



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: Here are some background materials to my proposed solution to an ancient question in philosophy. This is philosophical conjecture, but a significant amount of thinking went into these ideas. Through seeking evaluation over the past couple years, about 10+ professional philosophers have privately given me positive feedback. Quite interestingly, based on an argument about the necessary structure of this argument, I contend it is necessarily for *you* to decide what you think is true (including a level of credence for you to personally assign).

The Argument Structure: There is a deepest question in philosophy as to “Why is There **Something** Rather than **Nothing**?” **We** of course exist, but could there have instead be only **nothing**? This argument explains 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/be only **nothing** from the 1st place to the last place (the Eternal Future); that's “why”.

Clarifying Note

So as not to confuse by its name (Eternal Past Conjecture), this argument is “a-cosmological” rather than cosmological.

- 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** (S) does not exist for infinite past time, as no time has passed. For instance, even with infinite past time, the Eternal Past is not reached (no paths end in the Eternal Past; it’s an un-beginning origin)!
- By “a-cosmological”: the claim is that **this argument is equally recognizable by any something within the 1 totality** (by any **something** in any possible world).
- **Low hanging fruit:** (pre-)existing platonic mathematics (**something**) and/or laws with mechanisms (**something**) describing our universe’s spatio-temporal origin *is clearly not a **nothing** to **something** jump*. I’m curious as to why this largely accepted fact (with proper definitions of **S/N**) is not openly acknowledged. Ex. the cosmologist with the most **N** to **S** description agrees himself!
- **This argument makes no direct claim as to whether or not:**
 1. *Our* spatio-temporal universe is past eternal or not (re: the LT correctness of the PHST’s, BGV Theorem, No Boundary Proposal, & other future physics is immaterial in my opinion);
 2. *Our* universe must have existed (actually) (as is), or if it might not have existed at all;
 3. *Our* universe is a simulation; and,
 4. Time is fundamental, emergent or an illusion in *our* universe (or more generally).

Starting Point: A Gut Intuition (2019)

There must have *always* been a system IF there *ever* is a system,
because 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 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. 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 a 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" and "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, that 1 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 \geq 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".

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]

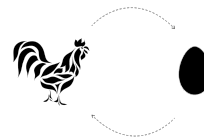
Core syllogism: IF (a) existence of a thing \rightarrow (b) identity of that thing (existing as itself) \rightarrow that thing exists as/in at least 1 language (as/in at least 1 system)

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 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 any basis *ever* exists that basis must have always 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 always is an analytical condition on at least 1 original something, one needs to understand the following: **What does it mean to *Always* exist?**

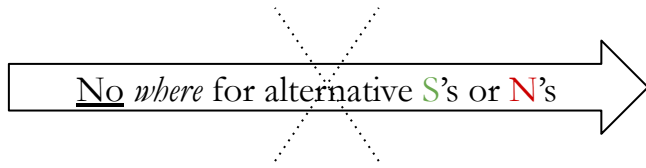
There are 2 key properties of an always to wrap your head around:

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 same one 0).
2. **An always exists in full (as is) @ 0:** otherwise such wouldn't be always!

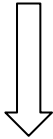
The Eternal Past = the Place of the *Always Somethings* (should any exist).

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



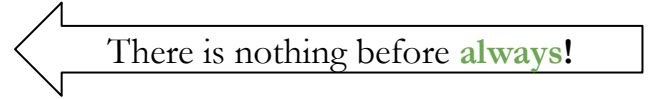
Intuition 2: the condition of always as 0 right arrow (\rightarrow) aka pathless; not resultant original process.



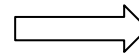
Any always is necessarily un-caused ('A' existing in full as is) rather than self-caused ($A \rightarrow A$) or emergent ($_ \rightarrow A$) because there is 0 time or process before or within the Eternal Past. No paths end in the Eternal Past (otherwise, such would not *always* exist).



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



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.



The Eternal Past is the 1st place: the one 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~~

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.



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

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

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.

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

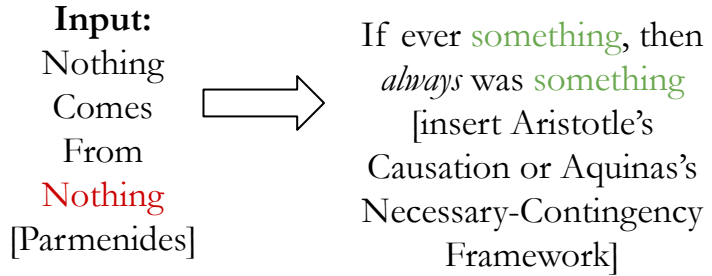
You do NOT properly think backwards to the Eternal Past, only Forwards from the Eternal Past (0), and only once that original identity is established.

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

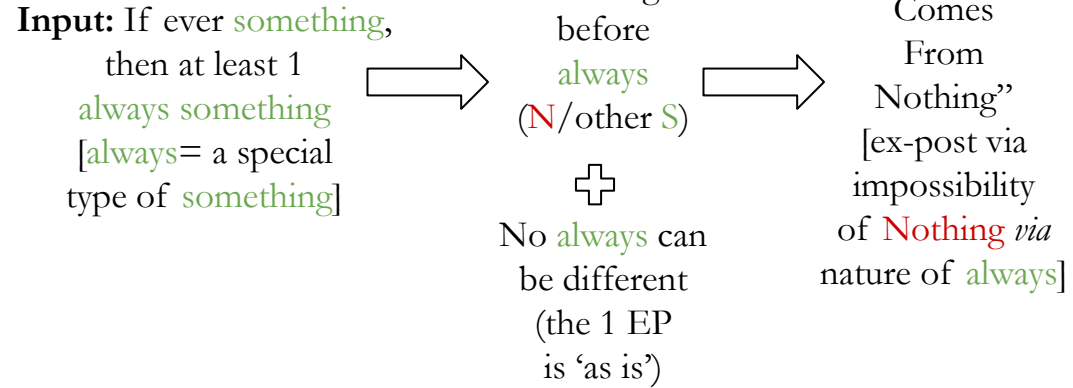


Ancient Theists: No ∞ regress possible, so the sequacity must terminate with uncaused 1st cause

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.

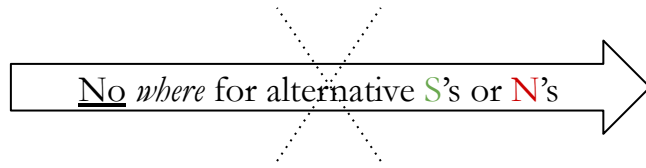
A-Cosmological Arg



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).

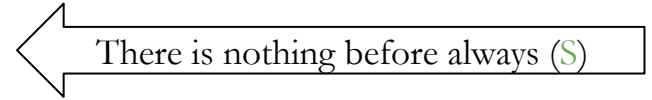
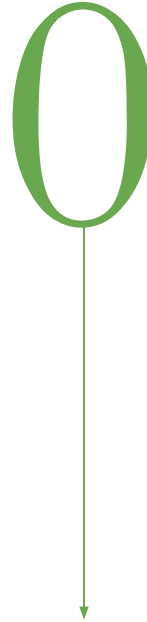
EPC 2.0: **Always** is a place (the one 1st place, the global 0) & this 1 EPast couldn't have been different.

Full Interpretation: The 1 Eternal Past Exists as 1 System



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 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 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.

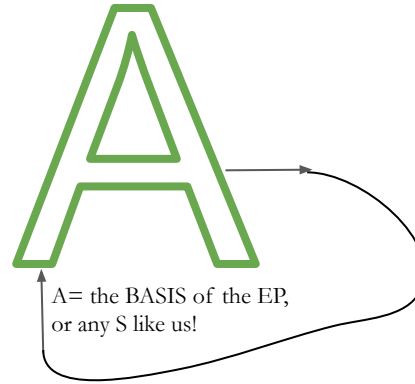
This is Self-Referential, NOT Fallacious

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.

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, that 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 a 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.

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(6) **The Eternal Future \geq 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) \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

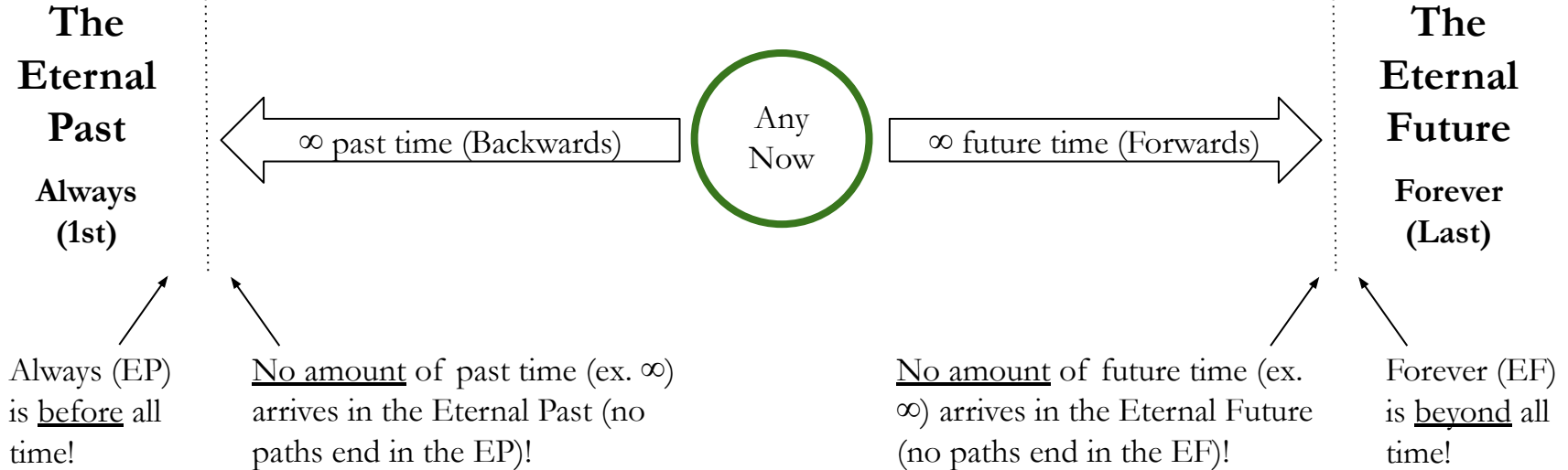
- a. BASIS (the always that exists in/as the Eternal Past) is all there ever is into the Eternal Future
 - i. Strongest version of “Always implies Forever” (ex. Always = “all ways” in strongest possible sense)
- b. There is only 1 “now” + 0 novelty + time is not bona fide

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 after the EP
 - i. Weak version of “Always implies Forever”
- b. **Version 2:** BASIS grows/changes *after* the EP \pm there are new things/states 2-n after the EP
 - 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 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



* 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 after the EP)

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

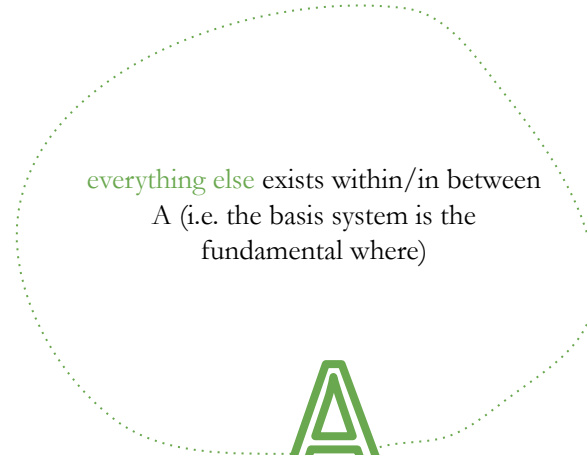
[Extra Speculation] BASIS of EP (A): 1st (always) and Last (forever)

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 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.



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 no separation between (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).