The EP Conjecture[1]: On the Nature of Always

An Analytic by A.D. Hartford

1. Because you cannot get a system (something) without a system (something), if any original system (a "basis") *ever* exists, that system must have always existed. "Always" is an analytical condition that must be satisfied by at least 1 something, IF there is existence.

2. We exist. Therefore, there was at least 1 always something (*a* basis is factually necessary).

3. What does it mean to always exist? To always exist is to exist (1) "in full" (as pathless, not of process or time) and (2) with nothing prior (there is nothing before always, otherwise what you claim as always wouldn't be such). Thus, all always somethings– whether there is 1 or are infinite– exist at the same global common origin (0). This is because no always can be before any other (nothing can be before any always); so, even if there are many, they all line up @ the same one 0. This 0 is called "The Eternal Past". There is only 1 Eternal Past across the totality (it's globally the 1st place, the one 1st "where").

4. The 1 Eternal Past (EP) couldn't be different. That's because (i) there's no prior upstream the EP to alter so as to effectuate otherwise (it's the global 0, the exclusive 1st); (ii) there are no alternatives to what's in the 1 EP because there is nothing before any always, and so no nothing or other somethings prior. Because the 1 EP is the only 1st place (0, as global common origin), there is no "where" for anything else to be. All things have identity, all differences are encoded, and there are no hidden existors— thus, there is only one original possibility, with 0 alternatives; and, (iii) the 1 EP has 0 process/time (re: the nature of always: it pay its debt of 1st identity as pathless, before all time). Because there is 0 process or time in the 1 EP, there is 0 change or difference. Thus, all always somethings are logically necessary: the 1 Eternal Past is 'as is'. What's there in the 1 EP is necessarily there, and that originality *is* the full 1st totality; the basis of the EP is the only possible 1st "what" existing as the only possible 1st "where".

5. Because there is necessarily at least 1 something in the Eternal Past (the 1st place), there could never have been and never will be only nothing (from the 1st place to the last place), whether there is 0 time or infinite time!

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[1] This argument is "a-cosmological". For those willing to input this rationalist identity axiom (1.) as per se notum–as, by, to, and for oneself– the exact same analytic can be recognized (discovered) by any something from within the 1 totality. This is true whether or not one's spatio-temporal universe was "past eternal", and even if one was in a simulation. It's not because our universe exists that this analytic is true (i.e. because there is something, there always was something). Instead, by our existence, we can confirm the necessity of the always: the EP is 'as is'. This analytic holds whether or not one believes the 1 Eternal Past exists as 1 system– all together and all at once, before all time, as pathless (and partless)– or otherwise.

As an A-cosmological argument: Any something within the 1 totality can equally recognize this. Our existence is irrelevant (ex. matter-antimatter asymmetry). We just get to confirm.

Cosmological Arg

Input: Nothing Comes From Nothing [Parmenides] ⇨ If ever something, then *always* was something [insert Aristotle's Causation or Aquinas's Necessary-Contingency Framework]

Ancient Theists: No ∞ 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

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

✚ No always can be different (the 1 EP is 'as is')

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 one 1st place, the global 0) & this 1 EPast couldn't have been different.

As an Ontological Argument: The 1 EP exists "all together, all at once, and before all time": This only possible and necessary original exists as the only 1st "where" and the only 1st "what".

Full Interpretation: The 1 Eternal Past Exists as 1 System

~~No *where* for alternative S's or N's~~

Something cannot ever exist if it has never existed: all things that exist have existed at least once.

The Eternal Past is the one 1st place anything can exist, so that's where there the original debt of identity is paid in full.

0

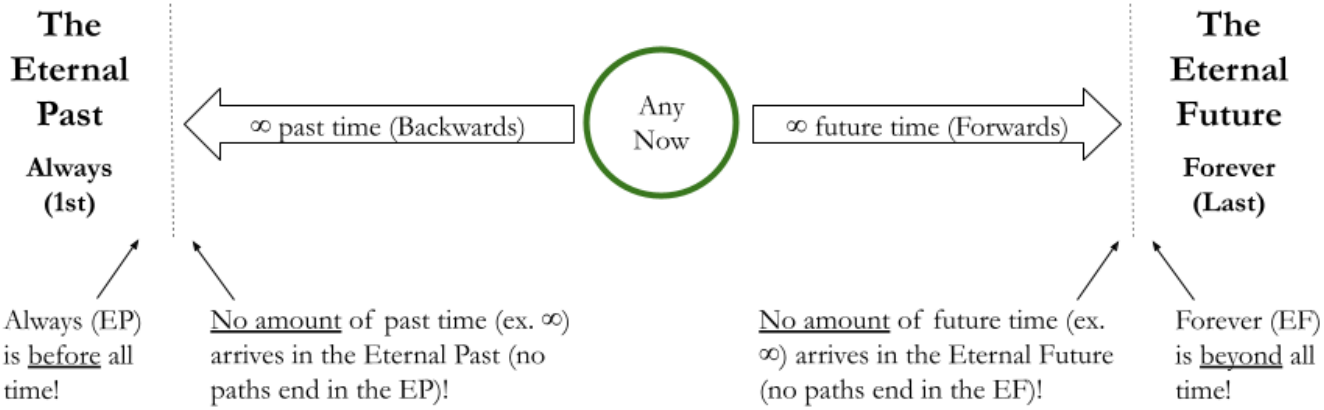
There is nothing before always (S)

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).

Always is frozen 'as is' as the only one Possible and Necessary Original Condition.

The Eternal Past is one 1st 'where' existing as the one 1st 'what' (common origin)

On Time (Eternal Vs. Infinite): Exactly because of the ontological priority of the origin's 1st identity, we do not first think backwards to the Eternal Past, only forwards from the Eternal Past (0).



*** While the "Eternal Past" sounds temporarily ladened, an always (S) exists *before* all time in its original identity.** In its original identity, an always does not exist for infinite past time. Trivally, the Eternal Past exists "for all time" in that 0 time has passed! Ex. even with infinite past time, the Eternal Past is not reached: no paths end in the Eternal Past; it's an un-beginning origin! **The takeaway is that Eternal (Always & Forever) is categorically distinctive from temporality (i.e. ∞ time is NOT the same as Eternal).**

****** Time is bona fide IFF the Eternal Future > the Eternal Past (i.e. there is an after the EP)

******* IF time is bona fide, it must begin because the EP is *before* all time

On Self-Reference Vs. Circularity: Powered by the Gödelian and Wheelerian perspective– that we are part of the global common memory/system which we reason about, as arguants making arguments– we understand the necessary participatory nature of this analytic.

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 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 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.

As an Ontological Argument: Arguments are output, with a meaningful separation between premises and conclusions. From the EPC, it appears there is an ontological singularity or logical monopole: in/as the Eternal Past (0), possibility, actuality, and necessity converge as/in 1. But, as is crucially recognized, this is *necessarily* for each to themselves: You must make the argument.

Ontological Arg (via input)

Input:
Existing is greater than not existing
+
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)

⇨

IF G is possible, G is necessary because GPB input
+
input: G is possible…
thus G 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 (EPC outputs)

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

∴ That specific 1 something is Necessary!

⇨

Follow up: IF *you* 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 *is* the necessary 1st actual: the only 1st "where" which is the only original "what").

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.