

## On Everything Is Necessarily What It Is

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*Abstract:* It is argued that if everything is necessarily what it is, then given the equivalence ' $p \equiv [a = (\forall x)(x = a \& p)]$ ', it follows that whatever happens or is the case, had to happen or had to be the case.

*Keywords:* Fatalism; Identity; Necessity; The sole object;  $(x) (\Box x = x)$

If we grant the equivalence

$$(1) p \equiv [a = (\forall x)(x = a \& p)],$$

that every sentence is equivalent to an identity sentence<sup>1</sup>, and grant that (2) if a sentence is (necessarily) true then what it says is (necessarily) the case; then unless fatalism is true (3) the thesis of the necessity of identity,<sup>2</sup> is false, and thus so is the thesis that (4) everything is necessarily what it is<sup>3</sup>.

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<sup>1</sup> Commonly assumed in one form or another by Church, Davidson, Gödel and Quine. See Yaroslav Shranko and Heinrich Wansing (2020). See Neale (2001: esp. 170-171).

<sup>2</sup> See, Kripke (1971,136).

<sup>3</sup> The argument for the thesis of the necessity of identity rests on the formula ' $(x) (\Box x = x)$ '. See Wiggins (1965:41) and Kripke (1971, 136). And is in fact equivalent

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Suppose

$$(1) \quad p \equiv [a = (\exists x)(x=a \& p)]$$

is logically true, then given (2), so is,

$$(2') \quad p \text{ is the case if and only if } a = (\exists x)(x = a \& p)$$

Hence given the necessity of identity, it follows that

$$(5) \quad p \text{ is the case if and only if necessarily } [a = (\exists x)(x = a \& p)]^4.$$

And thus,

$$(6) \quad \text{if } p \text{ is the case, then necessarily } [a = (\exists x)(x = a \& p)].$$

But if

$$(7) \quad \text{necessarily } [a = (\exists x)(x = a \& p)] \text{ then,}$$

$$(8) \quad \text{necessarily } p.$$

And thus,

$$(9) \quad \text{If } p \text{ then necessarily } p.$$

Hence, given that (1) is a logical truth and (2) is analytic, the thesis of the necessity of identity or the thesis that everything is necessarily what it is, implies fatalism.<sup>5</sup>

to it (Blum:x). We rendition the reflexivity of identity as ‘everything is what it is’. See Leibniz (1996, 362).

<sup>4</sup> The argument for the necessity of identity is immune to whether the terms in an identity are expressed as ‘a’ or as ‘ $(\exists x)(x=a \& p)$ ’. Thus the argument will go through for:

$$a=(\exists x)(x=a \& p) \supset [Fa \supset F(\exists x)(x=a \& p)]. \text{ Let ‘F’= ‘}\Box\text{a’}.$$

We then have:

$$a=(\exists x)(x=a \& p) \supset [\Box a = a \supset \Box a = (\exists x)(x = a \& p)].$$

And thus:

$$a = (\exists x)(x = a \& p) \supset \Box a = (\exists x)(x = a \& p).$$

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