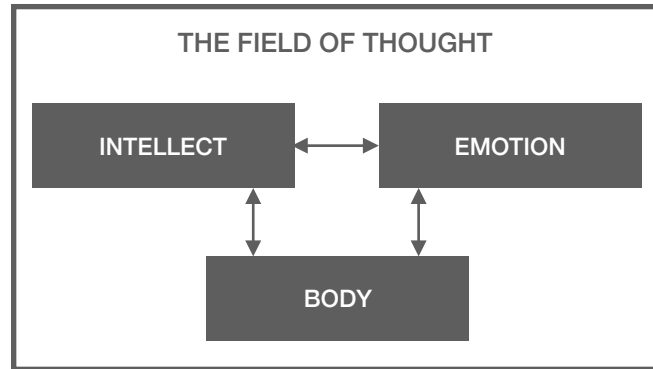
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## OVERVIEW

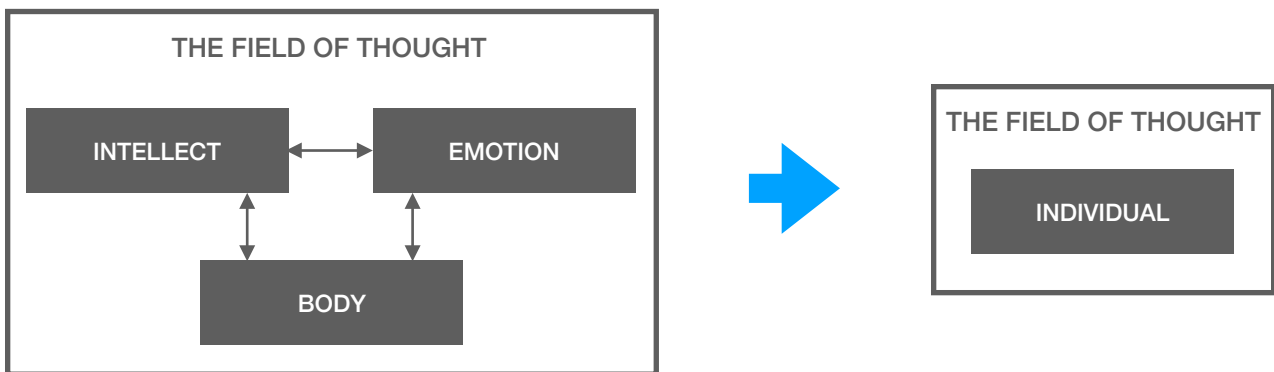
In this chapter we give an overview of everything discussed in this series.

The individual is a system of thought comprising intellect, emotion and the body. The individual is one component in the field of thought.



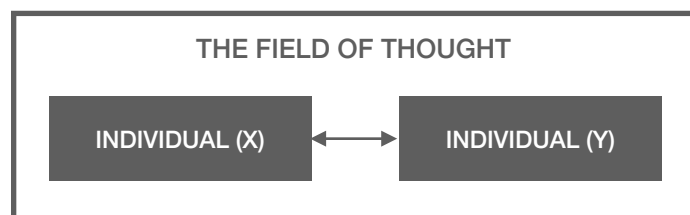
*figure 1. the system of thought operating in an individual*

We simplify the model of the individual, as follows:



*figure 2. the simplified model of an individual*

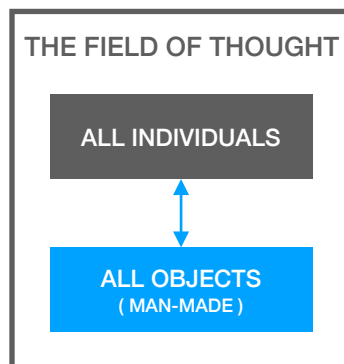
The system of thought operating in one individual, influences other individuals and is, in turn, influenced by them. The field of thought covers the totality of the interactions between people.



*figure 3. the system of thought covers the interactions of every person*

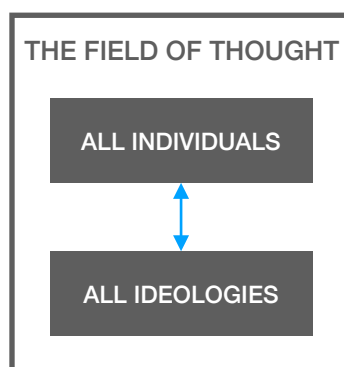
Individuals create physical objects that are used by other individuals.

The field of thought covers the operation of the **intellect**, **emotions** and **the body** in **all individuals**, and the **creation** and **utilisation** of **all man-made objects**.



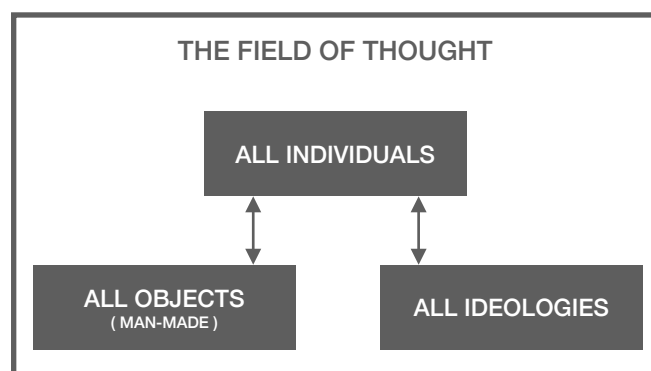
*figure 4. the field of thought covers all man-made objects*

Individuals create ideological constructs, and those ideological constructs condition other individuals throughout society.



*figure 5. individuals create ideologies, and ideologies condition individuals*

The term thought can, therefore, be understood to encompass the activity of **all the individuals** in society, as well as **all the man-made objects** and the **ideological constructs** of those individuals.



*figure 6. the field of thought covers all individuals, man-made objects and ideologies*

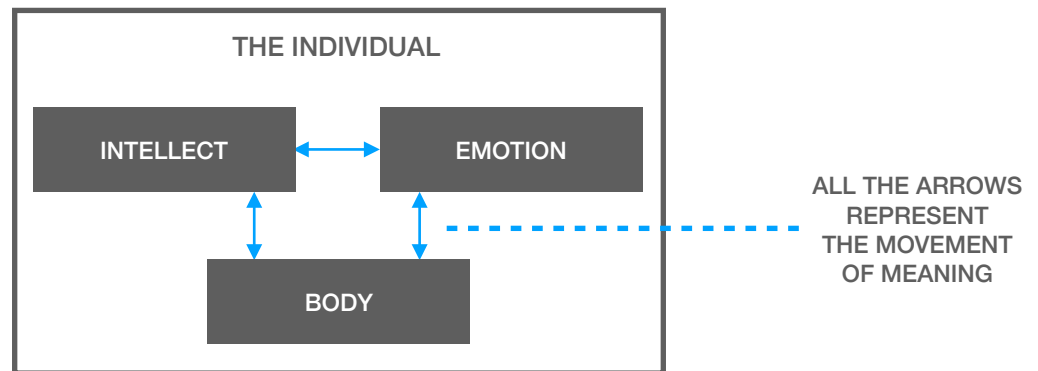
## Meaning

**Intellect**, **emotion** and the **body** interoperate on the basis of **meaning**.

The **intellect** creates **meaning** that effects the **emotions** and the **body**.

The **emotions** create **meaning** that effects the **intellect** and the **body**.

The **body** creates **meaning** that effects the **intellect** and **emotion**.



*figure 7. the movement of meaning in an individual*

All **individuals**, **man-made objects** and **ideologies** interoperate on the basis of **meaning**.

### Ideologies

The **creation of an ideology** is an **expression** of **meaning**.

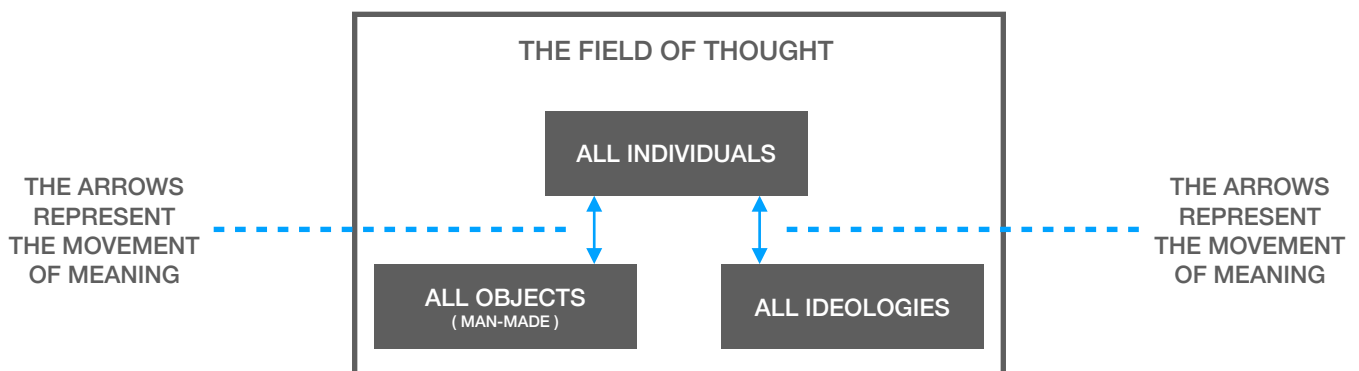
The **conditioning of the mind to an ideology** is the **impression** of **meaning**.

### Man-Made Objects

The **creation of an invention** is an **expression** of **meaning**.

The **utilisation of an invention** is the **impression** of **meaning**.

The arrows on the model represent the movement of meaning between **individuals** and **objects**, **individuals** and **ideologies** and **vice versa**.



*figure 8. the movement of meaning in the field of thought*



## Communication

Thought moves meaning through the process of expression and impression.

### Example: Expression and Impression

Person-A says something, and Person-B hears it.

Person-A writes something, and Person-B reads it.

The means of expression is the medium of communication. Thought can be transferred by the medium of sound (e.g. speech), light (e.g. written words), and electricity (e.g. the internet).

The **meaning** associated with the field of thought moves through the **mediums** of **light**, **sound** and **electricity**.

## Conclusion

The field of thought comprises all individuals, man-made objects and ideologies. Thought moves through the expression and impression of meaning, through the physical mediums of light, sound and electricity.

# APPENDIX

## 1

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WRITTEN BY SILENT PERCEPTION

## THE MEANING OF THE INDIVIDUAL

### **The Movement of Society**

Society is the collective of individuals. Each individual is a condition: a certain way of thinking and acting. The thoughts and actions of one individual effect the other individuals to varying extents.

#### **Example:**

One individual can have a profound effect on the conditioning of a single individual.

One individual can have a minor effect on the conditioning of multiple individuals.

The things one individual builds effect the other individuals to varying extents.

#### **Example:**

The individual builds the nation, and millions identify with the nation.

The individual builds the religions, and million identify with the religion.

The individual builds the laws, and millions abide by the law.

The individual conditions society, and society conditions the individual.

#### **Example:**

Parents who are conditioned to a religion, condition their child to the same religion.

The societal condition outlives the individual condition.

#### **Example:**

When the Pope dies, you get a new pope.

### **The Meaning of the Individual**

You are an idiosyncrasy formed by the culture you live in. Idiosyncrasy means private mixture.

The culture your are born into conditions you from a child, forming you into an idiosyncrasy of that culture. As you get older you modify the idiosyncrasy imposed on you. You become aware of the thoughts of other cultures and accept the ones you like, and discard the ones you don't.

The meaning of the individual is an idiosyncrasy formed from the condition of society.

The movement of society is the responsibility of the individual.

### **Conclusion**

The meaning of the individual is an idiosyncrasy formed from the condition of society.

# APPENDIX

## 2

## INVENTIONS

In our chapter 'Objects' we made reference to thought creating man-made objects, and we used the term 'invention'. In this chapter we mention some points about inventions that are interesting to know.

### The Immortality of Invention

The things thought creates attain a reality independent of its creator.

#### Example:

*Thomas Edison* is credited as the man who invented the lightbulb. He is no longer alive, but lightbulbs are manufactured still to this day.

*'The invention outlives the inventor.'*



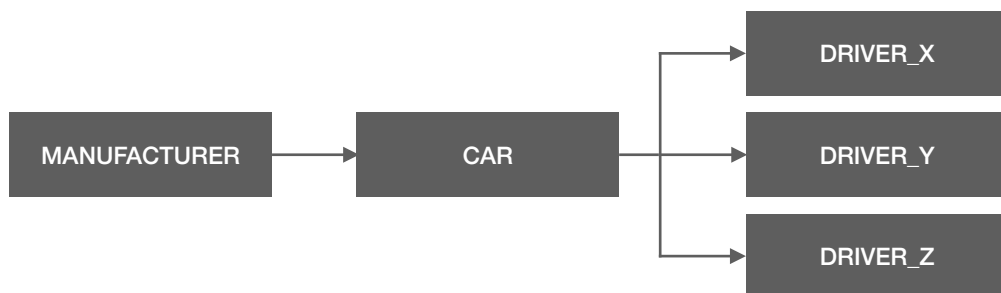
*figure 1. the invention continues to be produced after the inventor has died.*

### The Impact of Invention

An invention created by a few people can impact many people.

#### Example:

The modern car is built by thousands of people, but driven by millions of people.



*figure 2. created by the few, used by the many.*

### Conclusion

The inventions of an individual continue through time, past the life of the inventor. The invention of an individual, or group of individuals, has the ability to influence many more people than it took to create it.