

The EP Conjecture¹

On Nature's Global Origin

1. There is never a magic jump from absolute Nothing² to Something.
2. Therefore³, IF there ever is something there *always* was something⁴.

¹ Author: Andrew Downing Hartford. Argument Discovered: 2019-2023. This document is from 2/22/24. Eternal and infinite past time are not the same thing (always means existing *before* all time as un-caused, at and as the global origin. As the global origin, 1st, there is no past). This argument does not claim that (the) space-time (of our universe) cannot have begun. All that is claimed is that the global origin must satisfy the condition of “always” as described. All identities of all existors relate to the global origin/base case, coming with or after, never before or without. As such, we obviously should prioritize the 1st instance of the original identity. As is argued, there has been a wrongful interpretation of always with a mistaken orientation of thinking backwards. The founding story of always is not about backwards causation or time; instead, it's about the condition that must be satisfied by the original identity (base case) and its 1st instance (something cannot ever exist IF it has never existed... meaning all things that exist, have had at least 1 instance of identity). It is correct that something which is “always” never began and is true (exists) at all instances of a system (time). It's because an always existor is something which is before all time. And we realize this same something is also un-ending (forever), beyond all time. Thus, being before *and* beyond, such existor is also “for all time” too- whether there is 0, finite or an infinite amount (and whatever time is). We recover the classic definition of always through this deeper understanding.

² As a starting point: how should we define Nothing? Well, there's only 1 self-coherent notion of Nothing in principle. And it's not mine or yours to define. Nothing is an a priori concept- meaning, it's independent of us, our language or culture (i.e. natural). The only possibly legitimate “Nothing” is absolute Nothing. Nothing “=” 0 existors or encodings across the totality. Meaning, more than 1 Nothing is is inherently contradictory because it requires encoding. Nothing is “realized” IFF there are no-somethings whatsoever (whether mathematical, physical, or Divine-- possible or actual). Nothing “=” is in parentheses because, crucially, Nothing is not equal to anything, not even itself. As in, it is not that IF there were No-something then “there is” that “1” Nothing, existing with self-identity. We discuss the category of Nothing as Something. Nothing is unique, but it is non-existent and not encoded. Any system that encodes Nothing is doomed because it has a foundational contradiction.

³ Because we need to make the argument to discover and process the claimed explanation, always appears “output”: 1) only N and S (i.e. no other categories), 2) N and S are mutually exclusive (can't be both), 3) therefore, there must be N or S (1 or other). 4) Never N to S, so 5) therefore, IF ever S then “always” S. But upon further consideration, we realize always is actually an unassumed axiom, in the sense that it's an a priori condition and it is 1st as the base case (i.e. cannot be output without presupposition). Meaning, we think we are “outputting” always, but are already free-riding on it from the start.

⁴ This is an a-cosmological argument. The framework of Aristotle: (1) inherently assumes there is never a Nothing to Something jump and then (2) advocates that there must be an un-caused grounding existor (in its orientation, backwards, and in his framework, causation, there can't be an infinite regress). This argument is totally different. We explicitly recognize always and realize that it takes priority as the base case (re: footnote 1). There is no regress to end. In doing so, we honor the great Aristotle and the principle of parsimony: where we assume no-thing and identify every-thing. In the most beautiful condition of always, we find (output): (1) un-caused (2) global origin (3) necessity (4) uniqueness- and many other majestic properties.

3. “Always” is an existor⁵ having a 1st identity which is un-caused and un-beginning, existing at and as the global origin. There is no-thing before always (nor Nothing, the category). This is an a priori definition which is neither yours nor mine to make.
4. Always must be satisfied by a base case, otherwise there would never be anything.
5. There is something, at least one. *You* can confirm this!
6. Therefore, there was at least 1 always something (finding factual necessity, which we at first treat as possibly contingent).
7. Because there is no-thing before always, none can be before another. Therefore, all always somethings “line up” (exist) “all together” and “all at once” at the same one global origin. What’s there is there, existing as the one 1st “what” & one 1st “where”. Because there is no “where” else for any-thing else to be— and there can be no hidden existors and all differences are encoded— this is therefore the only 1 possible original possibility (uniqueness weak). We believe there is actually only 1 possible always something because the global origin exists as 1 existor in a sharp sense (uniqueness strong). This is analytically required if the global origin/original identity is *un*-encoded (uniqueness max), which is possible IFF (1) there is one possible original possibility, (2) this possibility has no parts (no-thing to encode), and (3) it is intrinsically necessary, such that (4) it can exist as the inherent original identity.
8. Because the global origin (all always somethings) exists *before* all time or process or computation, there’s no capacity for change.
9. Therefore, because there are no alternatives (re: 7) and no capacity for change (re: 8), the global origin couldn’t have been different: it must have been ‘as is’. All always somethings, including ours, have a logically necessary 1st identity (the crucial jump to logical necessity, answering the question, “where does necessity come from?”). There only possible original possibility is the exclusive 1st actual (originally it exists and no-thing else. Its possibility does not precede itself, and it is its own “where”, self-existent).
10. Therefore, because there is necessarily something in the one 1st place, there never could have been and never will be only absolute Nothing. In the full picture, we understand why what’s first, the un-beginning global origin before all time (the always existor), is also last⁶ (the always existor is forever, un-ending, beyond all time). Whatever space and time are, all possibilities and resources (the Domain) exist within and come from the Source. To answer Leibniz, that’s “why”... but because always is an axiom, you must decide for yourself as a participating jury of 1.

⁵ Thankfully for the author, we don’t need to know much about what exists or how the World works. Only that, all things that exist *do*. That is, something cannot ever exist IF it has never existed. And therefore, all things that exist— whatever they are and however they exist— have had at least 1 *instance of identity* (the debt of identity). Identity of what? Themselves.

⁶ It’s worth pointing out the assumption that the word Eternal means unchanging is a misunderstanding. Something which is Eternal is what it is: it is neither beginning nor ending. This perpetuality is the “unchanging” part. But, this assumed constraint doesn’t say anything about its identity: what it is. For example the base case is Eternal in kind (always and forever) and infinite in nature. As such, we can find an existor with an inherent limit-less novelty to its Domain.