



Chickens, Eggs, and the Nature of Always
A Philosophical Analytic by Andrew Downing Hartford

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

2: 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*!

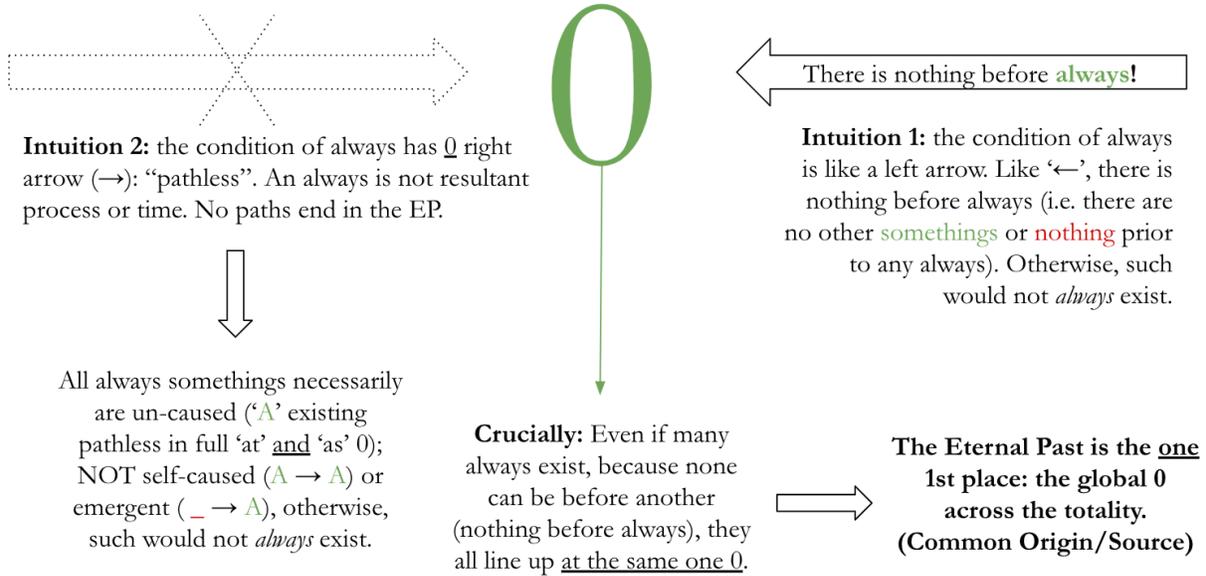
The EP Conjecture¹: On the Nature of Always

1. Because you cannot get a system (something) without a system (something), IF any original system ever exists (a “basis”), that system would need to have always existed. “Always” is recognized as a condition that must be satisfied by at least 1 something, IF there is existence.
2. We exist (as something). Therefore, there was **at least 1 always** something (factual necessity).
3. To satisfy the condition of “always” means: (1) existing in full (because all things that exist have existed at least once, whatever the identity), (2) as pathless (not resultant or caused; the 1st identity of an always is before all process, time and difference– or it wouldn’t be *always*), (3) at “0” (because **nothing is before any always**). Thus, **all always somethings**– whether there is 1 or are infinite– **exist at the same one 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 at the same one 0. This “0” is called “The Eternal Past”. There is only 1 Eternal Past across the totality: it’s the one 1st place globally, the one 1st “where”.
4. **The 1 Eternal Past (EP) couldn’t have been different.** For the EP to be different requires (1) alternatives (other somethings or nothing) & (2) the capacity of realizing these alternatives. (1) Because there is nothing before any always (the Eternal Past or 0 is the one 1st place), **there is no “where” for anything else to exist; thus, there’s only 1 Original Possibility.** That’s because there can be no hidden existors/encodings: all things that exist *do* (i.e. all existors have existed at least 1X in full, having identity of themselves). (2) Because all always pay the debt of identity as *pathless at 0*, there is 0 process or time in the EP. Thus, we understand why the EP cannot be different: there are no alternatives, nor any time or process for 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, whatever it is, *is* the full 1st totality. This Basis exists “in” and “as” the EP: the only possible 1st “where” existing as the only possible 1st “what” (and vice versa).
5. Because there is necessarily something in the Eternal Past (the one 1st place), there could never have been and never will be only nothing (from the 1st place to the last place), *whether 0 or ∞ time!*

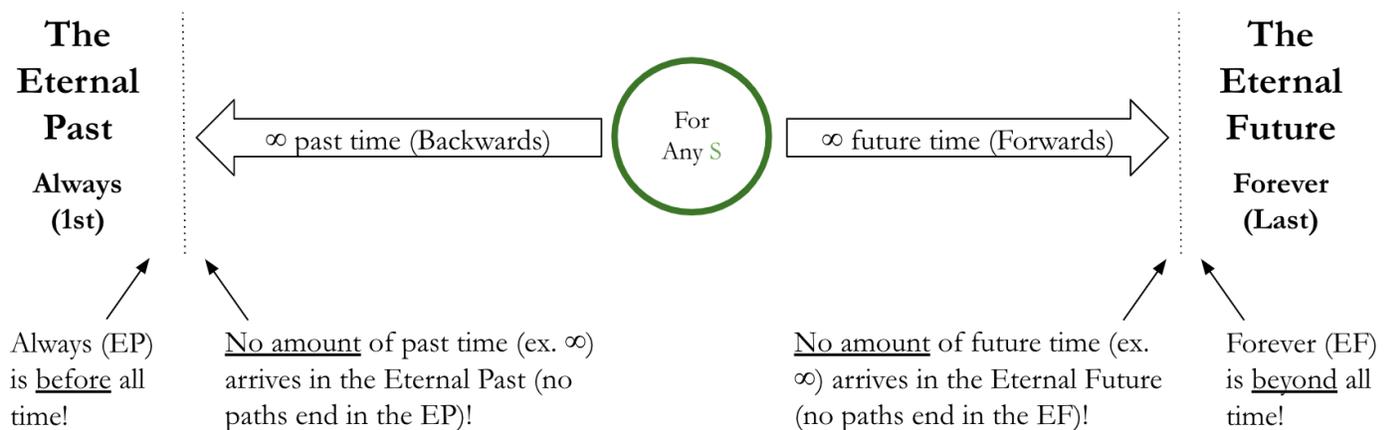
¹ **This argument does NOT claim our (spatio-temporal) universe didn’t begin.** It is indifferent as to whether or not it did. The usage of “Eternal Past” (always, before all time, 0) is NOT the same as “past eternal” (infinite past time, no beginning to our universe). This rejects the anti-rationalist nothing to S jump (albeit for new reasons; as output vs. direct input); consistent with exciting modern cosmology describing emergent space (ex. the laws of physics, indicative of something, don’t magically pop into existence but instead exist prior in origin/early-stage models by AV & AG). **This reasoning is “a-cosmological”:** For those willing to input the rationalist identity axiom (re: 1.)–as, by, to, and for oneself– the exact same analytic can be recognized (discovered) by any something from within the 1 totality. The EP Conjecture as resolution to Leibniz’s famous “Why is there something rather than nothing?” (The last counterfactual/1st question of philosophy) holds equally effective whether one believes the 1 Eternal Past exists as 1 system– all together and all at once, before all time, pathless (and partless, say as the *un-encoded* self-existor)- or otherwise.

The Nature of Always: Because there is nothing before always (i.e. existing pathless in full at 0), all always somethings exist at the same global common origin: the Eternal Past (0), the one “1st place”.

The Eternal Past: Global Common Origin



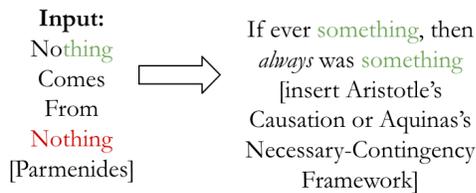
On Time (Eternal Vs. Infinite): Infinite past time is NOT the same as always (*before* all time). This argument holds whether there is 0 time or change (the Eternal Future = the EP) or there is time (i.e. that there is an *after* the Eternal Past). The EF includes the EP + any change/growth *after*.



- 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. Trivially, the EP exists “for all time” in that 0 time has passed! Even with infinite past time, the EP 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. that there is an after the EP)
- IF time is bona fide, it must begin because the Eternal Past (always) is *before* all time (0).

EPC is an A-Cosmological Arg: Any something within the 1 totality can equally recognize this philosophy (in our universe or any other). 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. matter-AM asymmetry). Instead, because we exist, we just get to confirm the 'as is' necessity of the EP (the always). In the EPC, exactly because of the ontological priority of the original identity, we don't 1st think *backwards* to the EP; only *forwards* from the debt of 1st ID (EP).

Cosmological Arg

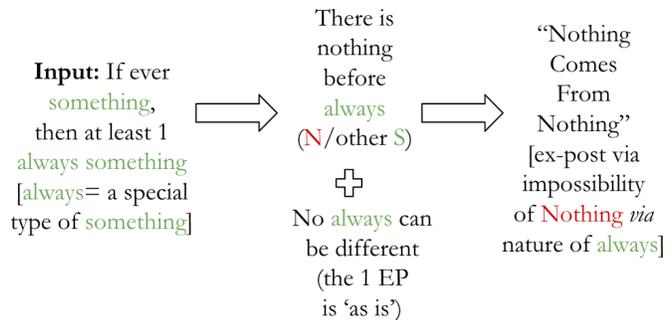


Ancient Theists: No ∞ regress is possible, so the sequacity must terminate with an uncaused 1st cause.

Modern Rationalists: Infinite series nullify that idea.

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

A-Cosmological Arg

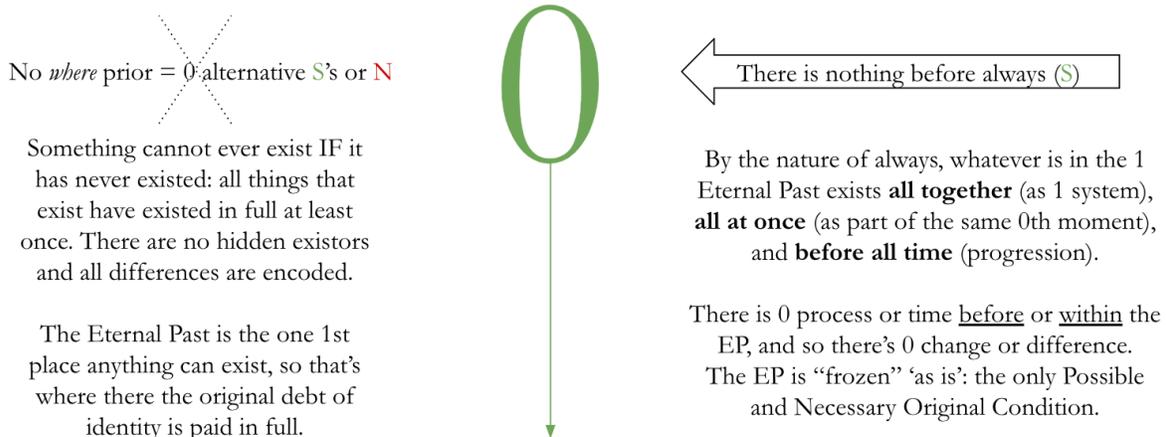


EPC 1.0: Always is recognized as an analytical condition: because you cannot get a system without a system, IF there *ever* is an original system (a "basis"), that system always existed. Always is a special kind of something (existing in full without original process).

EPC 2.0: Always is a place (the one 1st place, the global 0) & this 1 EP couldn't have been different.

My Interpretation: The 1 EP exists "all together, all at once, and before all time" as 1 System (0). Whatever is there exists 'in' and 'as' the only 1st "where" and only 1st "what". Mereological Min: EP (Basis) is *un*-encoded in 1st ID: possible IFF 1 original possibility with no parts & *inherent* necessity.

Full Interpretation: The 1 Eternal Past Exists as 1 System



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

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 participation in this analytic. This philosophy of ontology (1.) must be recognized and postulated as a 1st input, necessarily for each to themselves.

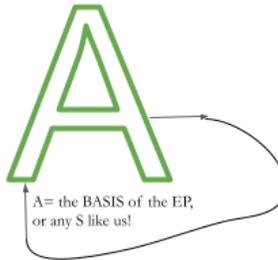
This is Self-Referential, NOT Fallacious

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.

A Natural Definition: EPC contends there is an “ontological singularity”: in and as the EP (0), possibility, actuality, necessity & totality converge originally as and in 1. A conclusion is argued for IF it’s output, with a meaningful separation between premises and conclusion. Compare old & new:

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>⇒</p>	<p>IF G is possible, G is necessary because GPB input +</p> <p>input: G is possible... thus G exists.</p>
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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 <u>always</u> is required by <u>us</u> +</p> <p>There is only 1 possible original <u>something</u> (1 possible always) +</p> <p>The EP (place of the always) cannot be different</p> <hr/> <p>∴ That <u>specific 1 something</u> is Necessary!</p>	<p>⇒</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>
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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.