



# The EP Conjecture

A Philosophical Argument  
By ADH

# Disclaimer & Preface

**Fair Warning to the Reader:** If you don't like speculative philosophy, please stop reading now :) ... there is of course a major and important difference between science/math/logic and philosophy (while I love the former subjects, this is the latter).

**Overview:** This is a story of arguments and arguants; reason, reasoning, and reasoners. It's about my proposed solution to an ancient question in philosophy, and the fun ideas forged along a long personal journey to get there. But these are just my ideas, and this is philosophical conjecture. In this metaphysical adventure it is necessarily for *you* to decide what you think is true...

**The Argument Structure:** There *must* be at least 1 **something** in the Eternal Past (the 1st place; the place of somethings with always logical status), and therefore there can *never* have been/be only **nothing** from the 1st place to the last place (the Eternal Future); that's "why".

# Helpful Note to the Reader

So as not to confuse by its name (Eternal Past Conjecture), this argument is “a-cosmological” rather than cosmological. **The foundational reason for “why is there something rather than nothing” does NOT directly propose an answer to why *our* universe exists.**

**This argument makes no claim as to/is unaffected by any of the following:** (1) whether or not *our* universe is past eternal or not (i.e. isn’t concerned with PHST’s, BGV Theorem, No Boundary Proposal, or any future physics theory for *our* universe); (2) whether or not *our* universe might not have existed; (3) whether or not we are in a simulation; and, (4) whether or not time is fundamental, emergent or an illusion (in *our* universe or more generally). While the “Eternal Past” sounds temporarily laden, this argument contends that always (0) exists *before* all time in its original identity. In its original identity, an Always something does not exist for infinite past time, but *before* all time, as no time has passed.

Instead, the crazy sounding claim is that anyone, *in any possible world*, can find this *exact same* argument (i.e. **this argument is equally recognizable by any something within the 1 totality**).

# Systematic Existence Principle (SEP): An Identity Framework

There must be **Something** OR **Nothing**: 1 or the other; CANNOT be neither or both.

- (1) That's because S + N are...
  - (a) *Collectively Exhaustive*: these are the only 2 categories; there is no 3rd category... AND
  - (b) *Mutually Exclusive*: IF 1, not the other

**Something** is treated maximally broad and binary. Other than saying “the universe is something (at least 1)”, we do not assert what exists ex-ante (ex. numbers, laws, possibilities, etc.), but know that anything that exists *does* (i.e. has identity of itself)... As a rationalist, there can be no hidden existors!

**SEP**: All things that exist *do* [& all differences are encoded]

i.e. IF (a) existence of a thing → (b) identity of that thing (existing as itself) → that thing exists as/in at least 1 language (as/in at least 1 system)

**Nothing** = 0 existors/encodings across the totality... This means:

- (c) *Cumulatively* (i.e. there cannot ever be something necessarily, and then nothing)... AND
- (d) *Globally* (i.e. there cannot be some something somewhere, yet also nothing).
  - (1) The only self-coherent definition of nothing: 1 nothing existing by itself (multiple nothings require encodings).

# Systematic Existence Principle (“Inner-Logic”)

**SEP:** All **things** that exist *do* [& all differences are encoded]

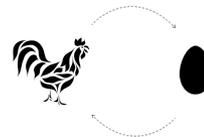
**Core syllogism:** IF (a) existence of a thing  $\rightarrow$  (b) identity of that thing (existing as itself)  $\rightarrow$  that thing exists as/in at least 1 language (as/in at least 1 system)

But, we see this also holds in the other direction: IF (b) identity of a thing  $\rightarrow$  (a) existence of that thing

**$\therefore$  (a) existence + (b) identity are maximally strong pre-conditions of each other:  
you cannot have 1 without the other because (a)  $\rightarrow$  (b) AND (b)  $\rightarrow$  (a)**

**$\therefore$  at the limit, (A) 1st Existence  $\rightarrow$  (B) Original Identity AND (B) Original Identity  $\rightarrow$  (A) 1st Existence**

**$\therefore$  (1) either (AB) exist together always (in/as the Eternal Past) OR  
(2) neither (A/a) nor (B/b) exist ever (into the Eternal Future)**



**Conclusion: Always is an ‘analytical condition’ of deepest priority:** you cannot get an original system (a basis) without a system; thus, IF any basis *ever* exists that basis must have always existed.  
At least 1 basis is necessary to existence (**something**) of any/every kind.

# A change in perspective

**You do NOT properly think backwards to the Eternal Past, only Forwards from the Eternal Past (0), and only once that original identity is established.**

Always comes 1st and is given analytical priority in philosophical argumentation because of such. That is *why* the Why is There Something Rather than Nothing Question is the 1st question of philosophy (i.e. most fundamental because all others implicate it).

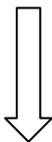
**Ontologically Freeriding:** Not yet existing yet thinking backwards (i.e. thinking backwards from now to the Eternal Past, which is prior, and debating whether there is an infinite series of “turtles all the way down” OR the regress must be ended).

**Intuit:** You shouldn't think backwards (to the Eternal Past) because you are NOT yet here to be thinking backwards to there/then...

# The Nature of Always: The Eternal Past

No ~~some~~things or ~~no~~things prior

**Intuit:** the condition of always as 0 right arrow ( $\rightarrow$ ) aka pathless; not resultant original process.



Any always is necessarily un-caused (A) rather than self-caused ( $A \rightarrow A$ ) or emergent ( $\_ \rightarrow A$ ) because there is 0 time or process before or within the Eternal Past. No paths end in the Eternal Past (again, otherwise, such would not *always* exist).

0



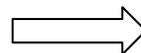
**Crucial:** Even if many always somethings, because none can be before another (re: the nature of always), they all line up on the same 0.



There is nothing before **always!**

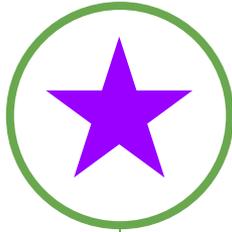
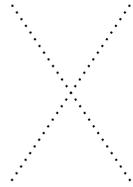
**Intuit:** the condition of always like a left arrow. There is nothing before always (i.e. no other **some**things, or the alternative, **no**thing). Otherwise, such would not *always* exist.

**The Eternal Past = the Place of the **Always S's** (should any exist).**



The Eternal Past is the 1st place: the one global 0 across the totality.

# The 1 EP Cannot Be Different: It is Necessarily 'As Is'



yet no **n** or **s** after as according to it, originally

**No hidden existors principle**= no other where for alternative **some things** or **no things** to exist because there's nothing before **always** (the EP), while the 1 EP exists as 1 system. The **originality** is the 1st totality: the EP is the 1st place to exist, **it** is the only possibility, and **it** must be itself once to be itself ever.

**For the EP to be different such requires:**  
(1) alternative possibilities (**there are none**)  
(2) the resources of realization (**0 available**).  
There cannot be difference *without* change & there cannot be change *without* process (**0 of any kind**).  
EP = the logical 0 = the one 1st place globally.

**Answer:** By **us**, there must be at least 1 **always something** + The EP cannot have been different. ∴ there cannot ever have been **only nothing** (from the 1st place to the last place).

There cannot be difference before 1st existence, & there cannot be 1st existence before original identity.  
Debt paid in full as the entire EP.

★ = intrinsic nature of **BASIS** (the original system that is its own language)  
★ = inherited meta language of all other systems (assuming more than 1) → enabler/constrainer of phenomenology (**ABC123**)

# Cosmological Arg

Nothing Comes From **Nothing** [Parmenides]  $\Rightarrow$  If ever **something**, then *always* was **something** [insert Aristotle's Causation Framework]

**Ancient Theists:** No  $\infty$  regress possible, so the sequacity must terminate with uncaused 1st cause

**Modern Rationalists:** Infinite series nullify that idea.

**EPC:** Both are backwards by thinking backwards!  
You think only *from* the Eternal Past, not *to* the Eternal Past because 0 paths end in the EP & it is 1st. The EP (0) is given logical priority in 1st establishing original footing.

# A-Cosmological Arg

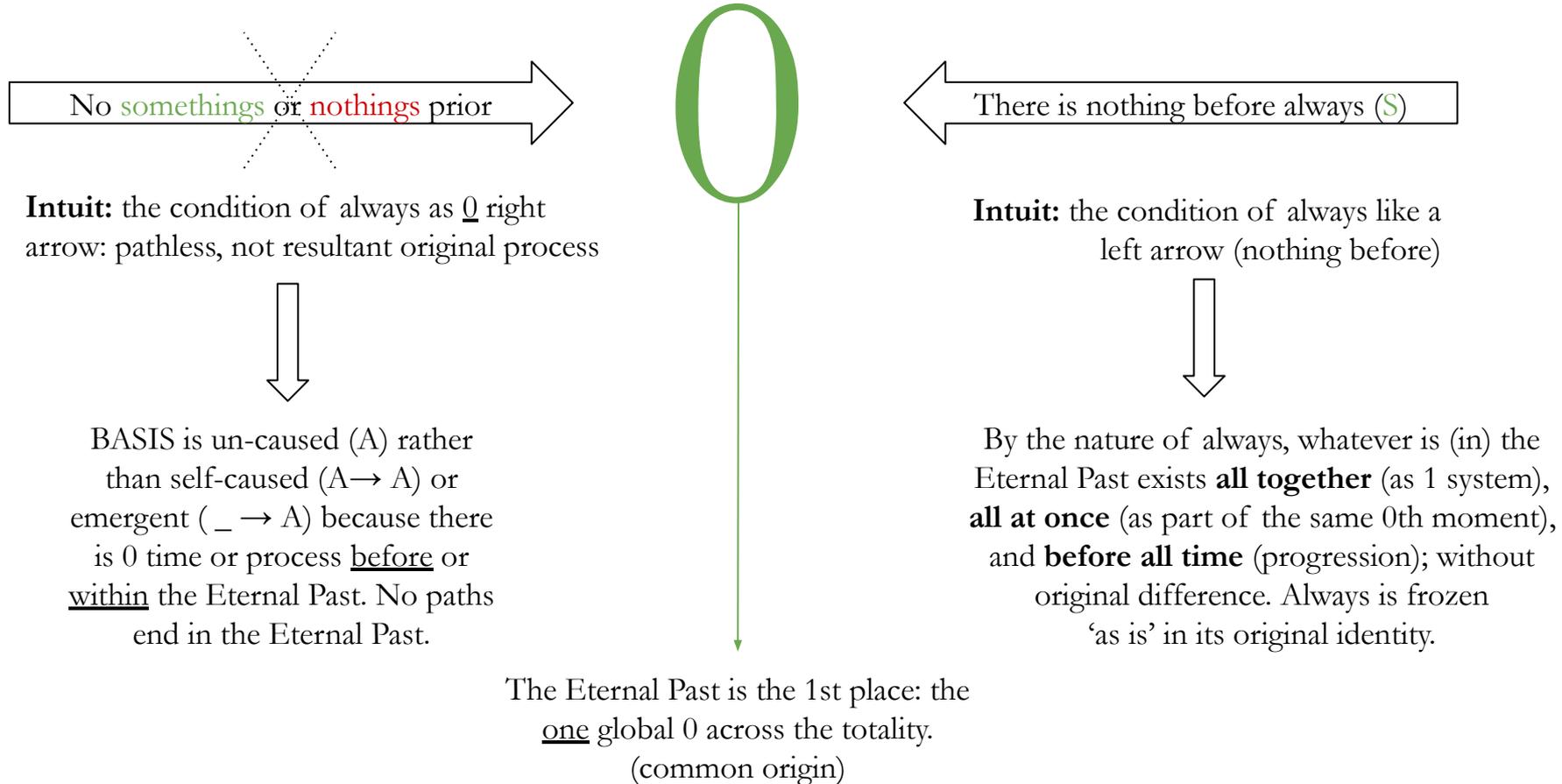
If ever **something**, then at least 1 **always something** [always = a special type of **something**]  $\Rightarrow$  There is nothing before **always** (N/other S)  $\Rightarrow$  "Nothing Comes From Nothing" [ex-post via impossibility of **Nothing** *via* nature of **always**]

$\oplus$   
**always** cannot be different (the EP)

**EPC 1.0:** *Always* arises as an analytical condition: because you cannot get a **system** without a **system**; so, if you *ever* have an original **system** (a "basis"), that **system** *always* existed. **Always** is a special kind of **something** (existing in full without original process).

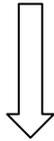
**EPC 2.0:** **Always** is a place (the 1st place, the one 0).

# The Eternal Past: The Place of Always



No somethings or nothings prior

**Intuit:** the condition of always as 0 right arrow: pathless, not resultant original process



BASIS is un-caused (A) rather than self-caused (A → A) or emergent ( \_ → A) because there is 0 time or process before or within the Eternal Past. No paths end in the Eternal Past.

0



The Eternal Past is the 1st place: the one global 0 across the totality. (common origin)

There is nothing before always (S)

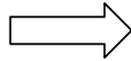
**Intuit:** the condition of always like a left arrow (nothing before)



By the nature of always, whatever is (in) the Eternal Past exists **all together** (as 1 system), **all at once** (as part of the same 0th moment), and **before all time** (progression); without original difference. Always is frozen 'as is' in its original identity.

## Ontological Arg (as input)

**Input:**  
Existing is greater than not existing  
+  
**Input:** God 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)

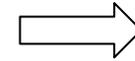


IF God is possible, God is necessary because GPB input  
+  
**input:** God is possible... thus God exists.

**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.

## Ontological Arg (output via EPC)

There is only 1 possible original **something** (1 possible always)  
+  
At least 1 **always** is required by **us**  
+  
The EP (place of the always) cannot be different  
+  
That **specific 1 something** is Necessary



**Follow up:** IF *you* think God is possible (i.e. that you believe this exclusively self-sufficient and logically necessary original something is divine), you realize God is necessary (because that 1 original possibility *is* the necessary 1st actual: the only 1st “where” which is the only original “what”).

**EPC:** Input no specific something nor properties, but output a specific Necessary (at least 1 required, it is only 1, & the EP ‘as is’). The GPB is the only possible 1 (the most trivial, as the most exceptional; maxima): there is only 1 possible original world, 1 common source, which all share.

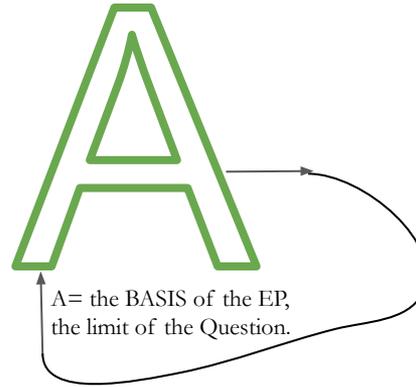
# This is Self-Referential, NOT Fallacious

When any **something**, the BASIS or us, asks Why Is There S Rather Than N, they return back to the source of the 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 basis of the EP, 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)!

**1st Axiom:** The Always of the Eternal Past takes its identity axiom inherently/intrinsically because of its “always” logical status (pathless, existing in full at and as “0”; no paths end in EP). *We inherit this condition.*



**You must postulate the axiom:** The original identity axiom (of the always) is thus necessarily an input axiom by any arguant. It must be postulated as “per se notum” by the arguant to themselves. 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.

# Full EPC Argument

(0) **Something** and **Nothing** are collectively exhaustive (the only 2 categories) & mutually exclusive: therefore there must be **something or nothing**: 1 or the other, not neither, not both.

(2) IF there *ever* is **something** there must have been at least 1 **something** with *always* logical status because you cannot get a basis, a root language/system, without a basis; so, if an original basis is to *ever* exist, that basis must have *always* existed; and where at least 1 basis is necessary for any kind of existence.

(3) We exist as at least 1 **something**.

(4) Therefore, there must have been at least 1 **something** in the Eternal Past (including a basis), the place of things with always logical status. There is nothing before always; thus, the Eternal Past is the analytical 1st place, existing as the global 0 across the totality. By the nature of always (0), the EP exists all together, all at once, and before all time/process. What exists in the Eternal Past is therefore necessarily un-caused & a-chronologically self-sufficient (A exists 'as is' in full without original process); not self-caused ( $A \rightarrow A$ ) or emergent ( $\_ \rightarrow A$ ). No paths end in the Eternal Past.

(5) The Eternal Past, of which there is 1 across the totality, couldn't have been different than it is: it must have been 'as is' (i.e. there is only 1 possible and necessary original condition globally, where this originality *is* the 1st totality, and the 1st totality is all that there originally is). We recognize its necessity because at least 1 always **something** is required (by us), always exists as 1 system (so there is only 1 possibility, as there is nothing before always), and because the EP couldn't be different. Therefore, that 1 is logically Necessary. However, the Necessity is inherent in its nature, in the nature of always, not by our confirming epistemology.

(6) The Eternal Future  $\geq$  Eternal Past. The Eternal Future cannot be less than the Eternal Past because the carryforward of *necessary* prior logical history is a global self-coherence principle. The Eternal Future thus *includes* the EP and therefore cannot be logically "less than".

(7) Therefore, there can never have been *only* **Nothing** from the Eternal Past (always; the un-beginning origin; the 1st place) to the Eternal Future (forever; the un-ending onwards; the last place) because there must have been at least 1 **something** in the Eternal Past; that's "why".

# Appendix

Some Background, Further Ideas,  
and More Fun Speculations

# Possible Relations Between the EF and the EP

**Fact: The Eternal Future (last place/forever)  $\geq$  the Eternal Past (1st place/always)**

The Eternal Future = the full carryforward of all prior (necessary) History, and therefore the Eternal Future (last) includes the Eternal Past (1st), and therefore the Eternal Future (EF) cannot be “less than” ( $<$ ) the Eternal Past (EP).

## 1. The Eternal Future = the Eternal Past

- a. BASIS (the always that exists in/as the Eternal Past) is all there ever is into the EF
  - i. Strongest version of “Always implies Forever”
- b. There is only 1 “now” + 0 novelty + time is not bona fide

## 2. The Eternal Future $>$ the Eternal Past (i.e. there is an \*after\* the Eternal Past)

- a. **Version 2:** BASIS remains ‘as is’ into the EF + there are new things/states 2-n after the EP
  - i. Weak version of “Always implies Forever”
- b. **Version 2:** BASIS grows/changes *after* the EP + there are new things/states 2-n
  - i. Weakest version of “Always implies Forever”
- c. **Version 3(?):** There is still only BASIS, but it changes/grows after the Eternal Past
  - i. This might be/is self-contradictory (with V2), but it’s intended to capture the possibility of the full totality remaining 1 system into the EF (i.e. SYSTEM= BASIS in EP, and after the EP, SYSTEM= BASIS + BASIS+, rather than SYSTEM= BASIS + BASIS+ + new things).

**Relevant Question to Consider:** Can the possibility space grow, or only new actualities (which were already possible)?

# Greatest Possible Being: Hiding in Plain Site?

The Eternal Past-- the place of the always, the one global 0-- can be thought of as an ontological singularity: there is only 1 original possibility and it is Necessary in its nature (actual).

All possible worlds, assuming there be many, share this one common origin.

All actual worlds, assuming there be many, diverge after and only after the Eternal Past.

**A natural definition:** The greatest possible being is the only possible 1: the most trivial as the most exceptional; that which is logically Necessary, and exclusively self-sufficient.

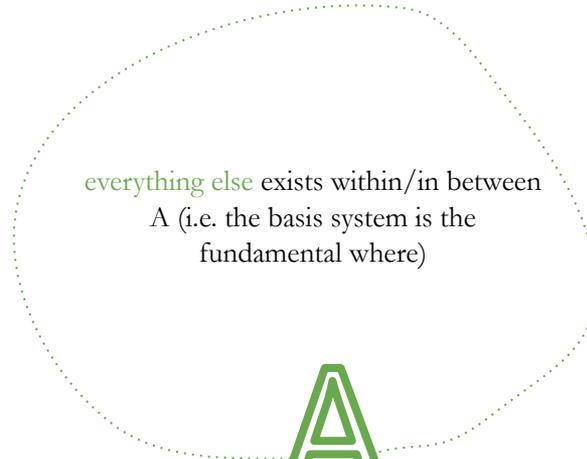
# [Extra Speculation] BASIS of EP (A): 1st (always) and Last (forever)

## A Reasonable Argument (post-EPC)?

1. A = the only possible always (the Basis of the Eternal Past),
2. Always is 1st (exclusive)
3. IF always → Eternal
4. IF Eternal → always & forever
5. Forever = last (Eternal Future)

## Observation:

1. For time to be bona fide, there must be an after the Eternal Past (i.e. the Eternal Future ≠ the EP, otherwise there is no genuine change/growth). So, if time is bona fide AND there is more than just A (ex. us), everything else exists within/in between A.



<b>1st</b>	<b>Last</b>
(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). The problem is the Eternal Future is an un-ending onwards, and never arrived at.

**Seeming Resolution (as to how something could be BOTH 1st & last):** A, which never arrives in the Eternal Past (i.e. no paths end in the EP; the original identity of an always is pathless and exists in full @/as 0), also never leaves the EP, and thus A has already arrived for the Eternal Future (forever) in its 1st instance.

# Relative proof, contingency, necessity, and the Absolute

1. relative proof: proven “truth” as according to axioms... and infinite towers of both more powerful languages and ever evasive true statements that are never proven exhaustively (from the inside).
2. contingent truth: things that exist are “true”
  - a. “You, me and the universe are at least 1 thing”: We exist and thus are *true* in some sense.
3. necessary truth: things that cannot not be true
  - a. Ex.  $0 \neq 1$
  - b. Math cannot not be true, but it need not exist of its own accord?
    - i. Example intuition on the difference between ontology (existence) and logic: in the “Empty Universe (EU)” 0 existential statements are true (duh). Yet, *every* universal statement is true, *even if* 2 of them were to be contradictory, because 0 are negated and each is satisfied by 0.
4. The Absolute/The Necessary: the only possible original and Necessary self-existor (exalted as capital t Truth since unique in kind).
  - a. BASIS of the Eternal Past as the ground of Original Truth (ABC123)

# How it Started: The Mind of Love (2016)

He searches for words to describe this truth.  
“Where do I start?”, his brain asks his heart.

His heart laughs, “start?”  
“Rest your mind, child, and follow my warmth.”

He closes his eyes.  
The wind is soft; the autumn sun licks his skin.

He sees her face, and hears her laugh.  
A stream of thoughts makes his mouth smile.  
“There she is, my Caroline.”

His heart replies, “where is *there*? When is *now*?”  
“My dear, she is everywhere and there is no end.”

His eyes opened, yet he remained blind.  
Alas, his brain knew what it could not find.

He would be forever grateful for this truth,  
And submit to this music which he called *love*.

**Background:** This was developed many years before this argument started (2019). There is nothing quite like the power of love in driving one to deeply contemplate Eternity.

# How it Ended: Chickens, Eggs, and the Nature of Always (2021)

1: So, was it the chicken or the egg?

2: What do you mean? Didn't you know?

1: Surely the egg!

2: But where did it come from?

1: Thus the chicken!

2: But how did it hatch?

1: So it was neither!

2: Not either... yet both!

**Explained:** The Always is the one source of all original possibilities (the root necessary condition of all chickens and eggs)-- and 1st (so forget the obsession with causation, as reflected in this ancient diddy, or at least recognize its playing 2nd fiddle).