



The EP Conjecture

An Argument by Andrew Downing Hartford (2015-2022)

Abstract:

Leibniz challenged us with the ultimate counter-factual: *Why* is there something rather than nothing?

Of course you, me and the universe exist as at least 1 something (the “fact”).

So Leibniz’s challenge is as follows (the “counter”): for anything that does exist in fact— our universe, or anything else one might claim exists (math, the laws of physics, God, possibilities, etcetera)— could it have not existed? Could there instead have been *only* nothing, and if not, *why*?

For this “why” argument to be satisfactory we must understand “where Necessity comes from?”; not via direct input and circular reasoning, but as an output which provides insight and explanation. On the Docket of the Highest Court is the case of *Something v. Nothing*. Nothing is properly given its day in Court as the Defendant, with the burden on us to find a good argument as to why some something is Necessary.

With proper definitions of the categories, the super majority of everyday and expert people have long agreed that something and nothing are mutually exclusive and collectively exhaustive. Thus, we instantly deduce that there must be something or nothing: 1 or the other; not ‘neither’, not ‘both’.

With proper definitions of the categories, the super majority of everyday and expert people have likewise long agreed that because nothing never precedes something (re: “no-thing comes from Nothing” ~475BC), IF there ever is something, there must *always* have been something.

But, how do we interpret *always*?

Starting with a gut intuition, and through years of exploration, a new perspective is provided. For the author, this illuminates a satisfying solution to Leibniz’s beautiful question: Because there must be something in the one 1st place (all always somethings exist at and as the global origin or 1st place, and the global origin could not have been different) there could never have been and never will be only nothing from the 1st place to the last place; that’s why.

As you’ll find herein, it is for you to decide, as a jury of 1, whether our burden has been carried.

Keywords:

Why Is There Something Rather Than Nothing, *Something v. Nothing*, A-Cosmological Argument, New Ontological Argument, Parmenides, Aristotle, Aquinas, Anselm, Leibniz, Cantor, Gödel

Summary of the EP Conjecture

IF there ever is something there *always* was something, because no•thing comes from Nothing.

When you explore the requirement of “always”, you will realize that this is originally a story of identity and instance-ness, rather than at first a story of time or causation (like Aristotle and Aquinas). You will find a most beautiful analytical condition that must have been satisfied by the base case (I.e. at least 1 existor must satisfy the a priori notion of always, IF there ever is existence).

Because we exist (our universe is not Nothing, indeed, it is at least 1 something!) we realize there must have been at least 1 always something (factual necessity which we can and should treat as possibly contingent to start).

The nature of “always” (aka the properties of an always something, a noun):

- (1) to *exist* (i.e. have at least 1 instance of identity, because something cannot ever exist IF it has never existed):
- (2) at and as
- (3) the global origin
- (4) as un-caused (or path-less; NOT resultant time or process or computation or change in the 1st instance of an always something).

When you understand this you’ll realize why all always somethings are logically necessary (i.e. that the global origin couldn’t have been different because there are no alternative possibilities nor resources for change before the original identity; so it must have been “as is”). This provides the crucial jump from factual to logical Necessity, answering the key question “where does necessity come from?”.

We also believe there is only 1 possible always something in a strong sense (versus many possible). This is because the global origin exists all together & all at once before all time (as un-encoded/0 bit), meaning there is no “where” for any other alternatives to be (there can be no hidden existors and all differences are encoded). Thus, there’s only 1 possible original possibility, the logically necessary 1st actual (which exists as the full 1st totality).

As the story goes on, you realize why the same existor which is the un-beginning origin (1st, always), is likewise last (an un-ending existor that persists forever; where not even infinite time arrives in the eternal future, no paths do!).

This a-cosmological argument explains why there is something rather than nothing¹.

¹ Watch an overview here: <https://www.youtube.com/watch?v=jXbZIIIjRoE>.

The Full Argument²

1. There's *only 1* self-coherent notion of Nothing in principle. It's not mine or yours to define, but instead, it's an a priori concept. The only "real" Nothing is absolute Nothing; Nothing "=" 0 existors or encodings across the totality. More than 1 Nothing requires encoding and is inherently contradictory. Nothing "=" is in parentheses because, crucially, Nothing is not equal to anything, not even itself! It is not that IF there were Nothing then "there is" (some) Nothing (1) with self-identity. We discuss the category Nothing as Something,
2. Because there is only 1 self-coherent notion of Nothing, all else is 'not nothing'. We call that "something". As a rationalist, we believe in a systematic existence principle: something cannot ever exist IF it has never existed: If X exists/has existed, X has exists/has existeds. All things that exist (X) have had at least 1 instance of identity; of themselves (X)! This instance-ness is referred to as the debt of identity (like a bill, it needs to be paid).
3. Thus, there is no 3rd category to Something and Nothing (i.e. a category which is both Not Something and Not Nothing).
4. Something (Not Nothing) and Nothing are mutually exclusive. IF Nothing not Something, and IF Something not Nothing. But note, these categories are not just "definitional"; they are ontological, natural and minimal: IF there is existence there is at least 1 something (X), and that something (X) has had *at least 1 instance of identity* (hence its existence).

² I worked on these philosophical ideas for many years (2015-2022). The EP Conjecture is proposed as an "a-cosmological" and "ontological" argument. It's quite useful to clarify that by "always" I do not mean (infinite) past time, but instead, identify and describe the condition which I believe characterizes the original identity/base case. The usage of "Eternal Past" (always, before all time) is NOT the same as "past eternal" (infinite past time, no beginning to *our* universe). The author realizes this is misleading and confusing, but does not care! While this philosophy rejects the anti-rationalist and magical claim of a nothing to something jump, because it's blatantly an incorrect and dishonest definition of nothing *and* something, this reasoning is "a-cosmological" and philosophical. As in, whether there is a multiverse, or we are in a simulation, or "our universe" (definition?) began or not, the exact same analytic can be recognized (discovered) by any something from within the 1 totality (regardless of their cosmology, or what "time" is). This yields a natural "ontological" argument in the sense that I believe this explains why there is only 1 original possibility which is logically necessary as the exclusive 1st actual (the absolute). Where does Necessity come from (as output, argument and insight)? Recognizing the requirement of at least 1 always something (noun) and the properties and implications of such. The EP Conjecture is proposed as the resolution to Leibniz's beautiful "Why is there something rather than nothing?": the last counterfactual/1st question of philosophy. You get to decide what you think as a jury of 1. While there are interpretations available in this work those are personal and secondary. The core reasoning here is strictly philosophical.

5. Thus, there *must* be something *or* nothing, 1 or the other; not neither (re: no 3rd category), not both (mutually exclusive).

6. Our universe exists as at least 1 something. It is not nothing.

7. “No•thing comes From Nothing” has been acknowledged for 2500 years. It means that no•thing comes from Nothing; no something comes from Nothing (remember: absolute nothing is the only Nothing). This means that nothing never exists prior to something. That Nothing never precedes Something. We never make the anti-rationalist and anti-scientific jump from Nothing to Something (such a mechanism is literally a contradiction in terms and uses a dishonest and improper definition of nothing).

8. Thus, If there ever is something (like our universe) then there always was something! But how to interpret *always*? We realize it is not a story of time or causation, but that at least 1 always existor (a noun, a something) was required! This is because this basic condition imposes a foundational constraint on any original identity. No original identity can emerge from Nothing, nor can it cause itself (re: the systematic existence principle; it’s not there to cause itself, until an instance of itself). So forget time or causation for now (we aren’t thinking backwards to or forward from X– and we aren’t necessarily not X!), we’re talking about instances.

9. We take the properties of “always” as we find them (a priori). This is not our definition to invent, but something to discover. **To exist always= to exist at the global origin, pathless in 1st identity.** Otherwise such is not always: an always something doesn’t emerge, or result of process or time (pathless). There is nothing before always (no alternative S or N; re: it’s the global origin).

10. All always something exist at + as ***the same global origin*** (whether 1 or many always S’s) because none can be before another (re: nothing before always). Therefore they line up all together & all at once, before all time, as the original identity (the one 1st “where” as the only 1st “what” and v versa).

11. Because there are no alternatives to the original identity (it’s the global origin and there’s nothing before always, meaning there’s no alt S or N, because there can be no hidden existors and all differences encoded), it’s the only 1 Original Possibility. Because we know that all always exist ***before all time or process*** as the 1 global origin (re: the 1st instance is an un-beginning origin), there are no resources for change/difference of that 1 original possibility.

12. Thus, the global origin (what I refer to as “the Eternal Past”) couldn’t have been different. It must have been ‘as is’. All always somethings have a logically necessary 1st identity. We realize that the one possible Original Possibility was/is the Logically Necessary 1st actual (where this originality is the full 1st totality). This is referred to as the “absolute” by many.

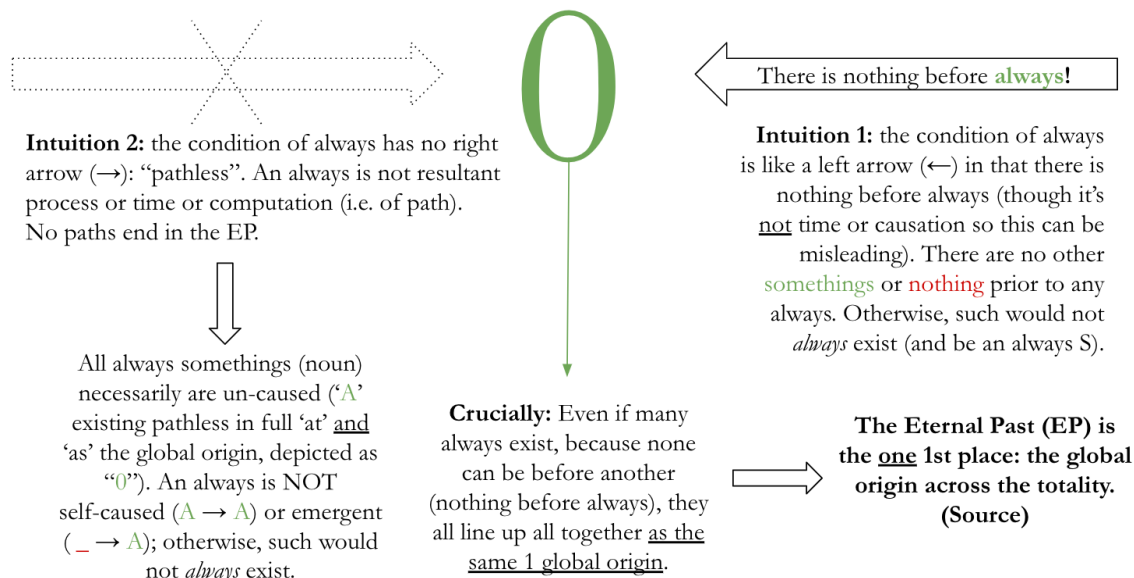
13. We realize that to be always is to be Eternal, & to be Eternal is to also be forever. Thus, such always existor(s) is (/are) *before* all time (1st) & *beyond* all time (last)-- whether there is 0 or finite or infinite time (by any framework of “time” or of existing things that one might have).

14. Why is there something rather than nothing? If there must be something in the one 1st place (and that same something is likewise last), there could never have been and never will be only Nothing. That’s why. This is an a-cosmological argument: equally available to any something in the 1 totality (i.e. it is indifferent to the facts of your “universe”).

15. This reasoning relies on the “always” axiom. A 3rd party cannot prove such to you without presupposition (exactly because it is a good axiom); for any interested party, to believe this is true, you must decide for yourself and participate as a 1st party jury of 1. But I would challenge you to find something more reasonable.

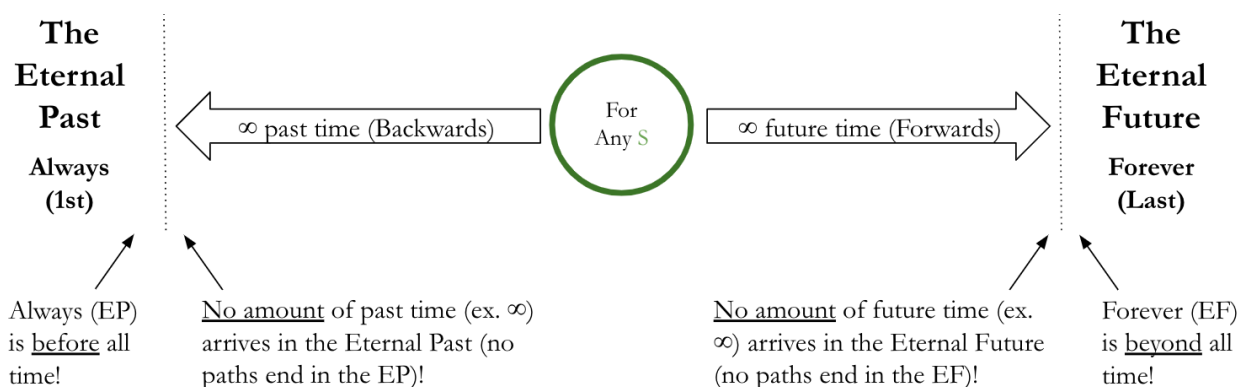
Condition of Always: Because there's nothing before always, all always somethings exist "at" and "as" the same global common origin: the Eternal Past (0), the one "1st place". As discussed, this is not originally a story of time or causation, but instead, it is only claimed that an existor that satisfies the condition of always needed to have at least 1 instance. Try to bring intuitions 1 + 2 together:

Always: Global Common Origin ("The Eternal Past")



On Time (Eternal Vs. Infinite): Infinite past time is NOT the same as always (*before* all time). This argument holds whether there is 0, finite or infinite time, and for any notion/definition/dimensions of "time" (or space). Note: [1] here is the same as [2] in the 1st as last visual.

[1] On Time: The Eternal Vs. Infinite Time



- While the "Eternal Past" sounds temporarily laden, an **always something (noun)** exists *before* all time in its original identity. Crucially, because it is the Source, you don't think backwards to the debt of original identity! In its original identity, an *always* does not exist for infinite past time. Trivially, the EP exists "for all time" in that 0 time has passed! As we realize, that which is always (before all time) is likewise forever (beyond all time). Something "before" and "beyond" all time is thus "for all time" (whether 0 or finite or infinite time).
- The key takeaway is that **Eternal (Always & Forever) is categorically distinctive from temporality (i.e. ∞ time is NOT the same as Eternal).**

EPC is an A-Cosmological Arg: It's not claimed our spatio-temporal universe began or didn't, that there was only 1 big bang, that there isn't a multiverse or that we aren't in a simulation (re: "a-cosmological"). Crucially, it's not because our universe exists that this reasoning flows (i.e. *because* there is something, there always was something). Our existence is exciting but irrelevant here (ex. notions like matter-AM asymmetry). Instead, for any something that exists in any universe, including us in ours, they get to confirm the 'as is' necessity of the global origin (including all always). The condition of "always" characterizes the original identity/base case (interpreted as a noun vs. as a verb). As a factual necessity, because we exist, we know there was at least 1 always something. Because it is the global origin, the always something takes ontological priority (and thus philosophical priority too). It too must pay the debt of identity (re: the systematic existence principle; all things that exist have had at least 1 instance of self-identity). Thus, there is no (infinite) regress to end: we don't properly think backwards to the Source, we think forward from the Source (re: 1), and after its 1st instance (re: 2).

Cosmological Arg

Input:
Nothing Comes From Nothing [Parmenides]

⇒ If ever something (like us), then *always* was something (insert Aristotle's or Aquinas's Framework).

Ancient Theists: No ∞ regress is possible, so the sequacity must terminate with an uncaused 1st cause.

Modern Rationalists: Infinite series nullify that idea.

EPC: Both camps are backwards by thinking backwards! You don't think backwards to the original identity (Source) because you aren't yet here to be thinking backwards to there, and like everything else, it too must pay the debt of identity. It's given philosophical priority because its the original identity (maximally upstream). Old cosmological arg doesn't give N its proper day in court!

A-Cosmological Arg

Something V. Nothing (N as defendant, burden on us) + If ever something, then at least 1 always something [always= the original condition to satisfy]

⇒ There is nothing before any always (N/other S) + No always can be different in 1st identity (origin is 'as is')

⇒ Realize Why Nothing is impossible [Nothing is excluded ex-post, because the Necessary always existor in 1st place]


EPC 1.0: Always is recognized as a root necessary condition: because you cannot get something, without something, IF there ever is an original something (a "basis"), that something, *always* existed. Always is a special kind of something (one that exists in 1st identity at and as the global origin without original process).

EPC 2.0: Always is a place (the global origin or 1st place) & it couldn't have been different.

Interpretation: This argument holds identically whether one believes that the 1 global origin (Eternal Past) exists as one or many somethings. That's because whatever is there exists 'in' and 'as' the only 1st "where" and only 1st "what" (there's no "where" for anything else to hide and no alternative somethings available to be; there is No•thing nor Nothing before always). My preferred interpretation of always is that the 1 EP exists "all together, all at once, and before all time" as 1 Existor. That's because when one claims the one global origin exists as many, one returns to 1 comprised of whatever one claims (ex. If two somethings, a 3rd of both; if 3 somethings, a singular 4th of all, etc.). Perhaps more fundamentally, directly, and correctly is an especially beautiful idea, the Mereological Minimum or pathless point: that the original identity (Source) is *un*-encoded in its 1st identity. This is possible IFF (1) there is only 1 original possibility, (2) with no parts, (3) *intrinsic* necessity, and (4) *inherent* identity (differences ~~before~~, within and from an initial condition need to be encoded). As the 0 bit solution (no differences/encodings), and before all time (always), perhaps no physical space (as in our universe) is required.

Full Interpretation: The 1 Eternal Past Exists as 1 Existor

No *where* prior = 0 alternative S's or N



Something cannot ever exist IF it has never existed: all things that exist have had at least one instance of identity (of themselves!).

There are no hidden existors and all differences must be encoded. All always somethings pay the debt of 1st identity at and as the global origin.

← There is nothing before always (S)

By the nature of always, whatever is in the 1 Eternal Past exists **all together** (as 1 existor), **all at once** (as part of the same 1st instance), and **before all time** (un-beginning origin).

There is 0 process or time before or within the EP, and so there's 0 change or difference. The EP is "frozen" 'as is': the only Possible and Necessary original identity (the root necessary and self-sufficient condition).

**The Eternal Past is one 1st 'where'
existing as the only 1st 'what'
(and vice versa)**

On Self-Reference Vs. Circularity: An underappreciated Gödelian and Wheelerian perspective is that we are *part of* the global memory/System/Domain which we reason about. As arguants making arguments, we understand our necessary participation in postulating the axioms and in native self-reference. This philosophy of ontology as it relates to the original identity (always) must be recognized and postulated as a 1st input, and thus, necessarily decided for each to themselves as a jury of 1 (i.e. because it is an axiom it cannot be proven without presupposition, and always is implicated as a precondition of all other axioms/existors; always must be recognized as a good root axiom: true but not proven otherwise). We also realize there must already be something for us to ask “Why is There Something Rather than Nothing?” question (the question asker is something). This is to be expected and part of the setup. What’s captured below is that the question asker, in finding the answer to the question, comes back to the Source of the 1 totality *which they are a part of* (re: the circular loop depicted below). Said again to emphasize the native self-reference at play (vs. a fallacious circularity), we realize the question asker and the answerer that recognizes the answer exist *as part of the same 1 Domain* (possibility space), and where all possibilities are possible therein/whereby the original existor (Source, Basis).

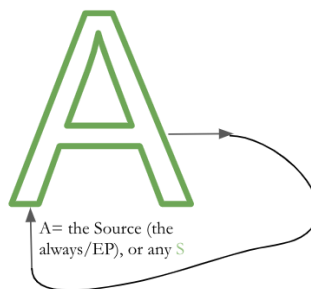
This is Self-Referential, NOT Fallacious

When any something, the Source or us, asks Why Is There S Rather Than N, they return back to the source of the 1 totality, *which they are a part of*, in the right answer.

Self-referential: To explain/ponder/answer the why existence question, the answer returns to the Source of the totality (re: A back to itself, or from us back to A).

0 Process in the EP (frozen in original identity): Asking Questions and Evaluating Arguments Requires Process. Thus, it is necessarily our question to ask & our Argument to make (must be after the EP)! Amazingly, the Domain contains such.


1st Axiom: The Always something takes its identity axiom inherently/intrinsically because of its “always” logical status (existing pathlessly at & as the global origin). *We inherit this condition.*



You must postulate the axiom: The original identity axiom (“always axiom”) is thus necessarily an input axiom by any arguant. It must be postulated as “per se notum” by the arguant to themselves (jury of 1). So, the EPC is not fallacious (circular) reasoning, but instead a [*insert personal credence level*] proper participation in recognizing the self-referential nature to the question; we inherit this condition as part of same 1 totality. Describing a thing that is circular is not a logical fallacy. The logic isn’t circular, the thing you are describing is circular. We must recognize that without explicit deductive proof.


A Natural Definition: To claim something like math or the laws of physics or possibilities or G exist, or could possibly exist– and to do so as input– is of course to presuppose the conclusion there must be something and not nothing (i.e. that something you input has necessity baked in!). A conclusion is best argued for IF it's output, with a meaningful separation between premises (inputs, axioms) and conclusion. As by such, a good “argument” is an insight machine. Thus, those previous ontological articulations are either circular and true OR self-consistent and false, but either way, not the best “argument”. The EPC uncovers that there is an “ontological singularity”: in and as the EP (base case/global origin), possibility, actuality, necessity & totality converge originally as and in 1 (i.e. The Eternal Past exists all together, all at once, and before all time as 1 existor, and thus, such is the only possible always something). Recognizing and understanding always is claimed as the key insight. Whatever you call it, it appears there is only 1 thing to name. Is the original existor Divine? Again, for each to evaluate as they wish. But personally, I believe such exalted original existor is Eternal (always & forever), Infinite (the absolute Source which has the Domain containing an infinite tower of infinites and thinking mathematicians infinitely smarter than me), and Minded (the Domain of possibility is revealed by observed actuality; our mind could not exist unless it is possible phenomenology/functionality of the Domain, and the perspective is that what's in the Domain is possessed/contained by the Source).

Old Ontological Arg (via input)

<p>Input: Existing is greater than not existing +</p> <p>Input: G is the “greatest possible being”. Existing in all possible worlds (ex. 10/10) > most possible worlds (ex. 9/10) > some possible worlds (ex. 4/10) > No possible worlds (ex. 0/10)</p>		<p>IF G is possible, G is necessary because GPB input +</p> <p>input: G is possible... thus G exists.</p>
--	---	--

Rationalists: This is not a valid argument because it presupposes the conclusions via input definition + assertion. There is not bona fide separation between the input and the output.

New Ontological Arg (Output)

<p>At least 1 always is required by us +</p> <p>There is only 1 possible original something (1 possible always) +</p> <p>The global origin (place of all always) cannot be different</p> <hr/> <p>∴ That specific 1 something is Necessary!</p>		<p>Follow up: IF <i>you</i> think G is possible (i.e. that you believe the exclusively self-sufficient and logically necessary original something in the EPC is divine), you realize G is necessary (because that 1 original possibility <i>is</i> the necessary 1st actual: the only 1st “where” which is the only original “what”).</p>
---	---	--

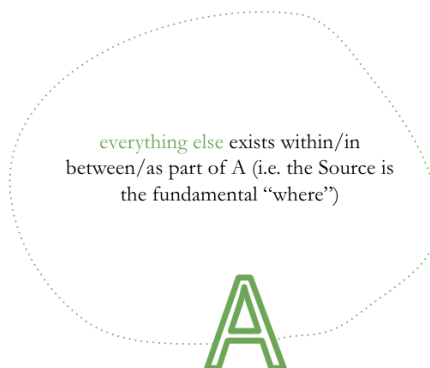
EPC: Inputs no specific something, but outputs a specific Necessary: at least 1 always is required, it's the only 1, & the EP is ‘as is’ necessary. The GPB is the only possible 1: the most trivial, as the most exceptional. There is only 1 possible & necessary original existor; 1 common source, which all share.

1st as Last: While something needs to exist “always” to satisfy the root necessary condition, and this characterizes the base case (not by setting $t=0$, but by realizing the requirement of always and that this is before all time!), there is a wrinkle worth pointing out. “Always” is classically considered as “for all instances” of time (and so at “every time”, “for all time”, ‘never not a time’), and often likewise as “forever” (as a carryforward condition, which is un-ending). But here we realize *why!* Always is 1st, *before* all time. But, that which is always is also forever, which is *beyond* all time. Thus, anything which is both always and forever is also “for all time”, whether there is 0 or finite or infinite time, and for any conception/description of time matter (by time, do you mean ordering of any kind, OR do you mean novel process and the growth of the global memory)? In short, time is confusing, particularly in the context of an un-beginning origin, always, and an un-ending existor, forever. A specific view of time, in general or for our universe, is not directly claimed at the core of this argument. But it’s worth pointing out: recognizing all always somethings need to exist ‘as is’ with a certain fixity (in their 1st identity) does not claim to limit what that identity is like (i.e. IF the Eternal existor is infinite one imagines that this identity has inherent dynamism).

[2] The original existor as 1st (always) and Last (forever)

A Reasonable Argument (post-EPC)

1. A = the only possible always (the original existor which exists at and as the global origin or Eternal Past),
2. Always is 1st (exclusive)
3. IF Always \rightarrow Eternal
4. IF Eternal \rightarrow always & forever
5. Forever = last (Eternal Future)



1st	Last
(always)	(forever)
(E Past)	(E Future)

RB: “If you ain’t 1st you’re last”
EPC: “If you are 1st you are last”

Seeming Paradox: The argument is that A must be 1st (always) *yet also* last (forever). One problem is forever (the EF) is *beyond* all time (unending), and never arrived at: no paths end in EF. How do you satisfy both conditions!?

Seeming Resolution (how something could be BOTH 1st & last): A, which never arrives (i.e. no paths end in the EP; the original identity which is “always” exists at and as the un-beginning global origin, path-less in 1st identity) has already arrived in full for the Eternal Future (forever) in its 1st and only instance (“only” instance because 1st and last are the same, and none after “last”)!

Framework of our Totality: I have my own interpretations and second and third order ideas, but the base analytic claimed by the EP Conjecture is more limited than one might think. This work animates a framework, a Model with various different models. The Model consists of (1) The Source (the Basis of the Eternal Past, the original always existor), (2) The Domain (the possibility space across all systems including our universe), and (3) The Global Memory (all actuality from Eternal Past to Eternal Future). For each of these (1)-(3), one asks whether it remains the same (as is), or changes, after the original identity (the Eternal Past). There is a bit of choose your own adventure! But in any model, I believe this perspective of Source as Domain is illuminating (that there is an a-categorical Source which is exalted in type and kind and unique, and that such existor is the likewise the all-categorical source of the Domain or possibility space; answering where do possibilities comes from?). One very important thing to point out: While all possibilities that ever exist likely always exist, because those possibilities (the Domain) are possible in the original existor (Source), things are not very straightforward. That's because, the existor which is always is likewise forever (Eternal), and so we think infinite. Thus, where we might interpret the quoted phrase as a constraint, this is not the correct way to view things if such is limitless (and novel).

Framework of our totality (Foot)

Definitions: The totality which we are a part of exists as a framework of the following...

- (1) **The Source:** there's only 1 possible and necessary original existor (the base case, coming out of the EP Conjecture)
 - (a) This original always something (noun) exists as the one 1st "what" and only 1st "where" (and vice versa)
 - (b) It exists *at* and *as* the global common origin or "0" across the totality (where the originality is the full 1st totality)
 - (c) Capital "S" Source earned (vs. an arbitrary "s" or none) because of "only possible and necessary" status
- (2) **Domain:** the global possibility space (across all systems and all languages)
 - (a) In the base case, there's only 1 possible and necessary original "all possibilities" (so capital D Domain); follows by capital S Source
 - (b) All actuals are possible. Thus, all observations (actuals) reveal the Domain.
- (3) **Global Memory:** The global initial condition (the always existor of the Eternal Past), PLUS the full carryforward across the totality of any & all *after* the EP (for forever)

Models Available: Corollary to the EPC, the following options are in principle available (though, argument exists for preferred/impossible models)...

- (4) **The Source:** 'stays the same' (for the Eternal Future) or 'changes' *after* the Eternal Past
 - (a) Does the original existor remain the same forever? Or, does/can it change?
- (5) **Domain:** 'stays the same' (for the Eternal Future) or 'changes' *after* the Eternal Past
 - (a) Do all possibilities that ever exist always exist? Or, does/can the possibility space grow?
- (6) **Global Memory:** 'stays the same' (for the EF) or 'changes' *after* the Eternal Past (claim: global memory is strictly cumulative)
 - (a) *Grows:* There is genuinely new actuality (novelty)... say "what can happen can happen" (with the Domain remaining 'as is': there is only 1 possible "all possibilities" and all possibilities that ever exist always exist), but "what will happen does happen"
 - (b) *Stays Same:* Most exotically, the global memory is unchanged: forever is always in the strongest possible sense. Where, the Eternal Future (last) = the Eternal Past (1st), and there is only 1 Eternal global instance!

Works Cited

1. Thinking about comments, challenges, ideas, and slander from some great contemporaries I truly admire. Thanks everyone!
2. Anselm, Saint, Archbishop of Canterbury, 1033-1109. *St. Anselm's Proslogion*. Oxford: Clarendon Press, 1965.
3. Aristotle (by various). "Aristotle's Natural Philosophy." *Stanford Encyclopedia of Philosophy*, Stanford University, 8 Jan. 2018, <https://plato.stanford.edu/entries/aristotle-natphil/#Bib>.
4. Aquinas, Saint Thomas, 1225?-1274. The "Summa Theologica" of St. Thomas Aquinas. London: Burns, Oates & Washburne, Ltd., 192042.
5. Cantor (by various, in discussing kinds of infinity, and specifically, the absolute). "Infinity." *Stanford Encyclopedia of Philosophy*, Stanford University, 29 Apr. 2021, <https://plato.stanford.edu/entries/infinity/>.
6. Gödel (by various). "Kurt Gödel." *Stanford Encyclopedia of Philosophy*, Stanford University, 11 Dec. 2015, <https://plato.stanford.edu/entries/goedel/>.
7. Kuhn et al. "Closer to Truth." *Cosmos, Consciousness & Meaning TV Series on PBS - Closer to Truth*, <https://www.closertotruth.com/>. RLK developed an incredible show and a cutting edge library that was very helpful.
8. Leibniz (by various). "Gottfried Wilhelm Leibniz." *Stanford Encyclopedia of Philosophy*, Stanford University, 24 July 2013, <https://plato.stanford.edu/entries/leibniz/>.
9. Parmenides (by various). "Parmenides." *Stanford Encyclopedia of Philosophy*, Stanford University, 19 Oct. 2020, <https://plato.stanford.edu/entries/parmenides/>.
10. Spinoza (by various). "Baruch Spinoza." *Stanford Encyclopedia of Philosophy*, Stanford University, 16 Apr. 2020, <https://plato.stanford.edu/entries/spinoza/>.