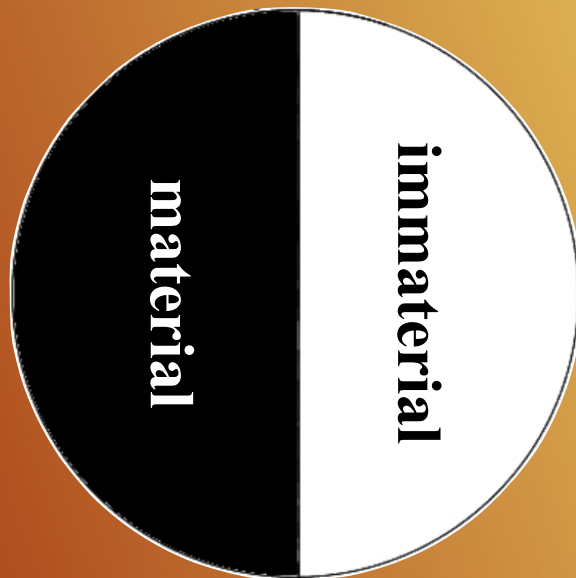


William Call

Our World Has Two Halves

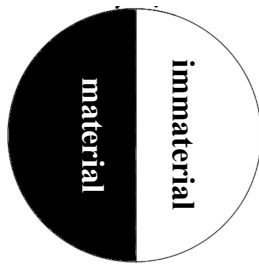


They are paired.

2026

William Call

Our World Has Two Halves



They are paired.

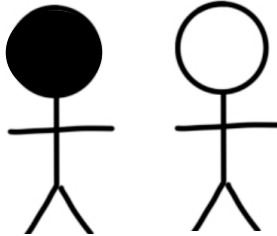
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www.williamcall.net

A person has two halves:



**the body and the self.
They are paired.**

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Introductory Statements

The existence of a perceived object is relative to and therefore dependent on the existence of the perceiver of it. The existence of a believed-in object is not relative to and therefore is not dependent on the existence of a believer in it.

A perceiver and a perceived object are necessarily connected because a perceived object is what it is as it is perceived. By contrast, no necessary connection exists between an object that is believed in and the believer in the object because a believed-in object does not exist as it is believed in.

A perceiver subject and a perceived object exist in a paired relationship. When one exists the other exists in relation to it. An object exists as it is perceived by a subject. A subject exists as it perceives an object. Just as there are no absolute perceived objects, there are no absolute perceiver subjects. The existence of a subject is relative to the existence of an object and vice versa.

A perceiver subject is immaterial. It perceives, is constant, does not exist in time or space, and is infinitely extended. A perceived object is material. It is perceived, is changing, exists in time and space, and has finite boundaries.

The existence of a perceived object is confirmed when it is perceived by a perceiver subject. The existence of a perceiver subject is confirmed when it perceives a perceived object. A perceiver subject can perceive but can't be perceived. A perceived object can be perceived but can't perceive.

Perceived objects are visible, audible, and detectable because they are perceptible. Perceiver subjects are invisible, inaudible, and undetectable because they are imperceptible. The qualities *perceptible* versus *imperceptible* are paired. A perceived object is perceptible as it is perceived by a perceiver subject that is imperceptible.

1

Belief**Anxious Expectations**

*Cycles of life,
Cycles of life;
Through all the trials
And all the strife.
One eye on the future
And one on the past;
Let come what may
Our lot is cast!*

Life is cyclical. A life cycle is changing as it occurs in time and space, but is accompanied by constancy that is both timeless and spaceless. Although from change comes aging and death, constancy spans the end of one life cycle and the beginning of another. Where and in what circumstances a life cycle will occur we have no advanced notice. With the past at our back and the future ahead of us, we proceed with anxious expectations.

Uncertainty is the begetter of belief, but because a belief assumes something that is uncertain, it is accompanied by doubt. For beliefs to be acceptable the doubt associated with them must be managed, which is accomplished by equating what is assumed to be the truth of a belief with its beneficial effects. Pragmatists believe a belief is true to the extent its effects are practically useful.

Considering a belief in the context of its effects without considering the uncertainty of the belief is commonplace in our society. Our focus on the benefits of a belief has the effect of minimizing the doubt that accompanies it. We, for example, are aware of the belief that gravity causes water to fall and of the favorable effects that result from the flow of water through a faucet into a kitchen sink. Because we don't know what gravity is, the belief that it

causes water to fall is uncertain. Confirming a belief empirically without referencing inductive reasoning—the inference of a generalized conclusion from particular instances—is beyond what is practically feasible. Because the effects of a belief are too numerous to be considered, our only choice is to examine a few cases and reference the findings when attempting to reach conclusions regarding all cases including those we haven't examined. The conclusions we reach may be sufficient to warrant belief in what is beneficial but are not sufficient to remove the doubt inherent in the belief.

Because the usefulness and general acceptance of a belief is regarded as sufficient to justify a belief, laypeople are only vaguely aware of the effects of doubt that accompanies a belief. Their beliefs may be associated with devices that provide convenience, save time, and increase productivity. In their view the attainment of higher standards of living, longer lifespans, and increased leisure time is sufficient to confirm what they believe. When the truth of a belief is equated with its beneficial effects, the belief's uncertainty is rarely considered.

We for the most part focus on the results of a belief rather than on the belief itself. We believe “gravity” causes things to fall, but because it is invisible, our attention is not on the cause but on its effects. Although a little reflection indicates that a force that causes planets to orbit the sun is necessary, we are challenged because we can't confirm that what we believe in exists. We perceive what we believe to be the effects of a belief but can't perceive what causes them. We see things falling. To know why they fall would require the perception of a cause, but because the perception of an effect is not inclusive of its cause, we can't confirm the existence of the cause that causes things to fall.

Beliefs are necessary. We refer to them whenever we attempt to explain something that we can't perceive or don't understand. Ne-

cessity does not justify a belief. Beliefs, though necessary, are temporary. What we believe will happen becomes irrelevant as the future step by step becomes the present. What we perceive casts our beliefs into a new light. We are continually updating them to fit new circumstances. Over time we replace them with new ones that better fit circumstances as we encounter them.

We face the future with anxious expectations. Sometimes we're eager and sometimes apprehensive. In our youth we are anxious to see what tomorrow will bring, but as we age we become anxious not knowing what it might bring. The present is what we know. The future is what we don't know. A glimpse, a preview, a hint would perhaps help us prepare, but no, we're kept in the dark until what was unknown suddenly becomes what we have no choice but to know.

We tend to have a positive view of the future when things are going well and a dim view when they are not. Either way what we believe concerning tomorrow has a key role to play. Some believe that following the "end" something wonderful occurs, others believe nothing awaits us, and still others set belief aside, choosing to wait and see. We tend to associate belief in an afterlife with religion and the belief that death is a conclusive termination with science. In a moment of sober contemplation we may wonder what would make our existence of tomorrow significantly different than what it is today.

We make a distinction between materialists and immaterialists. Astronomers attempt to observe the "material universe." Believers in the "great beyond" imagine an immaterial existence in an afterlife. The populace in general looks for a middle ground between the materialism of science and claims concerning immateriality. While Christians believe in a spirit/soul that is immaterial and a resurrected body that is material, we are able to perceive material

bodies with our senses but are not able to perceive the immaterial forces we believe cause them to move.

Sensory perception enables us to differentiate between material and immaterial things. Material things are perceptible to the senses while immaterial things are not. We can pick material things up, hold them in our hand, and store them in a container. We, for example, can put apples in a box, then pick the box up and move it from one location to another. Later, if we want, we can remove the apples from the box and cut them into halves or bite-size pieces. But we, of course, can't pick up an immaterial emotion. We can feel anxious, but we can't put the emotion we feel in a container, move it from place to place, or divide it into parts. Just as we detect material things with our senses so too do we emote, will, and make judgments concerning the existence of immaterial things. With our emotions we feel anxious. With our volition we feel determined. With our intellect we differentiate between truth and error, right and wrong, and good and evil. Without our senses we couldn't perceive material things. Without our emotion, volition, and intellect we couldn't perceive immaterial things. Although materialists believe in a material-only world, some things we encounter are material and others are immaterial.

2

The Risk of Belief

Although we perceive material entities with our senses, we can't perceive the material universe because according to our belief it is too vast and too distant to be perceived. Neither a layperson looking up at the sky nor an astronomer looking through a telescope can confirm the existence of the universe. But that, of course, does not deter us from believing that a universe exists. We rely on belief, but our belief doesn't come free. The price we pay is the time and effort we invest in attempting to make sense of beliefs we can't confirm.

Belief is accompanied by both the desire to attain something and by the doubt that we have the ability to attain it. We are motivated to act when we believe that what is to be attained is commensurate with what will be required to attain it. Realizing in advance that our effort may result in disappointment, we venture nonetheless, willing to take a chance. We choose to proceed because we want success but cannot proceed without exposing ourselves to the risk of failure.

Belief and doubt make a pair because the one is what it is in relation to the other. When we believe we doubt; when we doubt we believe. Belief is enticing not in spite of but because it is paired with doubt. Belief motivates us to act because it leaves the question of what we will achieve unanswered. Belief tempts us to act not because we know what we will achieve but because of what we believe we *might* achieve. Opportunity awaits. We look for the most advantageous time to pursue it. We act when the lure of an unknown future is sufficient to induce us to risk not attaining it.

3

Perceived Qualities

When we look what do we see? When we listen what do we hear? When we touch what do we feel? The answer to each of these questions is qualities. Qualities are characteristics of entities. *Cloudy* is a quality. The sky is an entity. The quality *cloudy* is a characteristic of the sky. *Loud* is a quality. A sound is an entity. The quality *loud* is a characteristic of a sound. *Hot* is a quality. Water is an entity. The quality *hot* is a characteristic of water.

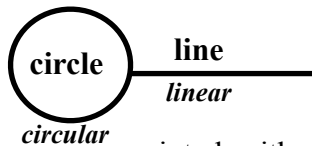
To see, hear, and feel is to perceive. When we see, hear, and feel we perceive qualities. On a stormy day when we look at the sky we see it is characterized by the quality *cloudy*. When we hear a prominent sound, the sound is characterized by the quality *loud*.

When we touch water that has been heated on a stove, the water is characterized by the quality *hot*.

We are perceivers. We exist as we perceive qualities. The existence of perceivers is dependent on the existence of qualities just as the existence of qualities is dependent on the existence of perceivers. Were there no perceivers there would be no qualities. Were there no qualities there would be no perceivers.

Already in our childhood we differentiate one thing from another by distinguishing a quality that characterizes one entity from a quality that characterizes another entity. We, for example, learn to differentiate between a line and a circle. Circles are characterized by the quality *circular*, just as lines are characterized by the quality *linear*. We recognize the difference between circles and lines by perceiving the difference between the qualities *circular* versus *linear* that characterized them. Figure 1 illustrates the relationship of these qualities to the entities they characterize.

Figure 1
Qualities that characterize entities



As we mature we become acquainted with multiple qualities as they characterize an entity. A group of qualities is referred to as a set. An entity is characterized by a set of qualities. A table, for example, may be characterized by the qualities *flat*, *level*, *horizontal*, *rectangular*, and *brown*. Grouping these qualities together we perceive them as a set. A table is perceived as a set of qualities. The set of qualities is perceived as a table.

The qualities *red*, *round*, and *crisp* characterize an apple. As adults we simplify our report of what we perceive when we look at an

apple by naming the entity the qualities characterize without enumerating the qualities. Still, when someone wants to know what we actually see when we look, what we actually hear when we listen, and what we actually feel when we touch, one word provides the answer: qualities.

Sets of qualities are perceived in a series. A perceiver's attention shifts from one quality in a set to another. As incoming qualities appear, outgoing qualities disappear. Because a series of perceived qualities is directional as to time, the past consists of previously perceived qualities, the present of presently perceived qualities, and the future of yet-to-be perceived qualities.

A quality is perceived but once. No quality is repeated within a series, and there are no reruns of the series. Although qualities are perceived in sets, because the qualities in a set are perceived one at a time, each quality is unique. The uniqueness of a perceived quality is matched by the uniqueness of the perceiver of the quality. Perceivers exist as they perceive qualities. Qualities exist as they are perceived by perceivers. Were there no perceivers there would be no qualities. Were there no qualities there would be no perceivers. We are perceivers. We exist as we perceive qualities. Qualities are perceived. They exist as we perceive them.

4

Paired Qualities

Suppose a road into a town were always oneway, always turning and always to the right. Newcomers to the town notice there are no signs announcing upcoming turns and no arrows pointing to the direction of a turn. Asked to explain, townspeople smile. Such signs in their town would be superfluous because there are no options. Their roads are all the same. Road signs indicate differences. Where there are no differences no signs are necessary.

Meaning is relational. Qualities are meaningful as they relate to each other. Two qualities are different. As a result of difference one quality opposes the other. Because one member of a pair opposes the other, one member is the contrary of the other. Because two opposing qualities are perceived in relation to each other they are paired.

The qualities *hot* versus *cold* are perceived in relation to each other. They are paired. What one member of the pair is the other member isn't. The quality *hot* isn't cold just as the quality *cold* isn't hot. Meaning is dependent on relationships. Relationships are dependent on difference. A paired quality is meaningful because it is different than its partner quality.

Difference is the result of change. When the quality *hot* changes it becomes different. The quality *cold* is different than quality *hot*. The quality *hot* is different than the quality *cold*. Because the qualities *hot* versus *cold* are paired, when the quality *hot* changes it becomes the the quality *cold* and when the quality *cold* changes it becomes the quality *hot*. Because the two qualities are changing they are different and because they are different the quality *hot* is the contrary of the quality *cold* and vice versa. When we say we perceive the qualities *hot* versus *cold* we mean we perceive one of the qualities as it is opposed or contrary to the other quality.

When we perceive a quality we compare it to its partner quality. To perceive a quality is to also perceive that it is not its partner quality. The quality *cold* is cold to the extent it is not hot, just as the quality *hot* is hot to the extent it is not cold. We never perceive paired qualities separately. When we perceive the quality *cold* we either perceive or imply the perception of the quality *hot* in relation to it. Separately the quality *hot* isn't hot because there is nothing to compare it to, just as separately the quality *cold* isn't cold because there is nothing to compare it to. Each member of a pair of qualities is what it is as it is compared to the other member.

Perception is a two-step process. Step one is to perceive a quality with our senses. Step two is to determine its meaning by comparing it to its partner quality. When a quality and its partner are compared they are characterized by the qualities *same* versus *different*. The two qualities are different to the extent they are not the same and are the same to the extent they are not different.

We can't perceive the qualities *same* versus *different* with our senses. We can't see, hear, touch, taste, or smell either the quality *same* or the quality *different*. With our senses we are able to perceive qualities but are unable to perceive if the qualities *hot* and *cold* are the same or different. We are, however, equipped with a cognitive faculty that enables us to perceive qualitative relationships. We refer to this faculty as our intellect.

A quality that is changing is inclusive of a before and an after. With our intellect we are able to compare a quality before and after it changes. With our intellect we perceive the before quality and the after quality in relation to each other. We perceive that a quality has changed and that because it has changed it is different. If before the change it was the quality *hot*, following the change it has become the quality *cold*. The qualities *hot* versus *cold* are contraries. Because the quality prior to the change is perceived in relation to the quality after the change, the two qualities are paired. Our intellect informs us they are different and that as different they are two while also informing us that as members of a pair they are the same, and as the same they are one.

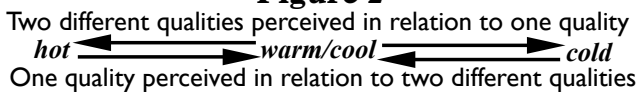
Although the qualities *hot* versus *cold* are different, if the quality *hot* changes to become the quality *cool* and the quality *cold* changes to become the quality the quality *warm*, our intellect after comparing the two qualities indicates they have become the quality *warm/cool*. Because paired qualities are changing, when they are two qualities they are becoming one and when they are one quality they are becoming two.

With our intellect we make judgments concerning the sameness/difference of such paired qualities as *right* versus *wrong*, *true* versus *false*, and *good* versus *evil*. Our intellect indicates that each member of a pair of qualities is different. Paired qualities are meaningful because one member of a pair is perceived in relation to the other member. Because paired qualities are perceived in relation to each other, a reference to one member of a pair is a reference to the other.

To claim that the quality *good* exists while denying the existence of the quality *evil*, fails to acknowledge that the qualities *good* versus *evil* are paired. The acknowledgment of the existence of one of the qualities of a pair is an acknowledgment of the existence of the other member. To deny the existence of one member is to also deny the existence of the other. Paired qualities are meaningful when they are perceived in relation to each other. They are meaningless when perceived separately.

Paired qualities are ubiquitous. On the desk at which I work I have two monitors. One is on the left the other on the right. The qualities *right* versus *left* are paired and are perceived in relation to each other. The room where I work has a ceiling and a floor. One is characterized by the quality *up there* the other by the quality *down here*. Because I perceive the quality *up there* in relation to the quality *down here*, the two qualities are paired. Sometimes I arrive early. Sometimes I arrive late. I perceive the qualities *early* versus *late* in relation to each other. They are paired. Illustrated in Figure 2 below is the relationship of the qualities *hot* versus *cold* as they change and the corresponding relationship of the qualities *same* versus *different* as they change.

Figure 2



5

Entities

An entity is both the qualities that characterize it and an idea that conceptualizes it. *Red*, *round*, and *crisp* are perceived qualities. They characterize an apple that exists as the qualities are perceived. Entities are perceived in a series. After each entity of a series is perceived it becomes an idea conceived in the mind. An entity characterized by perceived qualities is changing. The conceived idea of an entity is constant. A perceived entity exists momentarily while the conceived idea of the entity is retained in memory indefinitely where it is accessible for future reference.

An entity exists as the qualities that characterize it are perceived. When qualities that characterize an entity are not perceived we may reference the idea of the entity in our mind. The reference confirms the existence of the idea but not the existence of the entity. We believe the moon exists when we are not perceiving its qualities because we reference the idea of it in our mind that we previously conceived. When we perceive qualities that characterize the moon we both confirm its existence and update the idea of it in our mind. Our perception of the moon is bright and vivid. The idea of the moon we have conceived in our mind is dull and vague. When the moon is not visible we reference the idea. When we perceive the qualities that characterize the moon we match what we perceive with the idea we have conceived in our mind.

When in an upstairs room we believe entities in a downstairs room exist, and when in a downstairs room we believe entities in an upstairs room exist. An entity exists as we perceive qualities that characterize it. The idea of an entity exists as we conceive it. The entity exists only as the qualities that characterize it are perceived. The idea of an entity exists as it is conceived. Because it is retained in memory it can be accessed at any time. To access the idea, however, is not to access the entity. We access the entity by

perceiving its qualities. We access the idea by believing in it. To believe in an entity, however, is not to confirm its existence.

Both the qualities a perceiver perceives and the ideas a conceiver conceives are unique. Just as no two perceivers perceive the same qualities, no two conceiver conceive the same ideas. When speaking with others concerning an entity, we assume our perceptions/conceptions of it are the same as those with whom we are speaking. The greater the detail considered, however, the more likely our realization that our perceptions/conceptions are not the same as the perceptions/conceptions of others.

A conceived idea of an entity is an averaged, generalized version of the perceived qualities that characterized it. The greater the number and complexity of a series of perceived qualities, the greater the likelihood of differences between the characterized entities and the conceived idea of them. Changing perceived qualities are dynamic. A constant conceived idea is static. The one is what is perceived in the present while the other is what is conceived after the fact.

A changing quality we perceive is bright and vivid. A constant idea is vague and indeterminate. We can't compare a perceived entity with a conceived idea because the perceived entity disappears as the idea is conceived. Once a perceived entity has disappeared it is not retrievable. We can't retrace our steps, but we can compare a present perception with a previously conceived idea. Although a conceived idea lacks the detail of the perceived original, it may be accompanied by an emotional "tug" that colors it in such a way as to make it memorable.

Entities are a combination of what we perceive and what we conceive. Our ability to both connect and compare ideas in our mind with qualities we presently perceive is what makes our world meaningful. We perceive the world as changing. We conceive it

as constant. A changing entity is perceptible. A constant entity is conceivable. The two together make a world that because it is both perceptible and conceivable is meaningful.

Although for every perceived entity there is necessarily a perceiver of it, as believers we don't believe the existence of an entity is dependent on our belief in it. A perceived entity exists *because* a perceiver perceives it whereas we don't believe in a necessary connection between what we believe and what exists. Similarly, although a perceived entity necessarily exists as a perceiver perceives qualities that characterize it, and a conceived idea necessarily exists as a conceiver conceives it, neither the existence of a believed-in quality nor the existence of a believed-in idea is dependent on a believer's belief in it.

Although qualities are perceived out there in the world, we are able to conceive qualities that are in here in the mind. Just as we are able to conceive ideas of entities so too are we able to conceive ideas of qualities. We differentiate between a perceived quality out there and a conceived quality in here by noting that qualities we perceive out there are changing while qualities we conceive in here are constant. Because qualities perceived out there are changing we perceive them in paired relationships. Because qualities we conceive in here are constant we conceive them as absolute qualities that are separate from each other.

Although we are unable to conceive the idea of an entity when no qualities are perceived that characterize it, we are able to conceive a blank idea when no characterizing qualities are perceived because blank ideas are not characterized. Although blank ideas such as "universe" or "God" are not characterized by perceived qualities, they may be considered meaningful in the context of claims associated with a belief system. In the context of a belief system a blank idea is believed to be meaningful by believers acquainted with the claims of the belief system.

A blank idea associated with science that believers believe to be meaningful is “universe.” A blank idea associated with religion that believers believe is meaningful is “God.” Neither of these entities is characterized by perceived qualities. Qualities believed to characterize them are conceived. A conceived idea believed to characterize the idea of the universe is the quality “material.” The universe is believed to be a material entity. A conceived idea that may be associated with the idea of God is the quality “immaterial.” God is believed by monotheists to be an immaterial entity. Believers may believe the ideas of universe and God are meaningful in contexts with which they are familiar because they are unaware that “material” and “immaterial” are separately conceived absolute qualities rather than paired qualities perceived in relation to each other. When we compare qualities we perceive with ideas of qualities we conceive we are able to differentiate the one from the other.

Having conceived an idea of my desk, I can “see” its image in my mind. Familiar things are those we both “see” in our mind and see with our eyes. We can distinguish between things we believe in and “real” things by comparing what we see with our eyes with what we “see” in our mind. We “see” perceptible objects such as houses and trees in our mind when we are not looking at them but are unable to “see” mental images of such things as “universe” or “God” because we can’t see them with our eyes.

6

Institutions

One person acting alone is an individual. Two or more persons acting together is an institution. Individuals do what institutions can’t do. Institutions do what individuals can’t do. Were there no separately-acting individuals some things would never get done. Were there no institutions—people acting together—some things would never get done. Individuals falter when they try to do what institutions do. Institutions falter when they try to do what indi-

viduals do. Only the individual can determine what the individual should do. Only the leaders of institutions can determine what institutions should do.

Although institutions require effective communication, our capacity to communicate is challenged because an entity exists only as its characterizing qualities are perceived. As stated, qualities that characterize an entity are perceived momentarily after which they disappear. As they disappear we conceive an idea of the entity in our mind. Although the qualities that characterize an entity exist for a moment only, the idea of the entity we conceive in our mind remains in memory indefinitely. When we reference an entity our reference is to the idea we have conceived in our minds. We are able to picture the image of the entity in our mind as we refer to the idea. The picture in our mind is in lieu of the qualities that characterize the entity when we perceive it.

A perceived quality is unique to a perceiver. A conceived idea is unique to a conceiver. When two people collaborate to pursue an objective that references previously perceived qualities their pursuit of the objective is dependent on their ability to agree on what was previously perceived. They are challenged, however, because the qualities in question no longer exist. Because they can't reference the qualities their agreement must be based on the ideas they conceived when the qualities that were perceived disappeared. Because ideas are unique to their conceivers, the ideas the two people have conceived are different. To agree on what was previously perceived the difference between their respective ideas must be reconciled. Attempting to reconcile the difference, however, compromises the respective meaning of the ideas. A compromise though necessary is a distraction. The reason for a collaboration is to pursue an objective, but for two people to do that they must reach an agreement as to the objective to be pursued.

History attests to the challenges inherent in establishing and perpetuating institutions. The difficulties encountered are not to be ignored. Some institutions persevere for centuries. They do so, however, without overcoming the counterforces that challenge them.

We store ideas of entities in memory. Although when we perceive qualities they are bright and vivid, they are perceived but momentarily. If they could be stored in and recalled from memory in their bright and vivid state they would be confused with qualities perceived in the present. To avoid this confusion an image of a quality recalled from memory is vague, indeterminate, and constant rather than bright, vivid, and changing. We picture it in our mind as we recall conceived ideas of the entity. We also recall vague replicas of sounds we have heard. They enable us to hum, whistle, and sing tunes from memory. We also store in memory vague versions of sensations such as rough surfaces and hot objects.

7

Perceptible versus Imperceptible

Existents are of two classes: causes of effects and effects of causes. A perceiver is a cause of effects. The effects perceivers cause are qualities. An entity is the qualities that characterize it. When a perceiver causes qualities it is causing the characteristics of an entity. Perceivers exist as they perceive qualities. The qualities that characterize an entity exist as they are perceived by a perceiver.

Perception is from in here to out there. It is not from either out there to in here or from in here to in here. A perceiver in here perceives entities out there. An entity out there is perceptible to a perceiver in here. A perceiver in here is not perceptible to itself nor to another perceiver in here. Because entities are perceived out there they are characterized by the quality *perceptible*. Because a perceiver in here is not perceptible to itself or another perceiver, it is

characterized by the quality *imperceptible*. Because entities out there are perceptible as a perceiver in here is imperceptible, the qualities *perceptible* versus *imperceptible* are paired. Whenever a perceptible entity is perceived out there by an imperceptible perceiver in here, the relationship of the qualities *perceptible* versus *imperceptible* is perceived by the intellect.

The cause of an effect is in here while the effect of a cause is out there. A perceiver in here perceives effects out there. The perceiver perceives an effect because it is out there but does not perceive the cause of an effect because it is in here. Because perception is from in here to out there, causes in here are not perceptible to perceivers in here. When a perceiver perceives an effect, the perceiver is in here and the effect is out there. The effect is out there while the cause is in here. The perceiver can perceive the effect but can't perceive the cause. Accordingly, effects are characterized by the quality *perceptible* while causes are characterized by the quality *imperceptible*. Because the qualities *perceptible* versus *imperceptible* are paired and because an effect is perceptible while a cause is imperceptible, the cause of an effect and the effect that is caused are paired. Just as the relationship of the qualities *perceptible* versus *imperceptible* is perceived by the intellect, so too does the intellect perceive the relationship of the cause of an effect and the effect of a cause.

We perceive with our senses, but sensory perception alone is not contextual. In a context perception is meaningful because it provides a relationship between a cause and an effect. Although an effect we perceive with our senses is related to a cause, we can't perceive the relationship with our senses. By contrast, the effect we perceive is meaningful because we perceive the relationship of the cause and the effect with our intellect.

Each quality in a series is perceived momentarily. An entity characterized by perceived qualities exists momentarily. The qualities

of a series are changing as they are perceived in succession. Following the perception of a series of qualities that characterize an entity, the entity disappears whereupon an idea of the entity is conceived in the mind. As perceived the entity was changing. As a conceived idea it is constant. Once we have conceived the idea of the entity we are able to picture it in our mind's eye. If we subsequently perceive qualities that characterize an entity that is similar to the entity we previously perceived, we may believe the two are the same entity. We match what we "see" in our mind's eye with what we currently perceive with our senses. Nonetheless, what we currently see is changing while what we "see" in our mind is constant. The latter is what we "see" when we're not looking. It enables us to equate what we currently perceive with the entity we previously perceived. The two are of course different because they are characterized by different qualities. Ignoring this difference we identify the originally perceived entity, the subsequently conceived idea of the entity, and the currently perceived entity as one and the same.

The Greek philosopher Heraclitus said, "You can't step into the same river twice." Because the river is changing from moment to moment, each time we step into it, it is a different river. Perceived entities are changing. We can't step into the same house, sit at the same table, sleep in the same bed, or drink from the same cup twice because houses, tables, beds, and cups are entities that are changing. They are different from moment to moment. Because our ideas of entities are constant and because we ignore changes in qualities, we mistakenly believe we perceive the same entity. Although we are mistaken, our mistake enables us to recognize entities when we perceive them even though their changing qualities result in a series of changing entities.

We perceive qualities that characterize entities with our senses. We conceive a constant idea of an entity in our mind. The changing entity is characterized by the quality *perceptible*. The constant

idea is characterized by the quality *imperceptible*. Because a perceptible entity is always accompanied by an imperceptible idea, the qualities *perceptible* versus *imperceptible* are paired. Whenever we perceive the perceptible entity with our senses we perceive the imperceptible idea with our intellect in relation to it.

The qualities *perceptible* versus *imperceptible* are meaningful when perceived in relation to each other. The entity “force” causes things to move, the entity “heat” causes things to be hot, the entity “light” causes things to be lighted, and the entity “gravity” causes things to fall. The quality *moving* is perceptible. The cause of the quality *moving* is imperceptible. The quality *hot* is perceptible while the cause of the quality *hot* is imperceptible. The quality *lighted* is perceptible, but the cause that lights it is imperceptible. The quality *falling* is perceptible even as the cause of the quality is imperceptible.

The effect *lifting* is perceptible to the senses. The cause “strength” is imperceptible to the senses. We are able to see a person lifting an object but are not able to see the “strength” that enables the person to lift it. The effect *doing things* is perceptible to the senses. The cause “determination” is not perceptible to the senses. We see a person doing things but cannot see the “determination” that enables the person to do them. We hear a person sing a song but cannot hear the “talent” that enables the person to sing the song. “Strength,” “determination,” and “talent” are causes. *Lifting*, *doing*, and *singing* are effects. Effects are perceptible. Causes are imperceptible. The qualities *perceptible* versus *imperceptible* are paired. When qualities are perceptible to the senses, the relationship of the qualities *perceptible* versus *imperceptible* is perceived by the intellect.

We eat food to satisfy a bodily need. The feeling we associate with hunger is necessary for our survival. We perceive the quality *hungry* in relation to the quality *satisfied*. Comparing the two qualities

with our intellect we perceive they are different. The relationship of the two qualities is meaningful because the difference between them is perceptible. Although the qualities *hungry* versus *satisfied* are perceptible effects, the cause of the effects, “appetite,” is not perceptible. With our intellect, however, we are able to compare the cause with the effects. The comparison reveals that the cause “appetite” is different than the effects *hungry* versus *satisfied*. Accordingly, even though the effects *hungry* versus *satisfied* are perceptible to the senses while the cause “appetite” is not, the relationship of the imperceptible cause and the perceptible effects is perceived by the intellect.

Effects we perceive are out there. The cause of the effects is our capacity to perceive in here. We look to see, listen to hear, and touch to feel. Although what we see, hear, and feel is out there, the cause of the images we see, sounds we hear, and sensations we feel is in here. The perceptible effects are out there as the imperceptible cause is in here. The relationship of the two is meaningful as it is perceived by the intellect.

8

Imperceptible Causes versus Perceptible Effects

A cause is immaterial, imperceptible, constant, timeless, spaceless, and infinitely extended. As immaterial it is imperceptible, as imperceptible it is constant, as constant it is timeless, as timeless it is spaceless, and as spaceless it is infinitely extended. A cause exists only as it causes effects.

An effect, by contrast, is material, perceptible, changing, temporal, spatial, and finite. As material it is perceptible, as perceptible it is changing, as changing it is temporal, as temporal it is spatial, and as spatial it is finite. An effect exists only as it is caused by a cause.

Because a cause is imperceptible while an effect is perceptible, we are aware of effects but are not aware of causes. We know what effects are because we perceive them. We don't know what causes are because we can't perceive them. When asked what exists we name entities characterized by qualities we perceive. We don't name causes because they are not characterized by perceptible qualities.

A cause exists only as it causes an effect, and an effect exists only as it is caused by a cause. Accordingly, the existence of a cause is in relation to the existence of an effect and vice versa. When either one exists the other necessarily exists in relation to it. Because the one exists as the other exists they exist in a paired relationship. Because a cause is characterized by the quality *imperceptible* while an effect is characterized by the quality *perceptible*, an imperceptible cause is perceived in a paired relationship with a perceptible effect. Whenever a perceptible effect is perceived by the senses the relationship of the imperceptible cause and the perceptible effect is perceived by the intellect. When we perceive an effect with our senses we are confirming the existence of both a perceptible effect and an imperceptible cause because the two are perceived in relation to each other.

A common belief in our culture is that both causes and effects are perceptible. An entity characterized by the effect *stationary* is believed to be an effect while an entity characterized by the effect *moving* is believed to be a cause. The belief is that moving objects that are effects cause stationary objects to move. Causes and effects are believed to occur in a series. A cause causes an effect that becomes a cause that in turn causes another effect that becomes a cause and so on.

A series of causes and effects is believed to be continuous from the present back to the "beginning" when an "unmoved mover" is believed to have caused an effect that was not previously caused.

This belief notwithstanding, if an example of the difference between a cause and an effect is that a cause is moving while an effect is stationary, an unmoved mover because it isn't moving would of course be an effect not a cause. But if it isn't a cause, it of course wouldn't be the "unmoved mover."

We think of a cause and an effect in the context of an object that is either stationary or in motion. When in motion it is a cause and when stationary it is an effect. Nonetheless, a cause is a cause as it causes an effect, while an effect is an effect as it is caused by a cause. Each one is what it is in the context of the other. An effect can't become a cause because an effect is characterized by the qualities *perceptible, changing, temporal, spatial, and finite*, while a cause, by contrast, is characterized by the qualities *imperceptible, constant, timeless, spaceless, and infinite*. The one can't become the other. Instead an effect is always an effect and never a cause, and a cause is always a cause and never an effect.

Effects may, however, appear in a series as in the case of falling dominoes. One domino hits another. Because all of the dominoes are perceptible they are all effects. A cause that causes a domino to fall is imperceptible. Because the dominoes are perceptible they are effects.

Although a billiard ball is believed to be caused to move by a cue stick, which is believed to be caused to move by a person's arm, which is believed to be caused to move by the person's muscles, because the person's arm, the cue stick, and the billiard ball are perceptible to the senses, they are effects not causes. The muscles in the person's arm are believed to cause the arm to move, but they too are perceptible effects. The cause that causes the muscles to move is the imperceptible "strength" which though believed to be "in" the person's muscles, is instead immaterial, imperceptible, constant, timeless, spaceless, and infinitely extended!

Therefore, imperceptible “strength” causes the perceptible muscles, arm, cue stick, and billiard ball to move. Their movement is the perceptible effect of an imperceptible cause. We are able to distinguish the cause from the effects because the cause is imperceptible while the effects are perceptible. An understanding of the cause and effect relationship requires recognizing the difference between an imperceptible cause and its perceptible effects.

9

Material versus Immaterial

Meaning is about difference. Comparing two qualities enables us to perceive the difference between them. Perceiving the difference enables us to perceive the meaning of the one as it relates to the other.

With our senses we are able to perceive the qualities *hot* versus *cold* but are not able to perceive that the two qualities are different. Our intellect, by contrast, is able to perceive that the qualities *hot* versus *cold* are different without however being able to perceive the qualities *hot* versus *cold*. Accordingly, with our senses we perceive the qualities *hot* versus *cold* while with our intellect we perceive that the two qualities are different.

The meaning of the qualities *hot* versus *cold* is apparent when they are perceived in relation to each other. The quality hot is meaningful in relation to the quality cold and vice versa. The senses perceive the qualities *hot* and *cold* but perceive them as separate qualities. By contrast, the intellect perceives relationships. When it perceives the two qualities it perceives one in relation to the other. Qualities perceived in relation to each other are paired. When one of the qualities of a pair is perceived the other is perceived in relation to it.

Although the quality *material* is perceptible to the senses, it isn’t meaningful because it isn’t perceived in relation to an opposing

quality. Although the quality *immaterial* is not perceptible to the senses, it is meaningful when it is perceived in relation to the quality *material* by the intellect. Neither the quality *material* nor the quality *immaterial* is separately perceptible to the intellect because the intellect perceives qualities in paired relationships. We can't verify the separate existence of the quality *material* with our senses but we can verify the existence of the qualities *material* versus *immaterial* when they are perceived in relation to each other by the intellect. With our intellect we compare the two qualities and perceive they are different. Because the one is perceived in relation to the other, the difference between them is meaningful.

A material entity is characterized by the qualities *perceptible*, *changing*, *temporal*, *spatial*, and *finite*. Characterized by the quality *perceptible* a material entity is perceptible to the senses. Characterized by the quality *changing*, the entity changes from moment to moment. Characterized by the quality *temporal* it exists in time from a beginning to an ending. Characterized by the quality *spatial* it exists in and takes up space. Characterized by the quality *finite* it has finite boundaries and occupies a finite amount of space.

An immaterial entity is characterized by the qualities *imperceptible*, *constant*, *timeless*, *spatial*, and *infinite*. Characterized by the quality *imperceptible* an immaterial entity is not perceptible to the senses. Characterized by the quality *constant* it does not change. Characterized by the quality *timeless* it does not exist in time and has neither a beginning nor an ending. Characterized by the quality *spaceless* it does not exist in or take up space. Having no boundaries, it is infinitely extended.

One half of the world is characterized by the quality *material*. The other half is characterized by the quality *immaterial*. The two halves are perceived by the intellect. They exist as they are perceived in relation to each other. The qualities *material*, *perceptible*, *changing*, *temporal*, *spatial*, and *finite* characterize the materi-

al half, while the immaterial half is characterized by the qualities *immaterial*, *imperceptible*, *constant*, *timeless*, *spaceless*, and *infinite*.

The intellect perceives the paired qualities *material* versus *immaterial*, *perceptible* versus *imperceptible*, *changing* versus *constant*, *temporal* versus *timeless*, *spatial* versus *spaceless*, and *finite* versus *infinite* in relation to each other. One member of each pair characterizes the material half of the world as the other member of each pair characterizes the immaterial half. Because the intellect perceives the members of each pair of qualities in relation to each other, it perceives the difference between them. Because the difference between the members is perceptible, the relationship of the members of each pair is meaningful.

The intellect perceives one half of the world as material and the other half as immaterial. Together the two halves constitute the structure of the perceived world. The two halves are perceived in relation to each other. Qualities such as *hot* versus *cold* are interchangeable. An entity characterized by the quality *hot* at one time may be characterized by the quality *cold* at a later time. The qualitative change from hot to cold is a normal, regularly-perceived occurrence. By contrast, the qualities *material* versus *immaterial* are not interchangeable. The material half of the world is always material, while the immaterial half is always immaterial. The material half is always perceptible, changing, temporal, spatial, and finite, just as the immaterial half is always imperceptible, constant, timeless, spaceless, and infinite. Nonetheless, the material half is perceptible as the immaterial half is imperceptible, changing as the immaterial half is constant, temporal as the immaterial half is timeless, spatial as the immaterial half is spaceless, and finite as the immaterial half is infinite.

The material half of the world is the contrary of the immaterial half. What one half of the world is the other half of the world isn't

and vice versa. As contraries the two halves exist in relation to each other. Neither half is a separately existing entity. Instead, as one half exists the other half exists in relation to it.

Because the material half of the world is perceptible to the senses, when we look at it we see an image, when we listen to it we hear a sound, and when we touch it we feel a sensation. Because we can't see, hear, or touch the immaterial half of the world, there's no image to see, no sound to hear, and no sensation to feel.

As perceived by the intellect the quality *visible* is perceptible in relation to the quality *invisible*, the quality *audible* is perceptible in relation to the quality *inaudible*, and the quality *detectable* is perceptible in relation to the quality *undetectable*. Accordingly, the quality *material* is perceptible *as* the quality *immaterial* is imperceptible, the quality *audible* is perceptible *as* the quality *inaudible* is imperceptible, and the quality *detectable* is perceptible *as* the quality *undetectable* is imperceptible.

With our senses we perceive qualities that characterize entities. With our intellect we perceive the relationship of qualities that characterize entities. Qualities that characterize entities are perceptible to the senses. Qualitative relationships are of qualities that are both perceptible and imperceptible to the senses.

The qualities of the material half of the world that we perceive are effects. They are characterized by the quality perceptible. The cause of the effects is our capacity to perceive. It is characterized by the quality *imperceptible*. Effects are changing, temporal, spatial, and finite. Causes are constant, timeless, non-spatial, and infinite.

We stand in a room next to a table. On the table is an apple. We look at it. An entity is the qualities that characterize it. An apple is an entity. It exists as the qualities that characterize it are perceived.

As we perceive it with our senses we create an immaterial image of it in our mind. This image is retained in memory where it is available for future reference. Although material entities are characterized by perceived qualities that are perceptible to the senses, images retained in memory are immaterial. We can remember them but cannot perceive them with our senses.

Our world has two halves but rather than divided geographically where one half is on one side of a line and the other half on the other side, each half is what it is in relation to the other half. There is no such thing as a material half that exists separately from an immaterial half. Instead the two halves exist in relation to each other. Their relationship blurs the line between them. Because their relationship is changing the line that divides them is also changing.

We may imagine a world that we believe to be either material or immaterial, but such a belief ignores the changing relationships of perceived qualities. The capacity to perceive is immaterial. It is an immaterial cause that causes a material effect. Effects are perceptible to the senses. Causes are not. Together they make a pair.

10

The Person

The world is an entity. It is the qualities that characterize it. It exists as it is perceived. The world has two halves, one material and one immaterial. The person is an entity. It too is the qualities that characterize it. It too has two halves, one material and one immaterial. One half of the person is a material body while the other half is an immaterial self. The material and immaterial halves of the world are perceived in relation to each other by the immaterial self in relation to the material body.

A person's body is an entity in the material half of the world. It is characterized by the structural qualities *material*, *perceptible*,

changing, temporal, spatial, and finite that characterize the material world. A person's self is an entity in the immaterial half of the world. It is characterized by the structural qualities *immaterial, imperceptible, constant, timeless, spaceless, and infinite*. The quality *material* is perceptible in relation to the quality *immaterial*. The quality *material* is changing while the quality *immaterial* is constant. The relationship of the qualities *material* versus *immaterial* is changing. The change, however, is limited to the quality *material*. The quality *immaterial* is constant. The self perceives the relationship of the qualities *material* versus *immaterial*. The relationship consists of the changing quality *material* perceived in relation to the constant quality *immaterial*.

The same is the case regarding the qualities *perceptible* versus *imperceptible*. The two qualities are perceived in relation to each other even as the quality *perceptible* is changing while the quality *imperceptible* remains constant. Similarly, while the qualities *temporal* versus *timeless, spatial* versus *spaceless, and finite* versus *infinite* are perceived in relation to each other, the qualities *temporal, spatial, and finite* are changing while the qualities *timeless, spaceless, and infinite* are constant. The relationship of the qualities *changing* versus *constant* is essential. A constant self is meaningful in relation to a changing body because the one is comparable to the other. Each one is what it is in the context of the other.

A changing body is temporal. It exists in time that begins and ends while the timeless existence of a constant self neither begins nor ends. The body's existence is cyclical. The end of one cycle is the beginning of another. The body ends at the end of a cycle. A new body begins at the beginning of a new cycle. The cycles continue in an ongoing series. The existence of the timeless self is continuous. Although with time comes the aging and death of the body, the continuously-existing self spans the interval between the end of one life cycle and the beginning of another during which the person is unconscious. By the process of reproduction a new body is

generated. The new body and the continually-existing self are joined. When a continuously-existing immaterial self and a new cyclically-existing material body exist in relation to each other a new person's conscious existence begins.

Cause and effect is the means by which change occurs. "Force," "heat," "light," and "gravity" are causes in the immaterial half of the world that respectively cause entities in the material half to move, to be hot, to be lighted, and to fall. Causes in the immaterial half of the world cause effects in bodies that exist in the material half of the world. The immaterial self in the immaterial half of the world controls the causes that cause effects in the body in the material half of the world. When an effect occurs, its duration and intensity are to an extent caused by the self. For example, a cause in the immaterial half of the world enables a person to move arms and legs, but the specifics of a movement are controlled by the self. How hard we push, how fast we walk, the quickness of a response, and numerous other details of our motions are determined not by the immaterial half of the world but by the self, the immaterial half of the person.

Conclusion

When we look at an object we see an image. The object is material, perceptible to the senses, and exists in time and space. The image is immaterial, imperceptible to the senses, and exists in neither time nor space. We can pick the object up, put it in a container, move it from place to place, and divide it into parts. We can't pick up the image, put it in a container, move it from place to place, or divide it into parts.

After we momentarily perceive the material object with our senses it becomes an immaterial image that is perceptible to the mind's eye. The object is meaningful in relation to the out-there. The image is meaningful in relation to the in-here. The object and the image are meaningful in relation to each other as are the out-there and

the in-here. We confirm the existence of the object by perceiving it with our senses. We confirm the existence of the image as we perceive it with our mind's eye.

The body is temporal. It begins and ends. The self is timeless. It neither begins nor ends. A person is a temporal body in relation to a timeless self. The body and the self are paired. The body exists in relation to the self. The self exists in relation to the body. The one is what it is as the other is what it is.

Death is believed to be a penalty imposed on humans as punishment for disobedience. We humans are, however, but one species among many. Every living entity is characterized by the qualities *alive* versus *dead*. Rather than a penalty, death is the natural occurrence common to all living things that enables renewal.

Conscious awareness is of the in-here in relation to the out-there—of the self in relation to the body. We are afraid of death because the existence of a self that is separate from a body is unimaginable. Though fear of the unknown is justifiable, we have no need to worry or to be afraid. Where there is a body there is a self. Whenever the one exists the other exists in relation to it. There never was and never will be a time when we exist as a body separately from the self or as a self separately from the body. Existence, however challenging, is self-sustaining. Its perseverance is enabled by the reproductive process. We learn about it as we mature. Our parents were of course well-informed before we arrived. Our presence is proof of it.

For it must needs be, there is an opposition in all things. If not so, my first born in the wilderness, righteousness could not be brought to pass; neither wickedness; neither holiness nor misery; neither good or bad. Wherefore, all things must needs be a compound in one; wherefore, if it should be one body, it must needs remain as

dead, having no life, neither death nor corruption, nor incorruption, happiness nor misery, neither sense or insensibility.

Joseph Smith, *Book of Mormon*, 2 Nephi, 2: 11. 1830 version.

An inevitable dualism bisects nature, so that each thing is a half and, suggests another thing to make it whole; as, spirit, matter; man, woman; odd, even; subjective, objective, in, out; upper, under; motion, rest; yea, nay.

Ralph Waldo Emerson, "Compensation."