



## The EP Conjecture<sup>1</sup> (2015-2022)

### Argument Discovered by Andrew Downing Hartford

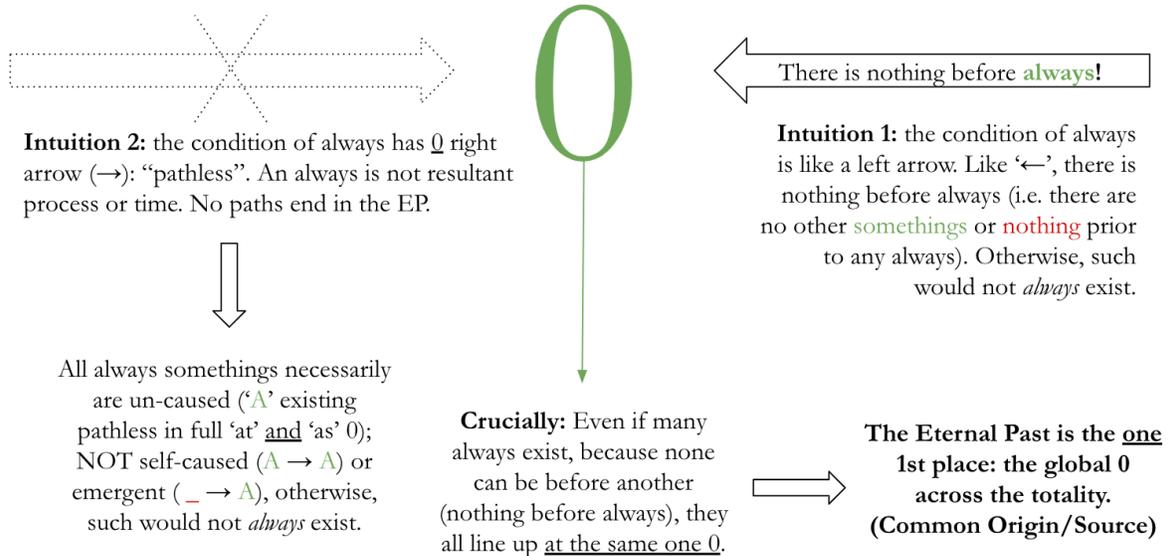
1. Something and Nothing are mutually exclusive and collectively exhaustive. Therefore there must be something or nothing: 1 or the other, not neither (collectively exhaustive) and not both (mutually exclusive).
2. Because there is never nothing prior to something (no-thing comes from nothing), you cannot have/get something (a system) without something (a system). Thus, IF any original something ever exists (a "basis"), that something would need to have always existed. "Always" is recognized as a condition that must be satisfied by at least 1 original identity (existor/noun), IF there is existence.
3. We exist as at least 1 something. Thus, there was at least 1 always something (factual necessity).
4. To satisfy the condition of "always" means: (1) existing (because, to a rationalist, all things that exist have existed at least once, whatever the identity), (2) in full as pathless (not resultant or caused; the 1st identity of an always is before all process, time and difference- otherwise it wouldn't be *always*), (3) at/as the global origin (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, existing all together and all at once, at the same one 0 (the "Eternal Past"). There is only 1 EP across the totality: it's the one 1st "where".
5. 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 or global origin), 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, and all differences are encoded). (2) Because there is no prior to the EP, and there is 0 process or time in the original identity of the EP (always), we understand why the EP cannot be different: there are no alternatives, nor any time or process for change. Thus, all always somethings are logically necessary: the 1 Eternal Past is 'as is'.
6. 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  $\infty$  time*. That's why!

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<sup>1</sup> I worked on these philosophical ideas for many years. The EP Conjecture is proposed as an original "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, 0) is NOT the same as "past eternal" (infinite past time, no beginning to *our* universe). 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, this reasoning is "a-cosmological". 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 correctly recognized (discovered) by any something from within the 1 totality (regardless of their cosmology, or what "time" is). It's "ontological" in the sense that I believe this explains why there is only 1 original possibility which is logically necessary as the exclusive 1st actual. Where does Necessity come from (as output, argument and insight)? Recognizing the requirement of at least 1 always something and the properties and implications of such nature. The EP Conjecture is proposed as 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.

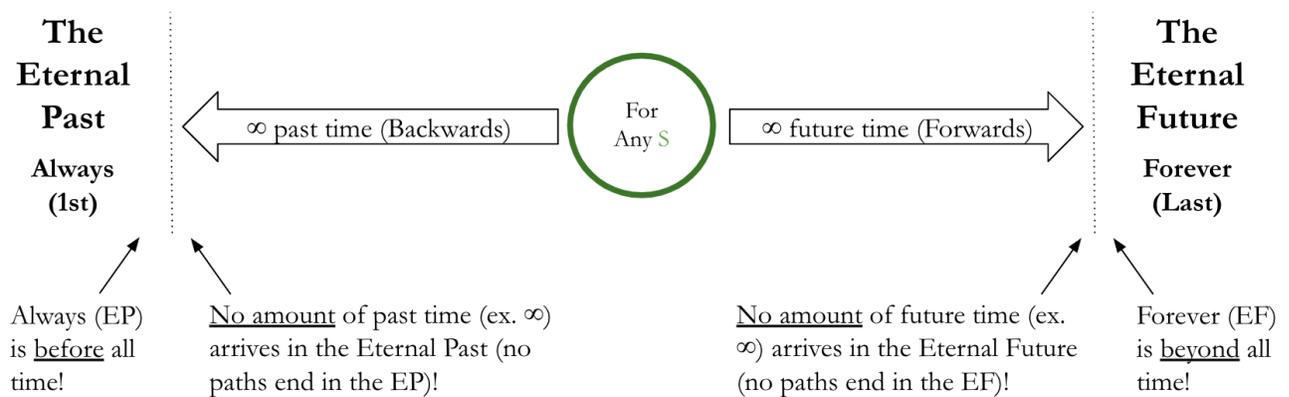
**Condition of Always:** Because there's nothing before always, all always somethings exist at the same global common origin: the Eternal Past (0), the one "1st place". Bring intuition 1 + 2 together:

## 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 *plus* any change/growth *after*.

## On Time: Eternal Vs. Infinite



- While the "Eternal Past" sounds temporarily ladened, an **always something** (noun) 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.  $\infty$  time is NOT the same as Eternal).**
- **Time, defined as novelty, is bona fide IFF the Eternal Future > the Eternal Past** (i.e. there's an after the EP; global memory grows). IF "time" is bona fide, it must begin because the EP (always) is *before* all time (0).

**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, because we exist, we just get to confirm the 'as is' necessity of the EP (including all always). Exactly because of the ontological priority of the original identity, we don't properly think *backwards* to the EP (Cosmological Arg); only *forwards* from the Source. That's because we aren't yet here to be thinking backwards to there (all identities, including ours, come with or after the Source, never before or without), and the Source itself needs to first pay the debt of identity itself for it to exist (all things that exist *do*). Thus, there is no regress to end.

## 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  $\infty$  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

**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*]

+

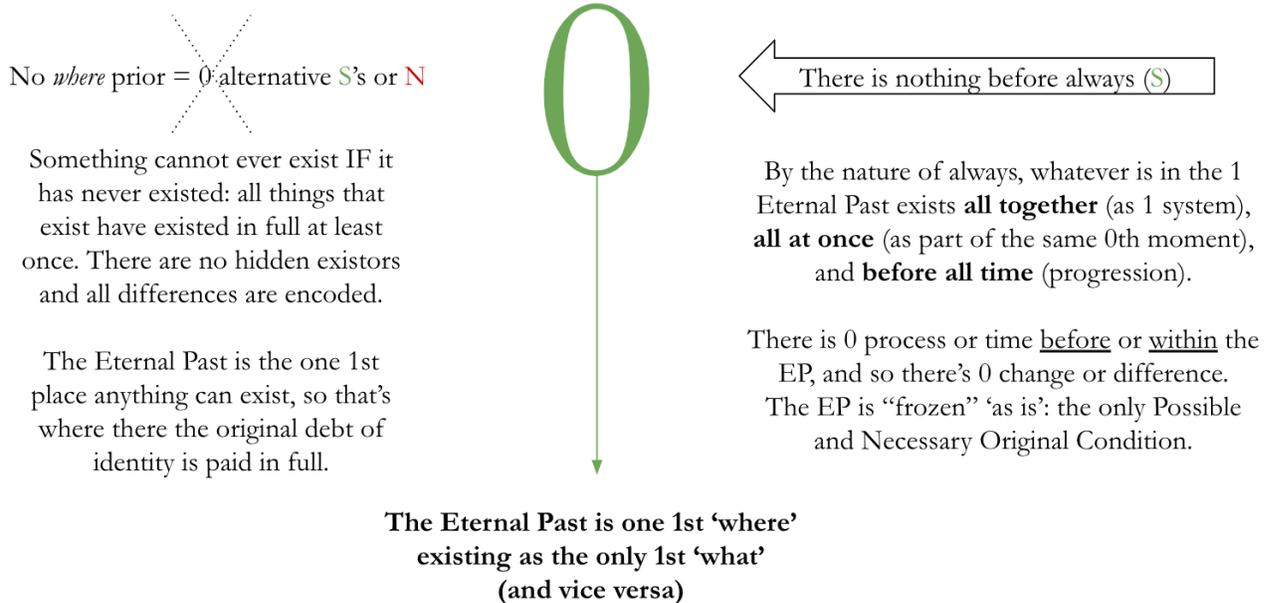
No *always* can be different (the 1 EP is 'as is')

**EPC 1.0:** *Always* 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.

**Interpretation:** This argument holds identically whether one believes that the 1 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" (the debt of the original identity is bona fide, and the EP is 'as is': because it's the 1 global origin, there's no "where" for anything else to hide, and no alternative somethings available to be). My preferred interpretation of always is that the 1 EP exists "all together, all at once, and before all time" as 1 System. 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 and directly is an especially beautiful idea, the Mereological Minimum or pathless point: that the original identity (Source, EP) 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 within and from an initial condition need to be encoded). As the 0 bit solution, and before all time (always), no physical space (as in our universe) is required?

## Full Interpretation: The 1 Eternal Past Exists as 1 System



**On Self-Reference Vs. Circularity:** A Gödelian and Wheelerian perspective is that we are *part of* the global common memory/System 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. it cannot be proven without presupposition, and always is implicated as a precondition of all other axioms/existors, so it must be recognized as a good root axiom: true but not proven otherwise). We 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 System).

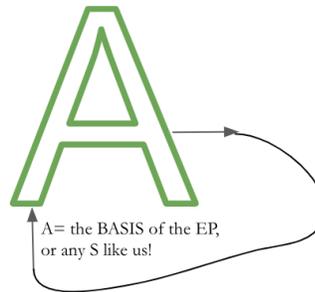
## This is Self-Referential, NOT Fallacious

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 (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 (i.e. that something, which has necessity baked in!). A conclusion is 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 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 System, 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)

**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.

## New Ontological Arg (Output)

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

⇒

**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”).

∴ That *specific 1 something* is Necessary!

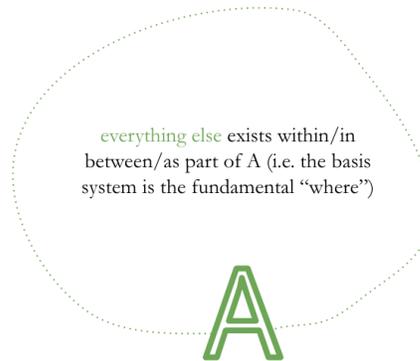
**EPC:** Inputs no specific something, but outputs a specific Necessary: at least 1 always is required, it’s the only 1, & the EP is ‘as is’ necessary. The GPB is the only possible 1: the most trivial, as the most exceptional. There is only 1 possible & necessary original existor; 1 common source, which 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  $t!$ ), there is a wrinkle worth pointing out. 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 infinite time, and where one’s definition of “time” matters (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 such is before, for and beyond all time, such inherent dynamism is neither inconsistent nor self-causation).

## 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  $\rightarrow$  Eternal
4. IF Eternal  $\rightarrow$  always & forever
5. Forever = last (Eternal Future)



<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). One problem is the Eternal Future is an un-ending onwards, 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 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 in full for the Eternal Future (forever) in its 1st and only instance.

**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 are likewise other related questions: while always exists as the exclusive 1st (the ground of existence), is forever an exclusive or communal last? There is a bit of choose your own adventure! But in any model, I believe this perspective of Source as Domain is illuminating.

## 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!

The Mind Of Love

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*.