Disclaimer & Overview

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: Leibniz posed what's often considered the most fundamental question in philosophy: "Why is There Something Rather than Nothing?" We of course exist, but could there have instead been *only nothing*? This argument claims to explain why 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 only nothing from the 1st place to the last place (the Eternal Future); that's "why". But, as is argued, it is *necessarily for you to decide* what you think is true. This deck contains background materials on my proposed solution to this ancient question.

"Eternal Past" Conjecture Clarifiers

- **This argument does NOT claim *our* spatio-temporal universe is past eternal,** and is unchanged whether it is or isn't (re: things like the PHST's, the BGV Theorem, the No Boundary Proposal, a theory of quantum gravity, future physics that might show GR and QM are emergent, the physics after that, etcetera…);
- **This argument rejects the anti-scientific and anti-rationalist claim of a magical *nothing* to** something jump, but explains *why* "nothing comes from nothing" rather than inputting it…. **Low hanging fruit:** (pre-)existing platonic mathematics (something) and/or quantum fields (something) and/or laws of physics with mechanisms (something) describing our univere's spatio-temporal origin is clearly <u>not</u> a nothing to something jump. It is sociologically curious as to why this largely accepted fact (with proper and honest definitions of the categories S/N) is not more openly acknowledged. Ex. the cosmologist with the "most N" (i.e. least S) to S description agrees himself!
- **The Asymmetry of Matter and Antimatter is irrelevant!** While perhaps blasphemous, who cares about matter? Our physical universe having matter contents (like us observers) is not material. The Why is There Something Rather Than Nothing question is instead about the totality. As you'll see, it's not our existence that makes the argument follow (just that we can confirm it because we exist).
- **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 <u>not</u> 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!

Starting Point: A Gut Intuition (2019)

There must have *always* been a system IF there *ever* is a system,
<u>because</u> it takes a system to get (or have) a system.

This work is the culmination of me trying to
understand why that statement is true.

Road Map Upfront: Full EPC Argument

(1) Something and Nothing are collectively exhaustive (the only 2 categories) & mutually exclusive: therefore **there must be something <u>or</u> 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, <u>that</u> basis must have *always* existed; and where at least 1 basis is necessary for any kind of existence. Something cannot ever exist if it has never existed; therefore anything that exists must have existed at least once: identity is a debt that must be paid by all, and in full. Something cannot be different before it 1st is.

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

(4) **Therefore, there was at least 1 something in the Eternal Past (including <u>a</u> basis)**. The Eternal Past is the place of things with always logical status (should any exist). There is nothing before any always something (otherwise such would not *always* exist). Thus, even if there are many always, because none can be before another, they exist at the same one global 0. The Eternal Past (0) is the analytical 1st place across the totality. No always can be a resultant of process, otherwise such would not *always* exist; therefore all always are necessarily un-caused, existing in full @ this 0 (pathless). No paths end in the Eternal Past.

(5) **The 1 Eternal Past couldn't have been different: it must have been 'as is'**. The 1 EP couldn't have been different because there are 0 alternatives (there is nothing before always so there is no *where* for any alternatives somethings or nothings prior; all things that exist *do*, there are no hidden existors) & there is 0 process/time for change or difference. What's in the Eternal Past exists all together, all at once, and before all time as 1 system. This originality exists "in" <u>and</u> "as" the EP; it *is* the 1st totality. What's in the EP is the only Original Possibility & the EP couldn't have been different; thus, <u>that 1</u> is the logically Necessary 1st actual. However, the necessity is inherent in its nature, in the nature of always, not by our confirming epistemology.

(6) **The Eternal Future ≥ Eternal Past.** The Eternal Future cannot be ontologically less than the Eternal Past because the carryforward of *necessary* prior logical history is a global self-coherence principle across the 1 totality. The Eternal Future thus *includes* the EP (and any after), and thus cannot be ontologically "less than".

(7) **Therefore, there can never have been only Nothing <u>*from*</u> 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".

Systematic Existence Principle (SEP): An Identity Framework

Premise 1. 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")

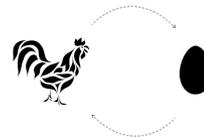**SEP**: All things that exist *do* [& all differences are encoded]

Core syllogism: IF (a) existence of a thing → (b) identity of that thing (existing as itself) → 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 → (a) existence of that thing

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

∴ at the limit, (A) 1st Existence → (B) Original Identity AND (B) Original Identity → (A) 1st Existence

∴ **(1) either (AB) exist together <u>always</u> OR**
(2) neither (A/a) nor (B/b) exist ever

Conclusion (Premise 2): Always is an 'analytical condition' of deepest priority: you cannot get an original system (a basis) without a system; thus, IF <u>any</u> basis *ever* exists <u>that</u> basis must have <u>always</u> existed. At least 1 basis is necessary to existence (something) of any/every kind (including us; **Premise 3/observed conclusion**!).

The Nature of Always

After recognizing that <u>always is an analytical condition on at least 1 original something</u>, one needs to understand the following: **What does it mean to *Always* exist?**

<u>There are 2 key properties of an always to wrap your head around</u>:

1. **There is nothing before an always:** if there was, such wouldn't be always! Therefore, any always something exists at chronological 0 (even if there are many, they exist at the <u>same one 0</u>).

2. **An always exists <u>in full</u> (as is) @ 0**: otherwise such wouldn't be always!
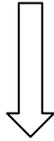
The Eternal Past = the Place of the Always Somethings (should any exist).

As an ex-post factual matter, by our existence, we know there *was* at least 1 Always Something in the Eternal Past. (Premise 4/Conclusion of premises 1-3)

The Nature of Always: The Eternal Past

0

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

There is nothing before **always**!

Intuition 2: the condition of always as <u>0</u> right arrow (→) aka pathless; not resultant original process.

Intuition 1: the condition of always like a left arrow. There is nothing before always (i.e. no other somethings, or the alternative, nothing). Otherwise, such would not *always* exist.
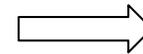
Any always is necessarily un-caused ('A' existing in full as is) rather than self-caused (A→ A) or emergent (_ → A) because there is 0 time or process <u>before</u> or <u>within</u> the Eternal Past. No paths end in the Eternal Past (otherwise, such would not *always* exist).

Crucially: Even if many always somethings, because none can be before another (re: the nature of always), they all line up <u>on the same 0</u>. **(part of premise 5).**

The Eternal Past is the 1st place: the <u>one</u> global 0 across the totality. (Common Origin)

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

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

yet <u>no</u> **n** or s *after* as according to it, originally

No hidden existors principle (all things that exist *do*). There is no other where for alternative S's or N's to exist because there's nothing before always (the 1 EP exists as the global 0). The originality *is* the 1st totality.

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.

The 1 Eternal Past cannot be different. It is necessarily 'as is'.
(Premise 5).

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**)
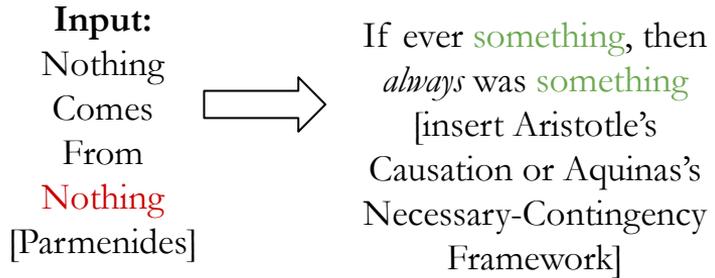
A Change in Perspective

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.

That's because Always comes 1st and so is given ontological and analytical priority in philosophical argumentation. 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 the Following: You shouldn't think backwards (to the Eternal Past) because you are NOT yet here to be thinking backwards to there/then…
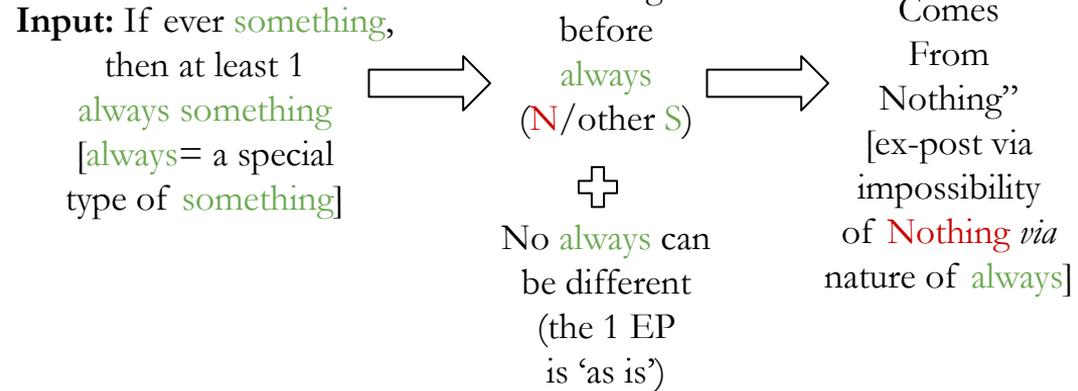
Cosmological Arg

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, <u>not</u> *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.
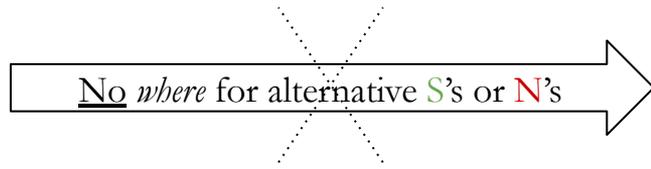
A-Cosmological Arg

Input: If ever something, then at least 1 always something [always= a special type of something]

⟹

There is nothing before always (N/other S)

✛

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

⟹

"Nothing Comes From Nothing" [ex-post via impossibility of Nothing *via* nature of always]

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"), <u>that</u> system *always* existed. Always is a special kind of something (existing in full without original process).
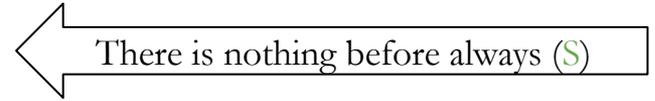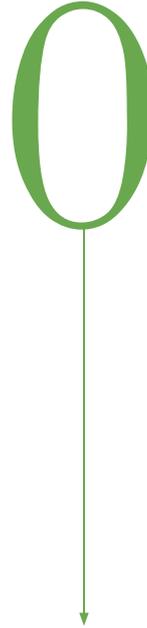
EPC 2.0: Always is a place (the one 1st place, the global 0) & this 1 EPast couldn't have been different.

Full Interpretation: The 1 Eternal Past Exists as 1 System

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

There is nothing before always (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.

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)

Ontological Arg (via 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 <u>argument</u> because it presupposes the conclusions via <u>input</u> definition + assertion. There is not bona fide separation between the input and the output.

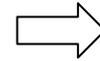# Ontological Arg (EPC outputs)

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 God is possible (i.e. that you believe the exclusively self-sufficient and logically necessary original something in the EPC 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: Inputs no specific something (SEP is input), but outputs a specific Necessary: at least 1 always req, 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 World, 1 common source, which all share.
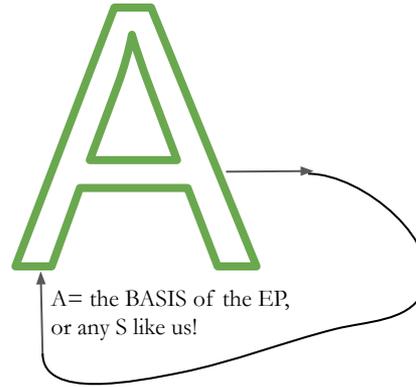
This is <u>Self-Referential</u>, NOT Fallacious

When any something, <u>the BASIS or us</u>, asks Why Is There S Rather Than N,
they return back to the source of the 1 totality <u>which they are a part of</u> 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 <u>after</u> the EP)!

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

A= the BASIS of the EP, or any S like us!

<u>You must postulate the axiom</u>: The original identity axiom (of the always) is thus necessarily an <u>input</u> 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.

So, Why Is there Something Rather Than Nothing?

(1) 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, <u>that</u> basis must have *always* existed; and where at least 1 basis is necessary for any kind of existence. Something cannot ever exist if it has never existed; therefore anything that exists must have existed at least once: identity is a debt that must be paid by all, and in full. Something cannot be different before it 1st is.

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

(4) **Therefore, there was at least 1 something in the Eternal Past (including <u>a</u> basis)**. The Eternal Past is the place of things with always logical status (should any exist). There is nothing before any always something (otherwise such would not *always* exist). Thus, even if there are many always, because none can be before another, they exist at the same one global 0. The Eternal Past (0) is the analytical 1st place across the totality. No always can be a resultant of process, otherwise such would not *always* exist; therefore all always are necessarily un-caused, existing in full @ this 0 (pathless). No paths end in the Eternal Past.

(5) **The 1 Eternal Past couldn't have been different: it must have been 'as is'**. The 1 EP couldn't have been different because there are 0 alternatives (there is nothing before always so there is no *where* for any alternatives somethings or nothings prior; all things that exist *do*, there are no hidden existors) & there is 0 process/time for change or difference. What's in the Eternal Past exists all together, all at once, and before all time as 1 system. This originality exists "in" <u>and</u> "as" the EP; it *is* the 1st totality. What's in the EP is the only Original Possibility & the EP couldn't have been different; thus, <u>that 1</u> is the logically Necessary 1st actual. However, the necessity is inherent in its nature, in the nature of always, not by our confirming epistemology.

(6) **The Eternal Future ≥ Eternal Past.** The Eternal Future cannot be ontologically less than the Eternal Past because the carryforward of *necessary* prior logical history is a global self-coherence principle across the 1 totality. The Eternal Future thus *includes* the EP (and any after), and thus cannot be ontologically "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

Crucial Fact (P6): The Eternal Future (last place/forever) ≥ the Eternal Past (1st place/always)

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

1. **The Eternal Future = the Eternal Past**
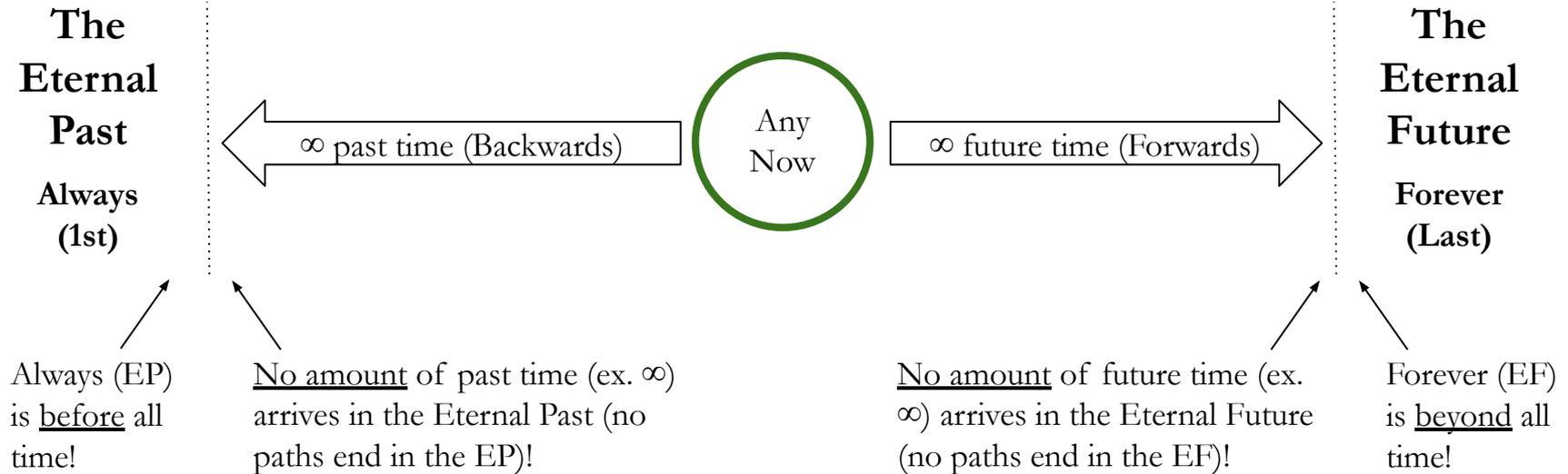   a. BASIS (the always that exists in/as the Eternal Past) is all there ever is into the Eternal Future
      i. Strongest version of "Always implies Forever" (ex. Always = "all ways" in strongest possible sense)
   b. There is only 1 "now" + 0 novelty + time is not bona fide

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 $\pm$ there are new things/states 2-n <u>after</u> the EP
      i. Weak version of "Always implies Forever"
   b. **Version 2:** <u>BASIS grows/changes</u> *after* the EP $\pm$ there are new things/states 2-n <u>after</u> the EP
      i. Weakest version of "Always implies Forever"
   c. **Version 3(?):** There is still only BASIS, <u>but it changes/grows *after* the Eternal Past</u>
      i. This might be self-contradictory, but it's intended to capture the possibility of the full totality remaining 1 system (in the strongest sense) into the EF (i.e. In the EP, SYSTEM (the full totality) = the BASIS of the EP. *After the EP*, SYSTEM= BASIS of the EP $\pm$ "BASIS+... ").

Relevant Question to Consider: Can the possibility space grow *after* the EP, or only new actualities (which were already possible)? Must all possibilities that *ever* exist *always* exist?

On Time: Eternal Vs. Infinite

The Eternal Past

Always (1st)

∞ past time (Backwards)

Any Now

∞ future time (Forwards)

The Eternal Future

Forever (Last)

Always (EP) is <u>before</u> all time!

<u>No amount</u> of past time (ex. ∞) arrives in the Eternal Past (no paths end in the EP)!

<u>No amount</u> of future time (ex. ∞) arrives in the Eternal Future (no paths end in the EF)!

Forever (EF) is <u>beyond</u> all time!

* When people talk about an "eternal universe" in one or both directions, they often say infinite past time and infinite future time; but that's still not sufficient (even if it is effectively most accurate)! **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 <u>after</u> the EP)
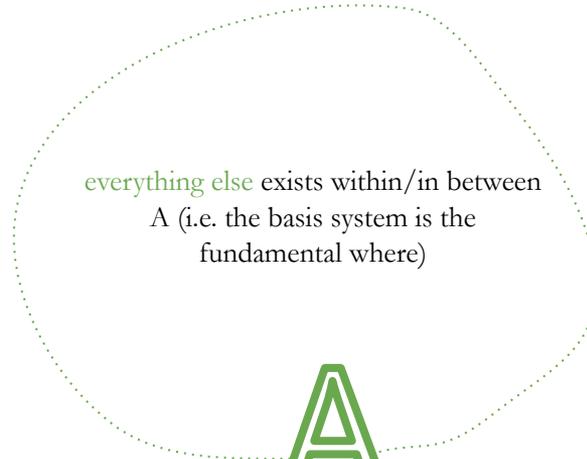******* IF time is bona fide, <u>it must begin</u> because the EP is *before* all time

[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 <u>after</u> 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.

everything else exists within/in between A (i.e. the basis system is the fundamental where)

A

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). 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.

Greatest Possible Being: Hiding in Plain Sight?

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 (the 1st 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.

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" (contingent = that which is not necessary; something that does not exist in all possible worlds)
   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. $0 \neq 1$ (certain mathematical statements cannot not be true). But they need not exist of its own accord? I believe there is an important distinction to be made between (1) does exist & (2) cannot not exist (IF there is existence). That is, (2): There can be things that are necessarily true IF there is existence, *but which are implied by a necessary existor (with 1 possible way)*, rather than "existing" of their own accord. These things do not become true in being found, we just recognize them when we do. This could be called an "Implied Platonism" (vs. Explicit).
   b. Example difference between philosophical ontology (in strongest sense) and logic: in the "Empty Universe (EU)" 0 existential statements are true. Yet, *every* universal statement is "true", *even if* 2 of them were to be contradictory, because 0 are negated & each is satisfied by 0.
4. The Absolute/The Necessary: the only possible original and Necessary self-existor (**reasonably exalted as capital t Truth since unique in kind**).
   a. Because there is only 1 in the EP in the strongest possible sense, for BASIS, there is <u>no separation between</u> (1) truth, proof, and existence; (2) arguments and arguants; (3) observer/measuring apparatus, the system, and the full environment.

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).

Acknowledgements

Thinking through these ideas was a large personal effort that took many years, and it would not have been possible without these types of positive encouragements, thoughtful correspondences, and yes, also the motivations from negativity.

There are many that believe "Why is There Something Rather Than Nothing?" is unanswerable. It's been said that it's more humble to submit to such. But to agree with another, I'd argue there's nothing less humble than claiming a problem cannot be solved. It's equivalent to saying one is so smart that they know no one else will ever be able to solve it. We should not allow such monopolies on the future!

Whether big or small, all problems can be solved with the requisite will and unwavering diligence. And of those that can't, I hope this work makes it clear that the burden of proof shall be on them.