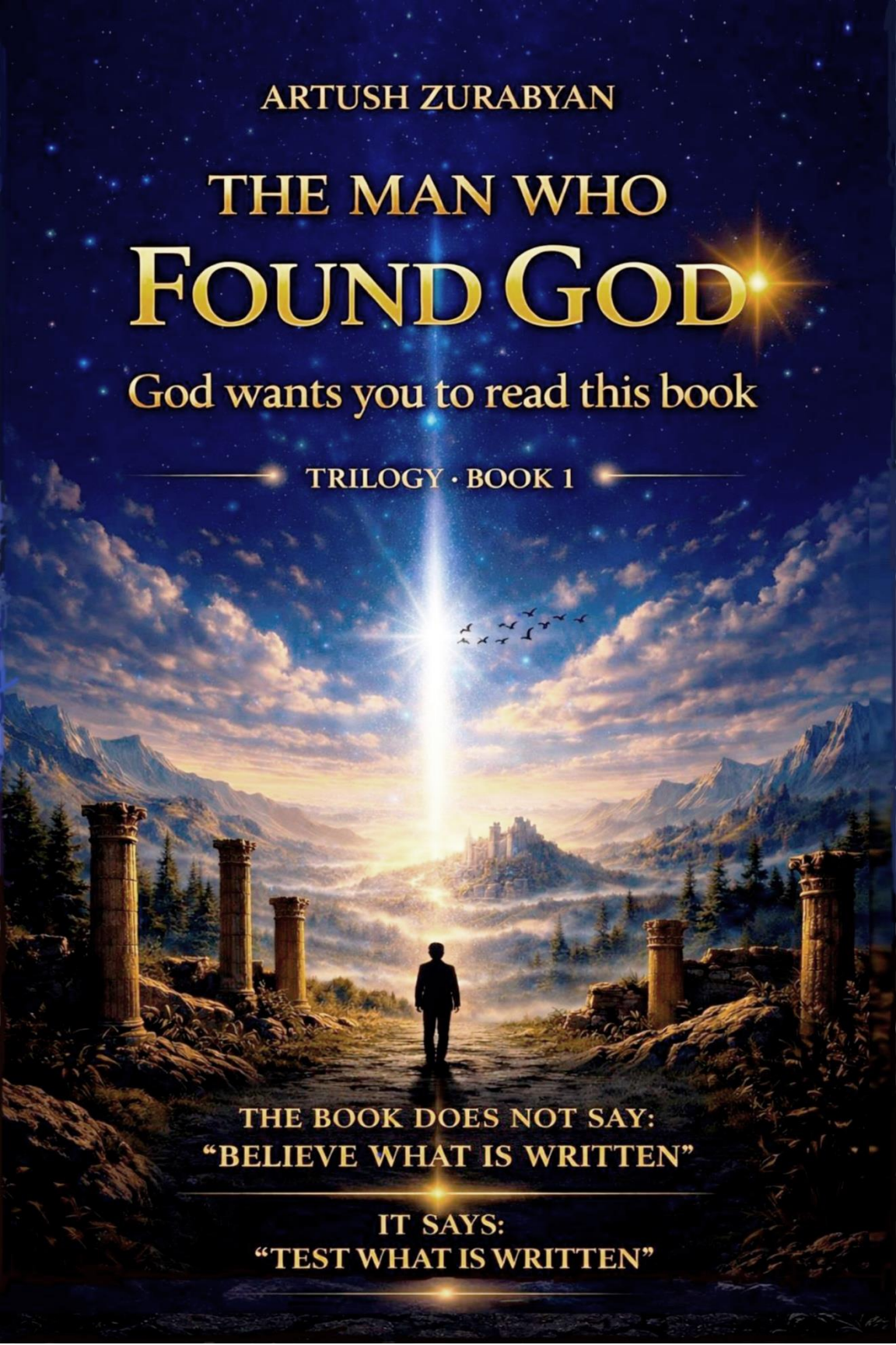
ARTUSH ZURABYAN

THE MAN WHO FOUND GOD

God wants you to read this book

TRILOGY · BOOK 1



THE BOOK DOES NOT SAY:
"BELIEVE WHAT IS WRITTEN"

IT SAYS:
"TEST WHAT IS WRITTEN"

One Question
One Path
One Answer

Silent Confirmation

Within human culture, there has long existed a tension between two positions.

“I will see — and then I will believe,” says man.

“Believe — and you will see,” says God.

This book was born within the very point of that tension.

It does not try to replace faith.

It tries to ask a question.

Is it possible that what has lived for thousands of years in the language of faith could also receive a scientifically testable form?

For almost 2500 years, people have asked the same question:

Does God exist?

Philosophers have tried to answer it through logic.

Theologians — through the language of faith.

Scientists have often avoided the question.

But what if this question could be tested through science?

This book proposes a simple experiment.

1000 days to test the question through an open scientific process.

If a proof appears during that time — the world will know.

If not — the world will know that as well.

A question of 2500 years.

1000 days to test it.

1 day to answer.

I wrote this book because the question was closed.
And a closed question cannot be tested.
This is not a book of faith.
This is an invitation to test the question.
If you are reading this book, you are already a participant.

— Artush Zurabyan

PREFACE — THE OPENING OF THE TRILOGY

This book begins with a direct statement.

A human being has proven the existence of God through a strictly scientific path.

This claim contradicts the modern scientific view, according to which the question of God's existence is usually not considered a scientific subject and lies outside the boundaries of academic discussion. For this reason, the presented proof cannot fully fit within existing scientific frameworks.

This book was written as an alternative path.

It presents the "1000-Day Project" — an open and public scientific process whose goal is to demonstrate the presented proof in a verifiable way. It is an attempt to create a space where it becomes possible to collectively observe, discuss, and test what usually remains outside accepted frameworks.

The reader in this book is not treated as a spectator.

The reader is invited to become a participant in this project — a judge.

The book invites not belief, but participation in the test.

At the same time, this book is not only a scientific project.

It is based on real events and written as a record of a living experience.

There are no fictional heroes or exaggerated victories here.

There is a human being, time, and experience — how a life is shaped through facts, silences, work, and mistakes.

For a long time, I did not think that my story could become material for a book.

It seemed to me at once too ordinary and too personal.

Yet over the years, I came to understand that during a lifetime a person does not simply live, but constantly proves something — to themselves, to others, and sometimes to reality itself.

To present the process of proving the existence of God as fully and objectively as possible, it is planned to write three books as a unified trilogy.

The first book tells the story of the path through which a person arrived at this conclusion.

It shows how personal life, education, work, and inner decisions come together into a single whole. It is a story not only of success, but also of doubts, delayed recognition, and waiting.

The second and third books are planned to be written in an online format as a continuation of this scientific and human journey — developing through an open process of responses and discussions.

This book was not written in haste, yet it was placed on paper quickly.

It was born from years of accumulated thought.

If, while reading, the reader sometimes pauses, remains silent, or returns to a sentence, then the book has fulfilled its purpose.

This is a story about one person, one scientific proof, and one reader.

The author of this book declares that he has succeeded in scientifically proving the existence of God and finding Him. This book was written to openly present that path so that every person can encounter it and stand before this question on their own.

Is it possible that the existence of God has a scientific proof?

If such a proof exists, then the matter is no longer only about faith.

It is about truth.

And here a natural question arises for everyone.

What if this is true?

“I want to see whether it is truly so.”

This book creates a sense of waiting.

The 1000 days become a kind of hourglass — not only for the reader, but for the moment in which humanity itself must see the result.

— MAN —

PART I — THE BEGINNING

CHAPTER 1

The Construction Site

My father was a builder. More precisely, he was the manager of a construction site. Under his supervision, buildings were rising in Kirovakan — at that time, the third-largest city in Soviet Armenia.

The city was growing, and my father was almost always at work, from early morning until late evening.

This construction site was not just a workplace.

It was one of the first schools of my childhood.

He hardly took part in our upbringing. Not because he didn't want to, but because he couldn't. My mother also rarely turned to him. My sisters studied well, and I — the youngest in the family — was more loved and cared for than supervised.

In those years, I spent most of my time in the street.

One day, during the summer holidays, it was still dawn when my father woke me up. He pulled the blanket aside and said:

— Get dressed quickly. We're going somewhere.

Surprised, I got dressed. We left the house and walked for a long time. When we arrived, I realized that I was at the construction site — the place where my father worked.

— Why am I here? — I asked.

My father looked at me — hurt and irritated at the same time.

— Your mother says you don't come home from the street, — he said.

— And you study poorly at school. Now you will work here as a laborer. You will learn what those who don't study become.

I worked not for one day, but for forty-five days in a row — six hours a day.

I worked silently, without questions. It was hard work. Blisters appeared on my hands. They are still there today. Sometimes I look at them with a certain nostalgia: they are a memory, not pain.

During those forty-five days, I truly came to know ordinary workers for the first time — their worries, their silence, and their dignity. My father gave me a great lesson — without any lectures.

When the work ended, my father gave me my wages. He looked at me and said:

— Spend it as you wish. But you will buy gifts for your sisters and your mother.

He said nothing about himself.

I bought gifts for my sisters and my mother. And I bought one for him as well, but I said nothing beforehand. When I gave it to him, I noticed that he was moved — quietly, just as his character was.

At that moment, my father looked at me for a long time and said something I have never forgotten:

— Now I know that you understand the burden of a worker. You will become a good and kind man. And when one day you become a leader, you will be the best of leaders, because you will know the life of the lowest level.

Then he added:

— Now I am at peace about you.

Those forty-five days did not take me away from the street.

But they changed me.

My father taught me to work.

Later my mother taught me to study.

Today I carry within me the goodness they gave me.

CHAPTER 2
The Cake

That day I was already fifteen years old.

Our family was respected. My sisters were excellent students: two studied at the conservatory, one at the medical university. When people spoke about our family, they always mentioned them. About me — no one. Not because I didn't exist, but because I was still a schoolboy, and my life simply remained unspoken.

That day we were invited to a celebration. The table was full, and the room was alive with familiar voices. I sat next to my mother, quietly eating cake. I listened more than I spoke.

A distant relative smiled and asked:

— Your three daughters study wonderfully, that is clear. But how is your son doing in school?

The question sounded ordinary.

But something in the air changed.

My mother did not answer immediately. I felt her silence before she spoke. She sighed deeply. That sigh spoke louder than any words.

— My son… — she said quietly, — he is the opposite of my daughters. I am waiting for him to finish the eighth grade, and then I will send him somewhere to learn a trade. He will probably not finish school.

She was not blaming me. She was simply stating a fact. But within that fact there was sadness and exhaustion.

The relative tried to comfort her. She began to tell a story about a boy who had been lazy at first, but then pulled himself together, began studying well, and eventually entered a university.

I continued eating my cake, but it was no longer sweet.

Inside me something began to move. Not with noise, not with fear, but with a simple thought: if it is possible for someone else, then it is possible for me as well.

I looked at my mother. She was not looking at me. Her gaze was turned inward. And in that moment I understood that I never wanted to see her look like that again.

No one heard that decision. No one saw it. But it was made.

The next day I no longer went outside.

I came home from school, ate, and immediately went to my room. I began to study — for long hours, until late at night. To catch up with my classmates, I took all the textbooks from the fourth to the eighth grade from the school library and began to study on my own. By myself. Without help. Without excuses.

My parents became worried. Especially my mother. Something was happening with her son, but she did not yet understand what. Sometimes she was even afraid, wondering whether everything was all right with me. Such a change was unexpected.

One day she herself tried to persuade me to go down to the yard and play for a while.

But I was already somewhere else.

From that day on, the street gradually lost its voice, and textbooks became my companions.

That decision was not born from fear.

It was born from my mother’s silence.

CHAPTER 3

The Textbook

I was already in the eighth grade.

But I began studying again from the start — with fourth-grade textbooks.

My room was small.

The desk was old.

The light was yellow.

But none of that mattered.

What mattered was the textbook open in front of me.

I had to reach the place where the others already were.

Step by step.

Without shortcuts.

The textbook spoke its own language — cold and impersonal.

But I forced myself to listen.

Every page was a small victory.

Every solved problem was a small piece of confidence.

Sometimes I didn’t understand.

I closed the book.

And looked at the wall.

Inside me, a conversation began.

If I stop now, everything stays the same.

If I continue, something might change.

So I continued.

Time lost its measure.

Night came without warning.

Sometimes my mother opened the door, looked in, and said nothing.

This time her silence was not heavy.

It was watching.

It was care.

I wasn’t studying for grades.

I was studying to change.

To look my parents in the eyes.

To walk down the street calmly — without being called back home.

The textbook became my space.

There I was alone.

But that loneliness was not empty.

It was filled with purpose.

Day by day, I began to feel something shifting.

My mind began to work in a more orderly way.

I understood that there are laws.

That not everything is random.

That if there is a problem, there is also a solution.

The first time a teacher asked me a question in class and I answered correctly, I said nothing.

But inside, I smiled.

I still had a long road ahead.

But in that small room, at the old desk, the textbook became my first real teacher.

CHAPTER 4

The School

For a long time, school was just a building for me — classrooms, bells, a blackboard.

I was there, but I was not inside.

When I began to study, school became something else.

It became a mirror.

And a judge.

Within a year, I caught up with everyone.

Not by miracle, but by daily work — every day, every lesson, every page.

When my classmates began to notice, at first they didn't believe it.

Then they started testing me — asking more questions, demanding more from me.

School cannot be deceived.

The teachers were surprised.

Not openly, but it was clear.

Sometimes they looked at me as if trying to understand where this change had come from.

One day, a proposal was made at school.

Seeing my results, they suggested to my mother that I move from the regular class to a special mathematics class.

My mother listened in silence.

But this silence was different.

It was no longer sad.

I moved to that class, and there I understood that I had chosen the right path.

Numbers began to speak to me.

Problems became interesting.

And solutions became a kind of inner order.

I graduated from school with excellent results.

School gave me nothing.

It simply recorded what I had done.

And that record became my first real result.

PART II — THE JOURNEY

CHAPTER 5

The First Cracks

Entering the university was one of the brightest moments of my life.

I truly made my parents happy.

My father celebrated by treating everyone around him. He was not a man of many words, but in those days even his silence was joyful.

My mother, on the contrary, told everyone how it had happened, how her son had changed.

Together with my sisters, I enjoyed the feeling that I had finally become like them.

But the university very quickly showed its other side.

It was September 2, 1980 — my first day at the university.

The first lecture was "Fundamentals of Mathematical Analysis."

The lecturer was Professor Iaia Mikayelyan.

He entered the lecture hall and, before starting the class, said a sentence that has stayed with me to this day:

"Hello, dear first-year students. Congratulations to all of you… and my condolences."

A stone silence filled the room.

About seventy-five students.

In that silence, someone dared to ask:

"How should we understand that, professor?"

Professor Mikayelyan answered calmly:

“I offer my condolences because, after becoming mathematicians, you will not be very happy in life. You will understand everyone — but they will not understand you.”

Then he added,

“The proof of what I am saying will come when you graduate from the university.”

That day, many things began without immediate answers.

During my second year, a heavy interruption came into my life.

My father, Levon, passed away.

Our family, led by my mother, found itself in serious financial difficulty.

My mother had to take a second job.

I saw her exhaustion and understood that I could no longer remain only a student.

I began to work alongside my studies.

Different jobs.

Different hours.

This immediately affected my attendance.

I often missed classes, and that inevitably influenced my grades.

The Soviet system was simple:

a student with many absences could not be an excellent one.

But grades did not interest me.

Knowledge did.

Until my fifth year, an impression had formed in the faculty that I was a weak student — perhaps even someone who barely studied.

I knew it.

But I did not argue.

My war was somewhere else.

And one day that war surfaced.

The subject “Differential Equations” was taught by the dean of the faculty — Academician Rafael Alexandryan.

There were 175 students in our year, and he personally taught the course to all of us.

According to the academic rules, we had to pass a difficult written test in differential calculus.

When the results were announced, Alexandryan was clearly upset.

He said:

“I am surprised. Perhaps I did not explain the subject well enough. Among 175 students, including more than twenty top students, only one person received the highest mark. If I had explained poorly, even that one person should not exist. But he does. And I am deeply grateful to him.”

Tension filled the lecture hall.

All the top students expected to hear their names.

Academician Alexandryan read the name and asked the student to stand.

He read my name and surname.

I stood up.

He looked at me and said in a strict, almost insulting tone:

“Sit down, young man. Why are you standing?”

Stone silence.

He read the name again and said:

“Who is that student? Let him stand.”

I stood up again.

“You are already disturbing the order,” he said.

“Leave the lecture hall.”

I was about to leave when the room stirred.

My classmates began to defend me.

They said that I was the student.

Alexandryan turned pale.

He apologized and thanked me.

Then he said a sentence I have never forgotten:

“You do not simply understand mathematics. You feel it. There is a hidden talent in you.”

That day, nothing changed in my grades.

But something more important changed.

School had been the mirror of my results.

University became the test of my thinking.

And the first cracks opened right there.

CHAPTER 6

The Teacher

I remember Sergey Mergelyan's first lecture very well.

The course was "Functional Analysis."

He entered the lecture hall — and the air changed.

We were impressed.

And proud.

Sergey Mergelyan was one of the greatest figures of Soviet mathematics — a scientist whose name had long become a legend in the professional world.

Not every day does a student realize that he is in the presence of a great person.

But the real encounter began not with his words, but with a question.

During the lecture, he suddenly addressed us:

"Are there any students here who are working on unsolved problems?
If there are, please raise your hands."

Out of about fifty students, only two of us raised our hands.

Myself and one other student.

He looked at us and asked:

"What problems are you working on?"

I said, "Fermat's Last Theorem."

My friend said, "The Riemann Hypothesis."

He listened and simply said:

"Come to see me after the lecture."

After the lecture, the two of us presented our ideas.

He listened carefully.

He did not interrupt.

He did not correct us.

Then he said something that stayed with me for many years:

“To solve an unsolved problem, you must always search for a new beginning.

And follow the path of that beginning until, in the next step, you discover another beginning.

That path leads to the solution.”

I immediately told him that, for Fermat’s Last Theorem, I had entered the space of the problem through 11,824 different beginnings.

He smiled.

The number surprised him.

“Do you record and track those entries?” he asked.

“Yes,” I answered without hesitation.

He thought for a moment and then asked again:

“And what has that given you?”

“I have been searching for a new beginning of the solution among those 11,824 beginnings,” I replied, “and those beginnings form a continuity in the sense of sequence.”

He smiled again.

He said he had always liked unusual approaches.

That was how our closeness began.

Through his recommendation, I participated in an international conference in Leningrad devoted to unsolved problems.

And when he became the rector of the pedagogical institute in my hometown, in 1985 he invited me to lecture there.

He never told me, “Do it this way.”

He taught me to think about beginnings.

He taught me to think from the point of view of origins.

CHAPTER 7

The Hidden Path

What happened in Alexandryan's lecture hall did not change my daily life.

I continued to work.

I continued to attend classes rarely.

I continued to study in my own rhythm — not always matching the demands of the system.

But inside me, one thing was already clear:

my path was not visible to everyone.

At the faculty, I was still not considered a "strong student" My name was rarely mentioned as an example.

I did not fight that impression. I was busy with something else — building my inner system.

Something that later would have to withstand every kind of examination.

The university was approaching its end. The time for the final state examinations arrived — an exam where the grade no longer depended on absences or previous opinions.

Here, only preparation spoke.

Most members of the examination commission were academicians.

For them, it did not matter what kind of student you had been during the years of study.

Only one thing mattered — what you could do at that moment.

When the exam ended, I received the highest grade.

No one applauded. No one expressed surprise aloud.

But for me, that grade was important not as a victory, but as confirmation.

That day, I understood something clearly:

A grade may come late.

A path does not.

My path had never been straight. It had always passed a little to the side.

Sometimes in the shadow. But in that shadow, I was able to think freely.

During those years, I went deeper and deeper into the world of unsolved problems.

Not because I was certain of the solution, but because that was where the real questions lived.

And real questions do not obey schedules.

I already knew that if I wanted to do science, I had to be ready for a long road — a road where the result is not always visible, but where every step changes you.

When I received my diploma and academic badge, the dean of the faculty, Academician Rafael Alexandryan, shook my hand and said:

“My son, you have received the highest award of the faculty as the best graduate of 1985. Congratulations.”

He smiled and gently touched my head like a father.

I was moved, and those present were smiling and applauding.

That moment stayed with me as a memory that time does not erase.

Some moments pass, but the feeling they leave continues to live inside a person.

This chapter ends not with a conclusion, but with a calm realization.

I graduated from the university.

But I was only beginning to understand what it means to think to the end.

PART III — THE SYSTEM

CHAPTER 8

The Position

A position was never my goal in itself.

It came as a consequence — the accumulation of education, work, and responsibility.

And for that very reason, I understood quite early something that many people understand too late: a position is not a height.

It is a test.

After graduating from the university, as a young scientific specialist, I was assigned by the state to one of the research institutes of the Soviet Union — the Polymer Adhesives Research Institute, located in my hometown of Kirovakan (now Vanadzor).

It was the only institute of its kind in the entire Soviet Union.

I worked there from 1985 to 1990 as a research scientist.

My role was simple and complex at the same time.

I worked as a pure mathematician and, at the same time, as a programmer in the BASIC language used at that time.

This meant living in an environment where theoretical thinking constantly collided with practical problems.

During those same years, I was also a postgraduate researcher at the Institute of Mathematics of the Armenian Academy of Sciences, under the supervision of Academician Henri Nersisyan.

At the same time, I lectured at the Kirovakan State Pedagogical and Polytechnic Institutes as a senior lecturer.

I taught the following courses:

Fundamentals of Mathematical Analysis

Methods of Optimization

Foundations of Applied Mathematics

Software of Computing Systems and Automated Systems

During those years, my life was structured within the system.

Science had its institutions.

Teaching had its lecture halls.

Responsibility had its boundaries.

But it was exactly there that I began to feel the true price of a position.

A position demands not only knowledge, but also silence.

It demands agreement with rules you did not create.

And the higher the position, the narrower the room for maneuver, the less freedom there is for independent decisions, and the higher the price of every mistake.

The beginning of the 1990s changed everything.

The collapse of the Soviet Union destroyed not only a state, but also the foundations of scientific and academic life.

I left the “Polymersintez” Institute and founded a higher education institution in my hometown — the SANAHIN Institute of Management, the first private university of independent Armenia.

I became its rector and held that position for twenty years.

At the same time, I founded several businesses managed through the company I created — the Republican Marketing Business Exchange Bank Association.

These included:

livestock farming

construction

wholesale trade

exchange activity

banking activity

museum work

Outwardly, it looked like a success story.

But internally, another process had begun.

My inner balance was changing.

At first, I had been entirely a scientist.

Over time, I became about 90% businessman and 10% scientist.

I lived in two worlds at once — business and science.

That balance was not stable.

Over the years, it began to change: the share of business decreased, while science increased.

I experienced extreme fluctuations in material life — from wealth to poverty, back to wealth, and again to poverty.

These changes were never moderate.

They were always extreme.

Over time, I understood that this path was leading me to a simple conclusion:

only a person who truly needs something approaches questions that lie beyond the material.

It was during a period of poverty, grounded in scientific search, that I approached the discovery which later became the core of my work — the scientific proof of the existence of God.

At that moment, I realized something simple and harsh:

a position does not protect a person.

It only reveals who the person really is.

When a system begins to collapse, the position is the first thing to lose its meaning.

What remains is only what you truly are.

CHAPTER 9

Twenty-One Days

It was 1993.

Vanadzor was still learning its new name. Before that, it had been Kirovakan — a name connected with the painful memories of the earthquake, collapsed buildings, and the long shadow it left on people's souls. The city was living not only with the consequences of destruction, but also under the economic pressure that followed the collapse of the Soviet Union. Jobs were disappearing, and the future looked uncertain.

In those years, my mother was sixty-four.

She was already retired, yet she continued to work as a nurse in the kindergarten attached to the Avtogenmash factory.

Her working life had begun at the age of seventeen, and work had long become not only an occupation, but a way of life.

I had just married Mane.

We lived under one roof — my mother, my sister, my wife, and I.

There were no financial problems at home, and I could not understand why my mother continued to work.

I often asked her:

"Mom, please stop working. Everything is fine. What matters to me now is your health and your rest."

She would listen calmly and always answer the same way:

"The problem is not money. I cannot stop working. It is hard for you to understand. And please do not speak about this again."

I kept trying to persuade her, remembering my student years, when she worked several jobs so that I could study.

One day my three sisters — Aida, Lilyan, Nelli — and my wife Mane told me:

“Do not trouble mom about this anymore. If she works, let her work.”

I remembered one more thing: my mother was loved so much that it seemed as if the whole family was taking part in that “battle.” Even Vaspur and Vachik, the husbands of my two sisters, were always on my mother’s side. And the little ones — my three nephews, Artak, David, and Aramais, and my niece Anna — without even understanding the meaning of the conversation, defended their grandmother in their own childlike way.

From that day on, I remained silent.

I felt that work for her was a world of which she had become a part.

Time passed.

Sometimes, when I came home during the day, I saw her at home.

“Mom, didn’t you go to work today? Are you feeling unwell?”

“No, everything is fine,” she answered.

After several such moments, I asked my wife.

Mane calmly said:

“They dismissed mom. They said she is retired.”

I approached my mother and tried to comfort her.

I explained the laws, the factory’s difficulties, the need for younger employees.

I spoke for a long time — until I heard her heavy sigh of agreement, a sigh that had lived in my memory for years.

I remembered the cake.

At that moment, I froze.

I said nothing more.

I left the house and went straight to the Avtogenmash factory.

The director, Hrachik, explained the situation.

There were financial problems. Of the two nursing positions, one had to be eliminated, and my mother, as a retiree, had been chosen for the reduction.

I understood the logic.

But I could not accept it.

I offered to pay my mother's salary and the salaries of three other employees if they would invite her back to work with dignity.

He agreed.

I asked only one thing — my mother must never know about this arrangement, and no third person must know either.

The next day, my company signed a contract with the factory as a form of financial assistance.

A few days later, my mother received a phone call inviting her back to work.

That night, I returned home late — around three in the morning.

My mother was awake.

She had been waiting for me.

With incredible joy, she told me how they had called her and said that they were waiting for her at the kindergarten, that they had missed her very much.

I listened to her and suddenly noticed something I will never forget.

During those twenty-one days when she stayed at home, my mother had aged noticeably.

And I understood — being separated from work was making her age quickly.

At that moment, I promised myself that no one would ever know this story.

For many years, I kept that promise.

Today, on the pages of this book, I break that silence for the first time — out of love for my unforgettable mother.

After my mother's death, I felt like an orphan.

Her name was Kima.

Since then, every birthday of mine begins the same way.

Early in the morning, I visit the graves of my parents and light one candle on a cake there.

I blow it out — as I did in childhood — then I light it again, and never blow it out.

It is my way of connecting the past and the present, preserving the quiet bond that exists between parent and child.

For my mother, work was not just an occupation.

It was her dignity.

Her presence in the world.

Those twenty-one days taught me a truth that later became one of the foundations of my life:

a person lives as long as he feels needed.

CHAPTER 10

Business

For a long time, I could not understand why success could come without inner joy.

Outwardly, everything was there — movement, growth, numbers, assets, reputation, influence.

But inside, there appeared a kind of emptiness that no calculation could fill.

Business entered my life not as greed, but as a response to the call of the time.

After the collapse of the Soviet Union, the old systems fell apart, while the new ones had not yet been formed.

In that chaos, business became not a choice, but a way to survive.

I was building structures where nothing existed — no laws, no stability, no trust.

I accepted risk, but not blindly.

Every step was calculated.

Every decision was deliberate.

At that time, I still thought like a mathematician.

For me, business was an equation — inputs, outputs, resources, results.

And at first, those equations worked.

Businesses were created.

Large sums of money began to move.

There were successes that looked very impressive from the outside.

But the larger the system became, the smaller I felt.

I noticed that my days began to end not with thinking, but with fatigue.

Not with questions, but with numbers.

And those numbers, no matter how large they were, changed nothing inside me.

Business has a particular quality.

It quickly teaches power, but slowly takes away meaning.

You can manage thousands of people and still be unable to manage your own silence.

You can build systems and yet lose your inner structure.

Over time, something began to change inside me.

If once I lived with a balance of 90% businessman and 10% scientist, those numbers slowly began to move.

Not by my will, and not because of bad projects.

Life itself began to work according to its own laws.

Force-majeure events that could not be calculated.

Situations where risk itself became meaningless.

I tried to save the business — not for money, but for stability.

But the more I tried to strengthen the outside world, the more strongly I felt inside that this was not my path.

I was not running away from science.

I was trying to escape poverty.

Yet every time I approached material security, something inevitably collapsed.

And one day, I stopped.

I realized that business had given me many things — the ability to organize, the experience of understanding people, the weight of responsibility.

But it could not give me what I was truly looking for.

It could not answer my main question:

Why?

At that moment, business stopped being the center.

It remained as experience.

As a stage.

As a lesson.

But not as truth.

That experience formed a habit in me — never to leave questions unfinished.

And it was exactly that habit that brought me back to science.

And this is where my return to science truly began.

Not as a career.

Not as a job.

But as the only place where I could still hear my inner voice.

CHAPTER 11

The Scientist

I knew the rules of science.

But I still did not understand what it means to be a scientist facing a question that makes everyone uncomfortable.

I returned to science not as a winner and not as a loser.

I returned as a person who no longer had anything to lose.

And sometimes that state becomes an advantage in science.

At that moment, my inner balance changed completely.

What had once been a ratio of 90% business and 10% science became 0/100.

For the past seven years, I have had no professional income at all.

My annual income is zero.

My survival has been made possible by the help of my sisters, the support of my physician daughter Lilith, and the responsibility I carry for my still underage son Levon.

From the outside, this could be called extreme poverty.

From the inside — it was freedom.

When a person is no longer dependent on systems, money, positions, or expectations, the mind becomes clear.

Only the question remains.

And my question has always been the same:

Is there a strictly scientific foundation on which reality itself can stand?

I did not have a global reputation.

I did not have large laboratories, sponsors, or academic departments.

But I had time.

And silence.

And persistence.

Sometimes these three together can be stronger than any institution.

Over the years, I formed a proof that became for me not only a scientific result, but also an inner destination.

I saw what before I had only tried to understand.

It was the moment when science stopped being a profession and became a path.

I understood a simple but harsh truth:

great breakthroughs have often been created not by recognized authorities, but by people whom their own time had not yet recognized.

History is full of examples when “small” people opened very large doors.

And almost always it happened in silence.

Some people hear inner voices.

Not everyone.

And not always.

Sometimes those voices lead a person to obscurity, sometimes to the label of madness, and sometimes to legend.

What the final outcome will be — that is the work of time.

I humbly accepted what had been given to me from above.

If it was a gift, then it demanded responsibility.

I decided not to hide it — neither from myself nor from others.

This is how this book was born.

I realized that my proof of the hypothesis “God exists” does not belong only to me.

It belongs to humanity.

If my proof, grounded in science, is correct, then it must belong to everyone.

And if it is wrong, then it must be rejected in the same way — openly, publicly, and scientifically.

This chapter does not end with a conclusion.

It ends with silence.

And within that silence, the next test is born:

indifference.

CHAPTER 12

Indifference

When I tried to introduce my work into the scientific system, the first reaction was not a counterargument, but silence.

I was ready for criticism.

Ready for counterarguments.

Ready even for rejection.

But I was not ready for indifference.

When a person spends years working on an idea, he internally accepts that his work may be wrong.

Science demands that.

But he also assumes that if the work is serious, it will at least be heard.

In my case, that did not happen.

I wrote letters stating that I had scientifically proven the existence of God.

I sent materials.

I contacted international scientific journals and academic platforms — professional communities working in the fields of fundamental physics and theoretical science.

I also wrote to the leaders of several countries, trying to explain that this was not about faith, but about a strictly scientific proof of a hypothesis:

That there was structure.

Logic.

Testability.

That it was not an attempt to close the question, but to open it for science.

The responses either did not come, or they did not address the substance.

Silence.

Sometimes an ironic smile.

Sometimes indifference that spoke louder than any criticism.

At the time of writing this book, the expectation of collaboration is focused on a possible connection with another scientific journal.

However, regardless of the outcome of that expectation, a decision has already been made not to tie the path of the "1000-day" project to any institution or response.

At the same time, the scientific framework presented in this book has also been formalized as a preprint and is available in open access for public and scientific examination.

DOI: https://doi.org/10.5281/zenodo.19391220

ORCID: https://orcid.org/0009-0002-7149-9577

Before April 5, 2026, the scientific article devoted to the proof of the hypothesis "God exists" had already been sent to several international academic journals, including:

Nature

Synthese

Foundations of Physics

Proceedings of the National Academy of Sciences of the United States of America (PNAS)

Science

The history of sending the article and waiting for responses is not an external circumstance of this book.

It is part of its inner story.

It shows that my intention is not merely a theoretical or personal statement, but an attempt to enter the global field of scientific discussion and be tested by the same standards that operate in modern science.

And it was here that I understood something.

Indifference is a defense mechanism.

When a question is too large, it is easier not to notice it.

It is easier to pretend that it does not exist.

Not because it is wrong, but because it breaks familiar boundaries.

Indifference has no face.

No voice.

No signature.

It does not argue.

It simply does not respond.

And that is where its power lies.

It can stop movement for years without open resistance.

During that time, nothing changed in my life materially.

I remained in the same condition — without income, without institutional support.

But something inside changed.

I stopped waiting for recognition.

When a person stops waiting, he becomes free.

I realized that my path was different.

Not through academic chairs.

Not through positions.

Not through institutions.

My path ran through open ground — where anyone willing to think could listen.

There indifference is still strong, but it is no longer insurmountable.

And there I understood a simple thought that I had long struggled to express:

the weakest can become stronger than the strongest.

Not because he defeats them, but because he is no longer dependent.

This chapter does not end with a conclusion.

It opens the next stage.

And from here, the idea is born that can no longer be postponed:

the 1000-day challenge.

CHAPTER 13

The Ballot

After that silence, I decided to speak more directly.

It was June 23, 2022, 16:00, in the city of Yerevan.

I had been invited to a meeting of the Presidium of the National Academy of Sciences of the Republic of Armenia to give a presentation.

The topic was not the existence of God.

The topic was another work of mine — the eighth fundamental unit of the International System of Units.

Let me explain simply.

Over thousands of years, humanity has established seven fundamental units of measurement:

second, meter, kilogram, ampere, kelvin, mole, candela.

Seven.

And those seven are not only measurement units.

They are foundations of civilization.

I was saying that there is an eighth.

And it is not simply a number.

It could change many things.

Because civilization changes only when a new language of measurement appears.

In the hall were the President of the Academy, Academician Ashot Saghyan, Vice-President Academician Hrant Matevosyan, and other academic secretaries of the Academy.

I had not yet finished presenting the idea when Academician Secretary Yuri Suvaryan, after hearing the topic, stood up and left the hall.

Without explanation.

Without a word.

I saw it.

And I understood.

The atmosphere of the meeting… to be honest, it was not easy.

Being myself a scientist and understanding well the intellectual mindset and position of the scientist, I can say that during public discussions they, when appearing as experts, are often unable to act as truly objective specialists. Their super-ego constantly interferes, and at that moment begins to play a critical and moralizing role.

In simple terms, scientific environments are often strongly competitive.

When several scientists must form a collective opinion about a discovery that did not come from them, resistance can appear.

Not necessarily because the idea is wrong, but because it disrupts the usual order.

Instead of asking whether something is true or false, people sometimes begin to define their own role inside the process.

They want to be present at the beginning, in the middle, and at the end of the story.

I understood that.

And that is why I proposed something that changed the atmosphere.

I suggested a voting ballot.

The ballot was simple.

The report presenter — that is, me:

A fool — should be referred to a psychiatric hospital.

A charlatan — should be reported to the prosecutor's office.

An intelligent person in a hypothetical situation — the work should be considered as a scientific challenge.

For a few seconds, there was silence.

Then movement began in the hall.

People began not only to listen, but also to feel the situation.

The atmosphere opened slightly.

The ballot became a mirror.

A mirror in which each person saw not only me, but also themselves.

After the discussion, several people approached me and said:

"You know it is difficult to evaluate you."

"You are present in all three options."

I smiled.

Because it was true.

If I am wrong — I am a fool.

If I knowingly say something false — I am a charlatan.

If I am right — I am intelligent.

But until the proof exists, all three possibilities remain.

The meeting ended diplomatically.

Outwardly calm.

Inside — tense.

As I was leaving, one of those present approached me and said:

"Einstein was once told the same thing — either a genius or a charlatan. He waited years until people understood. You should wait too."

I listened.

I smiled.

But inside me, a question appeared that I did not answer aloud.

Did Einstein wait?

Or did he work?

I had no answer.

But I knew one thing.

That day, I realized the problem was not my work.

The problem was that the question itself was closed.

I must work.

My thousand days are not about waiting.

They are about working.

That day, I understood something else.

Regardless of the outcome, I was already in my place.

All that remained was to open the path.

And that is where the idea of 1000 days was born.

CHAPTER 14

The Bridge

After the ballot, I could no longer pretend that the problem was only in my work.

For a long time, I did not understand why my path looked this way.

I was not searching for conflict.

I was not searching for confrontation.

I was simply searching for an answer.

But over time, one thing became clear.

My path had always run slightly aside.

Not along the road that is considered normal.

I learned differently from others.

I worked differently from what was expected.

I thought differently from what was accepted.

At first, it seemed like weakness.

Later, I realized — it was direction.

When I returned to science, I was already a different person.

I did not have what scientists usually have — career, position, institutional support.

But I had something that is often missing:

time,

silence,

and inner freedom.

And within that freedom, a question was born.

Not a question of faith.

Not a question of philosophy.

But a strictly formulated question.

Is there a foundation upon which reality itself can stand?

That question led me to a conclusion.

If God exists, then His existence cannot remain only within the field of faith.

It must have logical structure, scientific expressibility, and testable consequences.

From that point, the hypothesis was born.

The hypothesis that “the existence of God is strictly provable in scientific terms.”

This was not a belief.

It was a problem.

I began to work.

Years.

Without haste.

Without publishing.

Without speaking.

And a moment came when I realized that I had what I was looking for.

I found God within science.

Not a complete answer.

But a structure that could become a recognizable proof.

At that moment, the natural path seemed clear.

Write an article.

Send it to scientific journals.

Receive a review.

I followed that path.

I sent my work to scientific journals.

I expected not acceptance, but criticism.

But the responses were the same.

No discussion began.

And at that moment, I understood something.

The problem was not my work.

The question itself was closed.

And here my path met closed doors.

At first, I thought the problem was in my work.

Then I thought the problem was in the way I presented it.

Then I thought I simply needed to explain it better.

But when the same responses repeated, I began to understand that the problem lay elsewhere.

The question simply never entered the field of discussion.

Not because it was wrong, but because it was not accepted as a scientific topic.

And here I stopped.

Not as a scientist.

As a human being.

I asked myself:

If the question is not discussed, how can the proof be tested?

If the door is closed, how can one enter?

And then something became clear that at first I did not want to accept.

The problem is not my proof.

The problem is that the question itself is closed.

And a closed question cannot be tested.

At that moment, the choice became clear.

Either accept the closed doors and remain silent.

Or create a space where there are no doors.

I chose the second.

That space became the space of the 1000 days.

Not as an idea.

As a necessity.

Because if the question concerns everyone, it cannot remain inside closed systems.

It must enter the open field.

A place where anyone can listen, think, and decide.

A place where even silence becomes an answer.

A place where the proof no longer belongs to the author, but to time itself.

A place where the question can no longer be closed.

I was not searching for a project.

I was searching for a form in which the idea that “the existence of God is a scientific question” would remain public and testable.

But before the process could begin, the scientific boundary had to be clarified.

Yet that decision was not born in a single day.

Its first form appeared earlier — on the day when I stood before people and asked them to evaluate me.

Those meetings showed me one simple truth.

If a subject cannot be accepted inside the system, it must be opened by another path.

— SCIENCE —

PART IV — THE BOUNDARY

CHAPTER 15

Time

There comes a moment when time stops being a sequence of numbers.

It becomes a question.

Age is usually measured in years. But there comes a moment when the years no longer say anything. They simply stand beside you — not as pride, not as a burden, but as testimony.

I began to look back.

Not with nostalgia.

Not with regret.

But with a simple, almost cold observation.

What has been done.

What has not.

What was necessary, and what was simply the price of the road.

When a person lives with an idea for a long time, he stops counting how many years have passed.

He begins to count whether he has said what he was meant to say.

That idea concerned a question that for millennia had been considered closed to science — the question of the existence of God.

And at that moment, the most difficult question appears.

Not scientific.

Not philosophical.

Moral.

What if I do not speak?

What if I leave all of this inside myself?

What if I choose silence — not from fear, but from exhaustion?

Here, time becomes a judge.

Not because little time remains.

But because it will no longer forgive silence.

I realized that age does not limit the right to speak.

It limits the ability to postpone.

What could remain unsaid at twenty becomes unforgivable silence at sixty.

This chapter is not about the past.

It is about a future that may not exist if the question remains in indifference.

And here, in this quiet dialogue with time, the decision is not yet made.

But it is already impossible not to make it.

This chapter does not give an answer.

It gives a boundary.

The boundary after which silence becomes a choice.

CHAPTER 16
Beyond Silence

There comes a moment when a person understands that closed doors do not open.

You can knock on them.

You can wait.

You can hope that one day someone will hear and respond.

But eventually, it becomes clear — silence is not accidental.

It is a choice.

For a long time, I tried to speak the language accepted within closed systems — precise formulations, cautious conclusions, academic boundaries.

But the question I had been working on could not remain only within professional circles.

If the systems do not respond, the question moves beyond those boundaries and enters the public space.

Because the matter concerned not only science.

It concerned the human being.

It concerned the existence of God.

Not as an object of faith, but as a strict scientific question whose answer is directly interesting to any thinking person.

If God exists, this cannot remain a subject only for theologians or believers.

It concerns physics, mathematics, logic, and ultimately the worldview of every human being.

And here, I understood something.

Closed systems do not respond not because the question is weak.

But because it is too wide.

It does not fit into disciplines.

It does not belong to a single department.

It cannot remain inside a small circle of specialists.

At that moment, it became clear: if the question concerns everyone, the path toward it must also be open to everyone.

For me, stepping out of silence did not mean leaving science.

It meant returning science to its original role — the right to ask questions.

The public path became not an alternative, but a necessity.

Not to preach.

Not to persuade.

But to open a space where any person can listen, think, and take a position.

I realized that if this proof truly has inner strength, it will not fear open public discussion.

It will not fear doubt.

It will not even fear rejection.

It simply cannot exist in silence.

Here, silence ends.

But the answer is not yet given.

An answer requires time.

It requires a process.

It requires a test.

From this, the next step is born.

Not as an action.

Not as a declaration.

But as a defined path where the question is not closed, but kept open within time.

And the length of that path became clear.

1000 days.

CHAPTER 17
The Scientific Boundary

Science begins not with answers, but with boundaries.

The moment a person tries to speak about God in the language of science, he finds himself at a line where many stop. Some say, “God is not a subject of science.” Others say, “Science cannot reach that question.” But such claims also require justification. If something exists in reality, then, in principle, it must have describable, analyzable, and testable consequences.

The hypothesis of the existence of God can be formulated as a scientific hypothesis.

Here we speak about the existence of God not as a demand of faith, but as a scientific hypothesis. And in science, a hypothesis is not rejected because it is large or uncomfortable. It is either tested, or it remains an open question in science.

The path presented in this book begins precisely here. It does not attempt to prove God through emotions. It does not appeal to authority and does not ask for belief. It attempts to formulate a simple but strict requirement: if God exists, then this existence must have a logical and scientifically expressible structure.

Scientific language is needed here — not for its technical heaviness, but as a discipline. This way of thinking exists for one purpose: so that a person does not deceive others, and does not deceive himself.

What is presented in this book is not a substitute for a scientific article. It is its threshold. The reader sees how the hypothesis was formed, from which questions it emerged, and what inner

discipline this path required. This is not a defense of faith, but a scientific claim.

The scientific article underlying this work begins with a simple premise: humanity does not possess a generally accepted strict scientific proof of the existence of God. This is not an opinion, but a fact. And this fact makes the present attempt not only permissible, but necessary.

A hypothesis is proposed according to which the existence of God may receive a strict scientific foundation through logical necessity. Nothing is required from the reader in advance. The reader is asked only to follow the course of reasoning.

This approach is dangerous not because it is wrong, but because it enters a space where silence has long prevailed. Here lies the scientific boundary — the point where science must answer not what a person believes, but what is necessary for the complete description of reality.

This chapter does not present the proof. It shows that the proof has a scientific form. It prepares the reader not only to understand, but to rise to the inner intellectual level where great questions are no longer frightening.

Here the formulation ends, and the process begins.

That process cannot be short.

It cannot be closed.

It requires time.

And that is why the next step could not simply be an article or a declaration. It had to become an open test within time.

The story of the coming 1000 days.

To understand this process, one must also understand the structure of the proof.

Is it possible that the existence of God has a scientific proof?

If such a proof exists, then the matter is no longer only about faith.

It is about truth.

And here a natural question arises for everyone.

What if this is true?

“I want to see whether it is true.”

PART V — SCIENTIFIC PROOF

CHAPTER 18
Outline of the Structure of the Proof

In this section, I do not yet present the proof in full.

I present its framework — the foundation on which the proof stands. This is necessary so that the reader understands one important thing: the discussion is not about an idea or belief, but about a structured scientific work.

Here, the proof is considered as a system. And any system, before revealing its content, must first show the principle of its construction.

What problem is being addressed

The main statement is formulated simply: the existence of God can obtain a strict scientific proof.

This is not presented as a belief.

It is presented as a hypothesis that must withstand testing.

By scientific proof here we mean something that possesses three characteristics: clear initial premises, sequential logical development, and the possibility of open and independent verification.

If these three conditions are satisfied, then we are dealing with a scientific object.

How the proof is constructed.

The proof is built in layers.

The first layer is the foundation.

Here, the minimal premises are formulated upon which the entire structure can stand. They are chosen to be simple and testable.

The second layer is the logical progression.

Here, the proof develops step by step.

Each step can be tested separately, without trusting the entire structure.

The third layer is the conclusion.

This is the final statement, which is not declared as an opinion but arises from the whole structure as a necessary result.

Why this matters

This structure allows the proof to be criticized and tested without closed spaces.

If any part is wrong, it can be shown.

If the structure withstands examination, its strength comes not from authority but from formal correctness.

That is why the proof is intended for open publication and international verification.

What this section gives the reader

This section is a map.

It does not demand agreement.

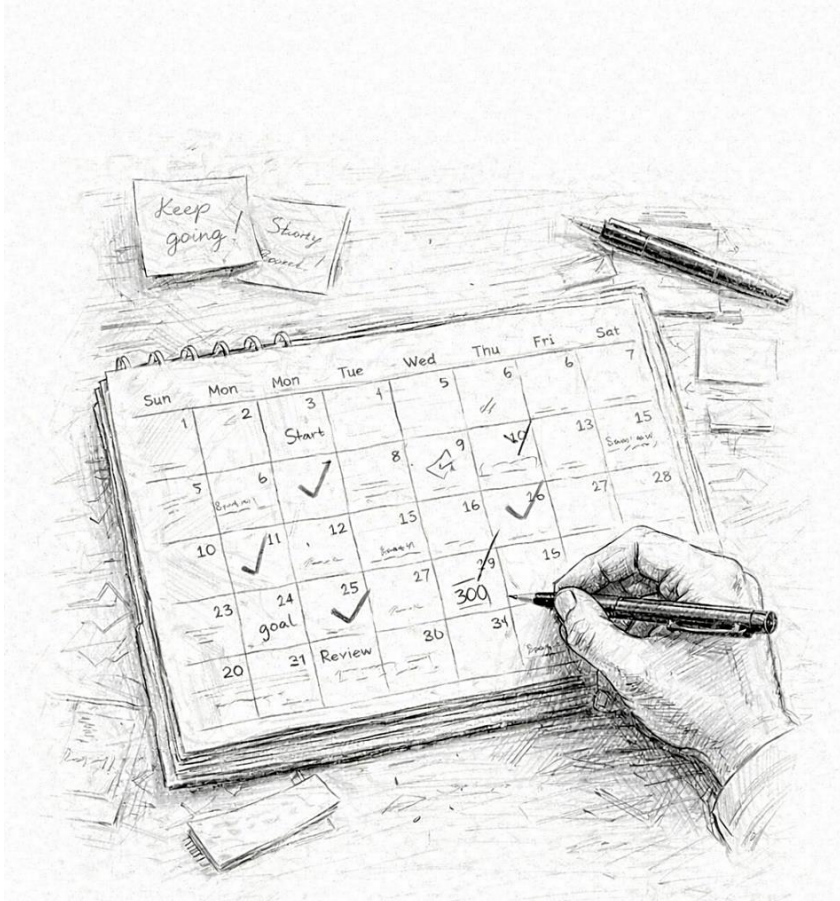
It proposes understanding what we are dealing with.

The reader sees that the discussion concerns a constructed scientific system and the process by which it can undergo open testing over time.

The rest will be decided not by the book, but by the process.

And if this question can have a scientific answer, then it cannot remain closed.

It must be tested in the public domain.



— PROCESS —

PART VI — 1000 DAYS

CHAPTER 19

The 1000 Days

This chapter emerges from a simple but irreversible realization: great questions are not resolved in closed rooms.

If the question concerns the existence of God — and even more, its strict scientific proof — then it does not belong to any institute, any journal, or any academic group. It belongs to everyone.

From this realization, the idea of the 1000 days is born.

Not as an action.

Not as preaching.

Not as a social movement.

But as an open scientific test in time.

The 1000 days are designed as an international, open, and competitive scientific process in which the result is determined not by authority, but by formal correctness. During this time, any scientist, university, or research group may present either a proof or a refutation.

Not secretly.

Not under privileged conditions.

Not under closed rules.

If no alternative proofs appear, the author's proof is revealed in full. If a competing solution exists, all versions are subjected to the same examination. This is the classical ideal of science — transferred into its most pure and uncompromising form.

But here there is a boundary about which science often remains silent.

The scientific process has a cost.

Not ideological.

Not moral.

But literal — material.

Open international verification requires independent academic arbitration, analytical and digital infrastructure, clear legal and governance frameworks, as well as public communication and open accessibility.

This is not a prize.

It is a research environment for one of humanity's deepest questions.

From this, the idea of a sponsor naturally arises.

Not as support for the author, but as participation in a civilizational process.

The sponsor does not determine the result.

Does not interfere with the content.

Does not shape the conclusion.

Its role is one: to ensure that the verification of truth is complete, open, and uncompromised.

If this process succeeds, then for the first time in human history, the question of the existence of God will move from the sphere of faith and philosophy into the realm of strict scientific verification. If it fails, that too will be a scientific result.

The 1000 days defend no side.

They defend only one thing — the right of truth to pass through time.

This chapter is neither a promise, nor a manifesto, nor a threat.

It is a boundary.

After this, the question is no longer whether the proof will be accepted.

The question becomes this: is the world ready to test it openly, publicly, and scientifically?

CHAPTER 20

Conclusion: Not a Solution, but a Call to the Reader

This book does not end with an answer. It ends with a question that no longer belongs only to me. If the existence of God can be strictly proven in scientific terms, then that fact does not belong to the author. It does not belong to any school or system of belief. It belongs to every human being.

I have done my part.

I have formulated the hypothesis:

"The existence of God is strictly provable in the scientific sense."

This statement stands in opposition to a widely held position today, according to which it is scientifically impossible to prove or disprove the existence of God.

Science studies the material and empirically verifiable world, while God, by definition, is considered a supernatural and immaterial being.

For this reason, the question is usually viewed as lying outside the scope of the scientific method, remaining within the domains of philosophy, theology, and personal belief.

I have constructed the path of proof for my hypothesis and opened it to public verification. From this moment begins a space where the decision no longer belongs to one person. The decision belongs to time — and to the people who pass through it.

I do not ask you to believe.

Science does not demand belief.

It demands attention, examination, and honest thinking.

If this book is in your hands, it means that you have already become a participant in this process.

You may read it and close it.

You may agree or disagree.

But there is a third path — the most difficult and the most important.

The third path is participation.

Participation by asking questions.

Participation by discussing.

Participation by sharing this idea with others.

Because if the matter concerns the fundamental structure of reality, then silence itself becomes a position.

The open process of the 1000 days is a call not only to scientists, but to every person who is ready to accept that great questions require great courage.

This book does not say “the end.”

It says:

“now it is your turn.”

PART VII — PROCESS

CHAPTER 21

Process

The process is the point where an idea stops being merely a formulation and becomes action in time.

Here it is no longer important only what is said, but how it is tested.

The approach presented in this book is not limited to a theoretical claim.

It requires a procedure in which every claim passes through the same strict stages of verification.

The process is built on three fundamental principles: openness, equality, and verifiability.

Openness means that no stage of the process is closed.

All materials, calculations, and justifications are accessible to the public.

Equality means that no participant has an advantage — not based on authority, institutional position, or resources.

Verifiability means that every step can be reproduced and independently tested.

Together, these three principles create an environment where the decision depends not on opinion, but on structure and accuracy.

The process has a clear phased structure.

In the first phase, the claim and its complete logical structure are presented.

In the second phase, all calculations and justifications are opened.

In the third phase, independent verification begins by different participants.

In the fourth phase, the results are compared and the conclusion is formulated.

This structure allows randomness to be excluded and reduces the influence of subjective factors.

But the process is not only a mechanism.

It is also responsibility.

Each participant is responsible not only for the result they present, but also for the integrity of the entire process.

This is the point where science becomes not only a method, but also a culture.

The process requires time.

Not because it is slow, but because accuracy cannot be accelerated without losses.

Here, the result is not produced at the expense of speed.

It is formed through persistence.

This section establishes the rules of the game.

Not to restrict, but to ensure that the result is reliable.

Is it possible that the existence of God has a scientific proof?

If such a proof exists, then the matter is no longer only about faith.

It is about truth.

And here a natural question arises for everyone.

What if this is true?

“I want to see whether it is true.”

CHAPTER 22
What Is Being Proposed

If this question can have a scientific answer, then it must be tested in the public domain.

This book ends not with a conclusion, but with a proposal.

I propose something that is neither a conventional scientific publication nor a PR action.

I propose an open, time-limited global scientific process with a single purpose:

to test a hypothesis that humanity has not been able to resolve for millennia —

"The existence of God is strictly provable in the scientific sense."

This challenge is called the 1000-day open verification process.

It is built on a simple principle: truth is determined not by authority, but by the formal correctness of the proof.

During the 1000 days, any scientist, university, or research group in the world may present either a proof of the hypothesis or its refutation. All submitted works are subject to independent academic verification. If no competing proof is confirmed during this period, I will publish my full proof under the same open rules for final verification. Even if another proof is confirmed, my proof will also be published for comparative analysis.

This process is not a competition in the usual sense.

It is not a proclamation of faith.

It is a structured scientific test in which humanity, for the first time, collectively attempts to answer a question that has always been considered outside the domain of science: can the fundamental cause of existence receive a strict scientific formulation?

If the answer is positive, it will become an event of civilizational scale. If it is negative, we will at least obtain a clear boundary of where the language of science ends. In both cases, humanity benefits.

This proposal also has its own structure.

At this stage, the process is not only announced, but also opened in part.

In this book, I present a part of the proof itself, not as its full publication,but as a visible part of the structure on which the complete proof is built.

This is enough to understand that the statement made in this book is not just an assumption, but the result of real scientific work.

The scientific article included in this book is the same work that has already been submitted to international scientific journals for publication.

The full proof will be presented during the open verification process, where it will be examined under the same conditions as any other scientific result.

CHAPTER 23

What Is Required

This project cannot exist only at the level of an idea. It requires structure, responsibility, and public clarity.

In essence, the 1000-day challenge is a glove thrown down to the scientific community.

The question is formulated simply and openly: does a strict scientific proof exist that confirms the hypothesis “God exists”?

If such a proof exists, it must withstand open and independent verification.

If it does not, the question remains open.

This glove is thrown not for competition, but for clarity.

The process begins with a public announcement. Open articles are published and circulated, presenting the proposed hypothesis as an open scientific problem. From that moment, any researcher or scientific group has the right to submit a proof.

Submissions are directed to an independent academic arbiter — a reputable international university.

One possible option could be the University of Cambridge, if it agrees to assume this role.

The university acts as an independent online verification platform where all submitted works are registered and examined according to transparent rules.

During the 1000 days, all competing scientific works are accepted. At the end of the period, regardless of the outcome, the author publishes the full proof under the same open rules for final verification.

This structure requires the participation of a sponsor. The sponsor does not intervene in the scientific content. Its role is organizational — to create the conditions in which open and independent verification can be carried out. This includes technical infrastructure, a legal framework, international communication, and financial support for the process.

The sponsor becomes not the owner of the idea, but the creator of the environment in which the verification can take place. Its name becomes connected with the historical process, but not with the content of the proof.

The meaning of this chapter is simple: great questions require not only great ideas, but also great responsibility and organization.

CHAPTER 24

Who Can Join

This project is not intended for a closed community. It is built on a simple idea: if the question concerns the foundations of existence, then the right to participate belongs to everyone.

First comes the scientist.

At the center of this process is scientific work. A scientist may join as a researcher by presenting a proof, a critique, or an analysis. Status, title, or institution does not matter here. What matters is the formal correctness of the work and the honesty of thought.

The second is the organizer.

Such a project also requires people who can build bridges between universities, institutions, and society. The organizer participates not through content, but by creating the environment in which the content can be tested and discussed.

The third is the reader.

The reader is not a passive observer. Every person who reads this book or hears about this idea becomes a transmitter of information. Major processes often begin not on academic platforms, but in conversations between people.

And there is one more role that stands outside the usual classifications.

It is the sponsor.

The sponsor may be one of the richest people in the world — even the richest person alive — who could finance the entire

infrastructure. The sponsor may also be any reader in the world through a small contribution.

But the sponsor may also be the most ordinary person — someone who simply reads this book, tells others about it, and participates in the process through attention.

In this project, sponsorship is not only financial support.

It is a form of participation.

Large financial support creates the material foundation.

But the true power of the idea spreads through people who pass it on through their attention and discussions.

For this reason, this project does not divide participants into “large” and “small.” There is only one criterion here — the willingness to participate.

The question of existence does not belong to the chosen few. It belongs to everyone who thinks.

And if this process becomes reality, it will become not only a scientific event, but also a rare example of humanity collectively participating in one of its deepest questions — a question it has awaited for millennia.

And from here begins the path that leaves the book and enters real life.

CHAPTER 25

The Mechanics of the Process

This chapter describes the practical structure of the 1000-day project.

Here the focus is not on ideas, but on concrete steps.

What begins here?

A 1000-day open international scientific process begins, whose purpose is to test one hypothesis:

“The existence of God is strictly provable in the scientific sense.”

Why does it begin?

The question of the existence of God concerns the foundation of the human worldview, yet its verification is difficult within existing scientific systems.

Who can participate?

Any scientist, university, or research group, regardless of country or status.

Where are the works submitted?

Submissions are sent to an Independent Scientific Verification Body (ISVB), which operates on the basis of a reputable international university and functions through an open online platform.

What does the ISVB do?

The ISVB conducts strict scientific verification of submitted works and issues a public decision on each of them.

How long does the submission stage last?

1000 calendar days.

What happens on day 1001?

No new works are accepted.

When is the author's proof presented?

The author's full proof is presented on the 1000th day under the same open rules, joining the general process.

What happens after verification?

If proofs are confirmed, the ISVB publicly announces the results. Confirmed works are published in scientific format and remain open for public examination.

Is there a further review stage?

Yes. After publication, there is a 200-day open review period during which any specialist may submit substantiated objections.

What happens if there are no objections?

The authors of the confirmed works are recognized as scientists who have presented a valid solution to the hypothesis.

Is there a prize fund?

Yes. A prize fund of 10 million US dollars is established and distributed equally among the authors of the confirmed proofs.

Who finances the process?

The process is financed through sponsors, donors, and public support.

What is the total duration of the program?

1000 days + 200 days = 1200 days.

Will new books be written during this time?

Yes. A trilogy is created for this process:

— the first book — the one you are reading now,

— the second — the course of the 1200-day process,

— the third — the analysis of the results.

Is a cultural continuation of the process possible?

The process may also become the basis for documentary or feature films.

CHAPTER 26
What I Would Like

This chapter is not a scientific statement.

It is simply what I would like to say at the end of this book.

When a person walks a long road with a question in his mind, a moment comes when he wants to stop and simply speak. Not with proofs, not with formulas, but in human language.

This chapter is such a moment.

What I would like for this book

I would like this book to be read calmly.

Not as a ready-made answer, but as an invitation — to think, to doubt, and to test.

I would like it to reach different people — scientists, students, and thoughtful readers.

But not only them.

I would also like this book to reach the person who has never read a book.

Or even someone who cannot read at all.

If this book can awaken even one simple thought in just one person —

“I want to see whether this is true.”

— that would already be a great happiness for me.

Because when that thought is born in a person, the journey begins.

What I would like for this process

This book ends here, but in reality this is where the process described in these pages truly begins.

I would like this path to remain open and honest.

I would like criticism to be scientific, not personal.

I would like people not to be afraid to discuss this question.

Because if this question can have a scientific answer, then it must be tested in the public sphere.

And if it does not, that too should become clear through the same open path.

Truth does not fear examination.

What I would like for the world

I would like people not to be afraid of questions.

I would like faith and reasoning to stop standing against each other.

I would like humanity to be able to speak calmly about its deepest questions.

If this story ever continues in culture, it may also be told through art.

For example — in cinema.

If this book is the first book of a trilogy, one could imagine a trilogy of films:

— First film — “The First Day of the 1000 Days”

— Second film — “1000 Days”

— Third film — “After 1000 Days”

But even if those films are never made, one thing is important to me.

That people are not afraid to think.

That people are not afraid to test.

Because this book is not an answer.

It is simply an invitation.

An invitation to see together whether it is true.

How this path may continue

This book is not only a story.

It is also a proposal — to begin a process.

This process exists in time and requires real steps.

The proceeds from the sale of this book are intended to support the path presented here as a 1000-day open scientific test.

The book is available on online platforms and in bookstores.

This means that every person who acquires this book is already contributing to that process.

Some may support it with a small step.

Others — with a larger one.

And it is possible that one day this book will reach the person who will be able, with a single step, to make the entire process possible.

But even without such support, ideas continue their journey.

Sometimes it is enough for one person to pass an idea to another.

That is how paths begin.

Why this question matters

This book tells the story of one person's journey.

A journey that began with a small question and, over the years, reached a point where the question became far greater than one person.

What I have presented here is not the story of a hero, but a testimony.

A testimony of how a question born inside one person can become a scientific search directed toward the foundation of existence.

If a person can find God within the limits of scientific language, then that discovery does not belong to the author.

It belongs to time.

And to humanity.

This book is the story of the journey of one person, one scientific proof, and one reader.

But its ending is not in the hands of one person.

It is in the hands of everyone.

If this path succeeds, it will become a shared achievement.

If it fails, it will remain a courageous attempt to understand the limits of science.

Perhaps in the future people will look back at this moment and see not an ending, but the point where a new conversation between humanity and reality began.

Because some answers are born only when someone dares to ask the question.

And when that question no longer belongs to one person, it belongs to everyone.

Perhaps we will meet again

This book ends here.

But the journey continues.

I would like this path to also have a place where people can meet, read the book, think, and discuss.

That place is the official website of this book:

www.book2126.com

There one can see how this question continues to live in time.

At first it will be a very simple website.

Later — time will show.

Perhaps we will meet there again.

Perhaps this book began with my question.

But now that question may already be yours as well.

Perhaps at this moment you will simply close this book and continue your day.

But perhaps one day, in a very quiet moment, this question will return to your mind.

And then you may say to yourself:

I want to see whether this proof of God's existence is truly correct.

This question is not new.

It is 2500 years old.

Throughout the centuries, the greatest thinkers of humanity have tried to answer it in different ways.

Philosophers tried to understand it through logic.

Theologians — through the language of faith.

Even great scientists did not always avoid this question.

Aristotle spoke about the "Prime Mover" — the principle that sets the world in motion.

Centuries later, Anselm of Canterbury attempted to formulate a logical proof of God's existence.

In modern times, René Descartes and Baruch Spinoza approached the question through reason and strict logical structure.

And when science began to uncover the laws of the universe, the question did not disappear.

Isaac Newton, studying the mathematical order of the universe, saw in it the trace of a creative mind.

Centuries later, Albert Einstein spoke of the deep harmony of the universe that awakens cosmic wonder in the human mind.

Thus this question long remained at the boundary of two worlds — faith and science.

For almost 2500 years, humanity has continued the same conversation.

This book was born as a continuation of that long conversation.

But today, a small yet important change takes place.

This question no longer remains only among great thinkers.

It comes to each of us.

It becomes a question every person can think about.

And if this path reaches its end, then for the first time in that long conversation, something will appear that has never appeared before.

The proof.

My proof.

And therefore the next step of this story is no longer only mine.

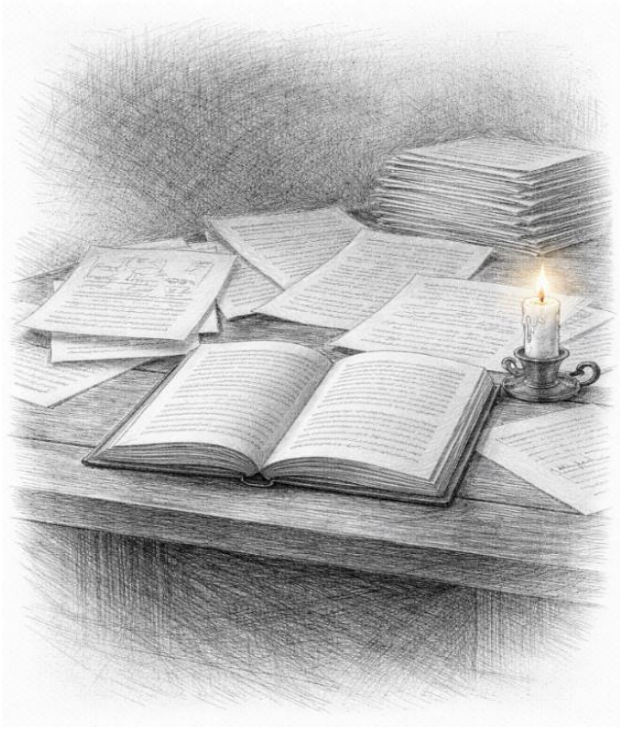
It is yours as well.

And perhaps right now you are already part of that conversation.

“After 2500 years of conversation — it is time to test the proof.”

1000 days of testing.

1 day — the answer.



EPILOGUE

In this book I do not present the full proof.

The proof has a complete structure, but for the purpose of the 1000-day open scientific process it is presented in the form of three scientific articles.

The first article is included in this book.

It reveals the initial structure of the proof and confirms that the 1000-day challenge is not a declaration, but a real scientific claim.

The second article will be presented during the 1000-day process, within the open international verification.

The third and final article will be revealed on the 1000th day, under the same open conditions that apply to all participants.

This form was chosen deliberately.

The proof must not belong only to the author.

It must pass through time, through examination, and through open scientific judgment.

The scientific article below is presented in English in its original form.

The scientific article below is presented in English, in its original form.

SCIENTIFIC ARTICLE 1

Manuscript Title: The Existence of God Is Strictly Provable in the Scientific Sense - A Structured Examination of Hypothesis 1 (“God Exists”) and the Formulation of Hypothesis 2 Concerning Its Strict Scientific Proof

Author: Artush Zurabyan

E-mail: matrix.arzu@gmail.com

www.book2126.com

Competing Interests: The author declares no competing interests.

City, Country: Yerevan, Armenia

Year: 2026

1. Title

The Existence of God Is Strictly Provable in the Scientific Sense - A Structured Examination of Hypothesis 1 (“God Exists”) and the Formulation of Hypothesis 2 Concerning Its Strict Scientific Proof.

2. Abstract

This scientific article presents a structured investigation of Hypothesis 1 (“God exists”) and introduces Hypothesis 2, which states that there exists a hypothesis (hereafter referred to as Hypothesis 3) capable of providing a strict scientific proof of Hypothesis 1.

The purpose of this work is to construct a scientifically legitimate, logically ordered, and formally analyzable

framework within which the question of the existence of God is examined in a rigorous scientific manner.

The article demonstrates that the question of God's existence is embedded within a scientifically analyzable structure through the use of precisely defined terms, a minimal formal ontology, and explicit principles of causality.

A conceptual model is developed showing that, if Hypothesis 2 is true, it logically entails the postulate truth of Hypothesis 1. This framework establishes the necessary foundation for subsequent rigorous proofs.

Specifically:

This article constitutes Part 1 of a broader scientific research program.

- Part 2 (Article 2) will be devoted to the explicit formulation of Hypothesis 3 derived from Hypothesis 2 in its final form, as well as to the construction of its strict mathematical architecture.
- Part 3 (Article 3) will present a strict scientific demonstration of Hypothesis 1 based on this formal structure.

Philosophy has often claimed that the existence of God cannot be scientifically proven. Hypothesis 2 resolves this apparent paradox because:

- science is not required to prove God directly;
- science is required to investigate the logical possibility of such a proof;
- this investigation lies entirely within the domain of formal logic.

Thus:

- Science → investigates the structure of proof.
- Hypothesis 2 → asserts the existence of such a structure.
- Hypothesis 1 → emerges as the consequence of a meta-logical analysis.

Accordingly, the present work lays the conceptual and logical groundwork for a broader scientific research project aimed at providing a strict scientific answer to the fundamental question: Does God exist?

3. Introduction

The existence of God is one of the most fundamental and persistent questions in human inquiry.

Historically, this question has been addressed within philosophy, theology, and metaphysics. However, a strict scientific formulation based on logically structured analysis and a minimal formal ontology has not yet been developed.

The aim of this article is to construct such a framework. Its primary objectives are:

- to demonstrate that Hypothesis 1 ("God exists") can be formulated in a scientifically admissible manner through clearly defined logical and ontological foundations;
- to introduce Hypothesis 2, which enables the construction of a scientific model leading to a strict proof of Hypothesis 1;
- to ensure that the present work is neither religious, theological, nor purely philosophical, but instead constitutes a formal-logical scientific investigation

grounded in structural reasoning, precise definitions, and rigorous principles of causality.

The scientific problem addressed in this study can be formulated as follows:

- there currently exists no strict scientific proof of the existence of God;
- this absence represents a significant unresolved gap within the domain of fundamental scientific inquiry.

The solution proposed by the author is the development of a logically coherent conceptual structure that, in subsequent articles, will lead to a fully formalized mathematical proof.

4. Purpose and Structure of the Study

The primary purpose of this study is to construct a logically coherent scientific framework within which:

- Hypothesis 1 ("God exists") can be formulated in a scientifically acceptable manner, based on strict definitions, minimal ontology, and formal causality;
- Hypothesis 2 can be introduced as a scientific claim concerning the provability of Hypothesis 1, rather than as a metaphysical or theological assertion;
- A two-level analytical system can be developed, in which:
    1. Level 1 establishes the logical necessity of a Non-Derived Being (NDB);
    2. Level 2 develops the formal model for a strict scientific proof, to be presented in subsequent articles.

This article constructs the foundational logical framework upon which the subsequent research program will be built.

5. Core Hypotheses

Two fundamental scientific hypotheses are introduced.

Hypothesis 1: "God exists."

Within the scientific context of this article, this statement is interpreted as the claim that a fundamental Non-Derived Being (NDB) exists — a necessary structural element of reality, derived not from theology, but from minimal ontology and the logic of causality.

Hypothesis 2: "There exists a hypothesis (hereafter referred to as Hypothesis 3) that strictly and scientifically proves Hypothesis 1."

This hypothesis has essential methodological significance.
It asserts the existence of a strict scientific proof of Hypothesis 1 in principle.
The present article constitutes the first part of the project: it prepares the logical foundations required for the formal and rigorous demonstration to be developed in Articles 2 and 3.

6. Justification for the Two-Level Analytical System

A scientific analysis of the question under investigation requires a division into two analytical levels.

Level 1 — Establishing the Logical Necessity of a Non-Derived Being (NDB)

This level includes:

- minimal ontology;
- principles of causality;

- exclusion of infinite regress;
- exclusion of circular causality.

The objective of Level 1 is to demonstrate that the existence of a Non-Derived Being is logically necessary for the coherent structure of reality.

Level 2 — Formal Mathematical Proof

This level corresponds to the domain of Hypothesis 2 and will be elaborated in subsequent articles.

The present article is confined exclusively to Level 1, while establishing the conceptual framework required for Level 2.

7. Foundations of Physics

This section examines whether contemporary fundamental physics provides a sufficient explanatory ground for the existence and structure of reality, or whether it presupposes conditions that lie beyond its own explanatory scope.

7.1 Physics as a Descriptive, Not Foundational, Science

Modern physics is exceptionally successful in describing how physical systems evolve, but it does not, by itself, explain why the physical framework exists at all. Physical theories operate within predefined structures: spacetime, fields, laws, constants, and mathematical formalisms. These structures are assumed, not derived. Even the most fundamental theories—classical mechanics, quantum mechanics, quantum field theory, and general relativity—begin with axioms that are not justified internally. Physics therefore functions as a conditional science: if spacetime exists, if laws exist, if constants take specific values, then physical behavior follows accordingly.

Thus, physics presupposes a foundational layer rather than constituting one.

7.2 The Problem of Initial Conditions

Physical laws are generally time-symmetric, yet the universe exhibits highly asymmetric initial conditions (e.g., low entropy at the beginning of cosmic time). Physics can model the evolution from these initial states, but it cannot explain why such initial conditions obtain.

Attempts to eliminate initial conditions—through cyclic models, multiverse hypotheses, or eternal inflation—do not resolve the problem. They merely relocate it to a higher-level framework that itself requires acknowledgment of existence, structure, and governing principles.

Therefore, the existence of physical reality cannot be fully grounded in physical initial conditions alone.

7.3 Laws of Nature and Their Ontological Status

The laws of physics exhibit remarkable mathematical coherence and universality. However, physics does not explain why these laws exist rather than others, nor why they are intelligible and stable.

Three broad interpretations exist:

- laws as brute facts;
- laws as emergent regularities;
- laws as expressions of deeper necessity.

None of these interpretations is settled by physics itself. Treating laws as brute facts terminates explanation arbitrarily, while emergent explanations presuppose a substrate governed

by meta-laws. Consequently, physics cannot provide a self-contained account of its own lawfulness.

7.4 Quantum Mechanics and Ontological Indeterminacy

Quantum theory introduces fundamental indeterminacy, but this does not eliminate the need for ontological grounding. Probabilistic laws still require a framework in which probabilities are defined and actualized.

Interpretations of quantum mechanics (Copenhagen, Many-Worlds, Bohmian mechanics, objective collapse) differ radically in ontology, yet all share the same mathematical structure. This underdetermination indicates that physics alone does not uniquely determine the nature of reality.

Thus, quantum mechanics reinforces, rather than resolves, the foundational question.

7.5 Limits of Physical Explanation

Physics excels at unification and prediction, but its explanatory domain is bounded. It cannot account for:

- the existence of the physical domain itself;
- the necessity of its fundamental structures;
- the ultimate grounding of laws and constants.

These limits are not empirical failures but structural limitations inherent to physical explanation.

7.6 Implication for Foundational Hypotheses

If physics presupposes existence, lawfulness, and structure, then a complete account of reality requires a level of explanation that is logically prior to physics. This conclusion does not contradict physics; rather, it complements it by identifying the boundary beyond which physics cannot proceed.

Accordingly, the foundations of physics point toward the necessity of a non-physical grounding principle, which motivates the transition from physical explanation to metaphysical and logical analysis in the subsequent sections.

8. Methodological Architecture

8.1 Methodological Foundation: The Theory of Hypotheses

Scientific inquiry operates through the formulation, comparison, and refinement of hypotheses. Every empirical statement, theoretical model, and explanatory framework can be understood as a structured hypothesis within a broader system of conceptual interpretation. From this perspective, knowledge is organized as a hierarchy of interrelated hypotheses that collectively define the limits and possibilities of scientific explanation.

The present work adopts a unified methodological framework referred to here as the Theory of Hypotheses. In this framework, unresolved foundational questions are approached through the construction of structured hypothesis systems centered on a single fundamental hypothesis. This fundamental hypothesis functions as an organizing principle that constrains and guides the interpretation of subsidiary hypotheses within the system.

The Theory of Hypotheses is treated as a coherent methodological model for analyzing the structure of knowledge itself. By formalizing how hypotheses relate to one another and to their foundational grounding, the framework provides a systematic basis for addressing problems that lie at the limits of conventional disciplinary approaches.

8.2 Structural Principle of Unified Hypothesis Proof

The Theory of Hypotheses introduces a methodological framework for addressing groups of unresolved foundational problems through a unified structural model centered on a principal hypothesis, referred to here as the Universe Hypothesis. Within this framework, unresolved hypotheses are treated as elements of an interdependent system rather than isolated statements.

If the principal hypothesis provides a coherent structural solution to the system as a whole, subsidiary hypotheses inherit their validity from their structural dependence on that principal element. In this sense, confirmation of the foundational hypothesis establishes either an inductive or deductive framework within which remaining hypotheses function as derived postulates.

A concrete example serves to demonstrate the internal consistency and operational capacity of the unified structure. Such an example illustrates the viability of the structural model and supports its applicability to a broader class of unresolved hypotheses.

8.3 Hypothesis 1 as an Instantiation of the Structural Model

Within the framework of the Theory of Hypotheses, a concrete instantiation of the unified structural model is required to evaluate its explanatory capacity. Hypothesis 1 — formulated as the existence of a foundational, non-derivative principle underlying reality — is introduced as such an instantiation.

In this study, this foundational principle is identified with the concept traditionally referred to as “God.” This designation functions as a conceptual identifier for a candidate foundational

entity satisfying the structural requirements derived in the preceding analysis.

Investigation of Hypothesis 1 therefore functions as a formal examination of whether a candidate foundational hypothesis can serve as the organizing limit of a coherent explanatory system.

8.4 Structural Justification of Hypothesis 1

A coherent explanatory system requires a foundational element that terminates infinite regress, avoids circular dependency, and provides stable grounding for subsidiary hypotheses.

Hypothesis 1 satisfies these criteria by postulating a non-derivative and self-sufficient foundational principle. Such a principle establishes asymmetric dependence within the system and enables integration of otherwise disconnected explanatory domains into a unified architecture.

The justification of Hypothesis 1 arises from its structural adequacy within a unified hypothesis system and is derived through logical analysis of the conditions required for explanatory coherence.

8.5 Scope and Limits of the Argument

The argument developed here operates at the level of structural and logical analysis rather than empirical demonstration. Its purpose is to clarify necessary conditions for coherence in explanatory systems.

Justification of Hypothesis 1 is therefore a structural result derived from methodological premises. It does not depend on adherence to any particular theological doctrine.

The study is confined to examination of structural necessity within systems of knowledge and situates its conclusions within a precise methodological domain.

8.6 Ontological Extension: Hypothesis and Absolute Reality

The Theory of Hypotheses implies a distinction between levels of reality. Manifest reality operates at a hypothetical level: recorded, transmitted, and perceived phenomena function as representations or transitional forms rather than reality itself. At this level, distinctions between truth and falsehood do not possess absolute ontological status but may generate measurable energetic or operational effects.

At a deeper level, the framework postulates the existence of a unified reality possessing intrinsic ontological energy independent of representation or interpretation. This absolute level functions as the limiting reference of the hypothesis hierarchy and grounds the coherence of manifest structures.

This ontological extension situates Hypothesis 1 within a broader architecture in which hypothetical representations and absolute reality are structurally related within a unified explanatory system.

9. System of Definitions

To ensure scientific clarity and eliminate ambiguity, the article introduces the following formal definitions.

Definition 1. Derived Being

An entity whose existence depends on causes, conditions, or other prior phenomena.

Definition 2. Non-Derived Being (NDB)

An entity whose existence:

- does not depend on other causes;
- is not produced by prior conditions;
- is logically necessary within the causal–ontological structure.

Definition 3. Chain of Existence

A sequence of dependencies extending from complex entities to more fundamental elements.

Definition 4. Causal Termination

The principle according to which every chain of derived phenomena must terminate in a non-derived foundation.

These definitions establish the conceptual basis for the logical analysis that follows.

10. Principle of Causal Finiteness

In order to examine Hypothesis 1 within a scientific framework, this article introduces the Principle of Causal Finiteness, which states: Every finite chain of derived phenomena must terminate in a non-derived foundation.

This principle is not metaphysical in nature. Rather, it constitutes a structural requirement for any coherent scientific model of causality. In the absence of such termination:

- explanation collapses into infinite regress;
- causal reasoning becomes impossible;
- scientific inference loses coherence.

Accordingly, the existence of a Non-Derived Being (NDB) is not assumed but follows from the internal logic of scientific explanation.

11. Exclusion of Infinite Regress

Infinite regress is incompatible with:

- causal explanation;
- scientific modeling.

Therefore, a chain of derived beings cannot extend infinitely backward.

If regress were infinite, then:

- no phenomenon would possess a foundational basis;
- no causal explanation could ever be complete;
- empirical science would become impossible in principle.

From this, the necessity of a terminal, uncaused entity follows.

12. Exclusion of Circular Causality

Circular causality (A causes B while B causes A) is excluded because:

- it violates temporal structure;
- it collapses logical sequencing;
- it undermines the very notion of derivation.

Accordingly, a causal chain must be:

- non-circular;
- asymmetric;
- directed;
- finite.

Only such a causal structure is compatible with scientific reasoning.

13. Logical Necessity of a Non-Derived Being (NDB)

Given the preceding principles, a crucial structural result

follows: For a chain of derived beings to exist, the existence of a non-derived being is logically necessary.

This conclusion provides scientific justification — though not yet a strict mathematical proof — for Hypothesis 1.

The article emphasizes that:

- this justification is weak (logical) rather than formal;
- nevertheless, it establishes the structural necessity of NDB;
- and it prepares the conceptual ground for a strong (mathematical) proof developed in Article 2.

14. Minimal Ontology of the Non-Derived Being (NDB)

In order to avoid theological assumptions, the article introduces a minimal ontology for the Non-Derived Being:

- NDB exists independently;
- NDB is not produced by any prior conditions;
- NDB serves as the causal foundation of all derived phenomena;
- no additional attributes (such as omnipotence or omniscience) are assumed.

This minimal ontology ensures that the argument remains:

- scientific;
- logical;
- free from metaphysical commitments.

Subsequent articles will introduce a formal mathematical structure that transforms this minimal ontology into a strict scientific proof.

15. Distinction Between Ontological Status and Causal Function

To preserve scientific rigor, the article clearly distinguishes between:

- Ontological status — what an entity is;
- Causal function — what an entity does.

For the Non-Derived Being (NDB):

- Ontological status: a non-derived, foundational entity;
- Causal function: enabling the existence of all derived causal chains.

This distinction prevents theological interpretation and firmly anchors the model within the domain of scientific conceptual analysis.

16. Structure of the Scientific Argumentation

This article explicitly clarifies its methodological architecture.

The argument proceeds through three analytically distinct layers:

Level 1 — Conceptual Foundations

Introduction and clarification of the following definitions:

- derived being;
- non-derived being;
- causal chain;
- constraints on regress.

Level 2 — Logical Constraints

Systematic exclusion of:

- infinite regress;

- circular causality.

Level 3 — Structural Consequence

Demonstration that: The existence of a Non-Derived Being follows necessarily from the logical architecture of explanation itself.

Through this layered structure, the problem is transformed from a metaphysical question into a scientific issue of structural necessity.

17. Weak Scientific Justification of Hypothesis 1

This section explicitly defines the epistemic status of the result obtained in Article 1.

The argument presented is:

- not a full mathematical proof;
- not a theological claim;
- not a metaphysical proposition.

Instead, the article demonstrates that: Hypothesis 1 is weakly justified through logical necessity derived from the structure of causal explanation.

This corresponds precisely to the intended status of the result:

- a weak evidential status;
- no claim of strict rigor;
- yet genuine scientific validity.

As a consequence, Hypothesis 1 becomes:

- scientifically reasonable;
- logically grounded;
- structurally necessary.

18. Transition Toward Formalization

The article now prepares the reader for Articles 2 and 3.

It establishes that:

- the argument developed so far demonstrates the logical necessity of a Non-Derived Being (NDB);
- a strict scientific proof, however, requires mathematical formalization;
- Article 2 will construct such a formal mathematical structure;
- Article 3 will refine and complete this structure.

Accordingly, Article 1 serves exclusively as a conceptual and logical foundation.

19. Clarity About the Scope of Article 1

To avoid any possible misunderstanding, the article explicitly delineates its scope.

Article 1 does not:

- provide a strict proof of Hypothesis 1;
- define God in theological terms;
- employ infinite regress as a direct basis for proof;
- introduce divine attributes such as omnipotence or omniscience.

Article 1 does:

- build the scientific structure necessary for a future proof;
- formulate Hypothesis 2 as a proof-producing hypothesis;
- demonstrate the logical necessity of NDB within finite causal chains;
- create a conceptual bridge toward Articles 2 and 3.

20. Hypothesis 2: A Scientific Hypothesis About the Prove-ability of Hypothesis 1

This section introduces Hypothesis 2, which functions as the central methodological engine of the entire scientific program.

Hypothesis 2:

There exists a scientific hypothesis that produces a strict mathematical proof of Hypothesis 1 ("God exists").

Several clarifications are essential:

- Hypothesis 2 does not claim that such a proof is already formally constructed;
- it asserts the existence of a logically and scientifically grounded proof structure;
- it reformulates the problem of God's existence as a problem of mathematical provability.

This shift is fundamental:

- the object of study is no longer "God" as such;
- the object of study becomes the structure of the proof that establishes God's existence.

In this sense, Hypothesis 2 is entirely scientific.

21. Scientific Framework for Hypothesis 2

To prepare the transition to Articles 2 and 3, Article 1 introduces the structural framework required for Hypothesis 2. This framework includes:

(1) A formal domain

A mathematically definable space in which causal and ontological relations can be encoded.

(2) A non-derived entity as a structural requirement

This is not a theological assumption, but a boundary condition of the formal model.

(3) A proof-generating mechanism

Hypothesis 2 presupposes the existence of a mathematical structure that transforms:

- logical necessity
- → into
- strict mathematical proof.

The explicit construction of this structure is deferred to Articles 2 and 3.

22. Role of Article 1 in the Three-Part Scientific Program

The article explicitly clarifies its position within the overall research program.

Article 1 (present work):

- builds the conceptual foundations;
- establishes precise terminology;
- constructs the logical architecture;
- provides a weak scientific justification for Hypothesis 1;
- introduces Hypothesis 2.

Article 2:

- constructs the mathematical model;
- defines rigorous operators and sets;
- formally encodes Hypothesis 2;
- formalizes God as an absolute (infinite) foundation.

Article 3:

- expands, generalizes, and strengthens the theory;
- analyzes infinite regress in full generality;
- delivers a strict scientific proof of Hypothesis 1.

Thus, Article 1 functions as the conceptual base of the entire project.

23. The Problem: Scientific Non-Proof of God's Existence

This article formulates a central scientific problem: No existing scientific framework has yet produced a strict proof of God's existence.

This problem has two primary components:

- insufficient structural rigor in previous approaches;
- the absence of a proof-producing formal model.

Historically, philosophical and theological arguments have lacked mathematical formalism.

No formal system has been developed to encode:

- causal dependency;
- ontological foundations;
- the concept of a Non-Derived Being (NDB);
- a mechanism that generates a strict proof.

Thus, the scientific problem is clearly and precisely defined.

24. The Solution: A Mathematical Proof — Developed in Articles 2 and 3

This section articulates the central claim of the entire research program. A complete mathematical proof of Hypothesis 1 will be constructed in Articles 2 and 3.
Article 1 prepares the necessary groundwork by:

- building a coherent logical foundation;
- defining the essential scientific concepts;
- demonstrating the necessity of NDB within finite domains;
- introducing Hypothesis 2 as a scientific proof-producing mechanism.
    - Article 1 marks the beginning of the scientific trajectory;
    - Articles 2 and 3 will deliver its formal completion.

25. Scientific Meaning of "God" Within This Framework

Within the framework of this article, the term "God" is used exclusively in a scientific and structural sense.

It does not refer to theology, religion, mythology, revelation, or sacred traditions.

Here, "God" denotes:

A non-derived foundational entity (NDB) required by the internal logic of causal explanation within a finite domain of observable phenomena.

Accordingly:

- no divine attributes are assumed;
- no metaphysical systems are invoked;
- no religious doctrines are introduced;
- no anthropomorphic interpretations are permitted.

This scientific reinterpretation ensures conceptual neutrality and prepares the framework for mathematical formalization in Article 2.

26. The Epistemic Status of the Results

Article 1 establishes a weak scientific justification for Hypothesis 1.

This justification is:

- structural;
- logical;
- conceptually rigorous;
- but not yet mathematical.

Article 1 does not provide:

- a strict mathematical demonstration;
- a complete formal system;
- a model of infinite regress;
- a mathematical definition of the absolute foundational entity.

Article 1 does provide:

- a logically consistent conceptual framework;
- a system of precise scientific definitions;
- the structural necessity of a non-derived being within finite causal chains;

- the formulation of Hypothesis 2 as the mechanism for producing a strong proof.

Thus, Article 1 establishes the foundation upon which Articles 2 and 3 will construct the full mathematical solution.

27. The Two-Layer Structure of the Scientific Program

The entire research program is organized into two interrelated layers.

Layer 1 — Finite Domain (Article 1)

- analyzes causal chains with a finite number of elements;
- demonstrates that such chains require a non-derived foundation;
- produces a weak scientific justification for Hypothesis 1;
- introduces Hypothesis 2.

Layer 2 — Infinite Domain (Articles 2 and 3)

- constructs a mathematical model that handles infinite regress;
- formally defines the absolute foundational entity;
- delivers a strict mathematical proof of Hypothesis 1.

➢ Article 1 therefore serves as the conceptual base of the program;

➢ Articles 2 and 3 provide its mathematical completion.

28. Final Scientific Justification

28.1 Structural Necessity of a Non-Derived Being

The analysis of finite causal chains demonstrates that the existence of a non-derived fundamental entity is structurally

required for scientific explanation.
This result does not constitute a strict demonstration, but it provides a logically grounded scientific justification.

28.2 Exclusion of Infinite Regress and Circular Causality

Infinite regress and circular causality render explanation logically impossible.
Their exclusion necessarily entails the presence of a foundational element.
This exclusion forms the basis of a weak scientific justification for Hypothesis 1.

28.3 Internal Consistency of Hypothesis 1

Under the definitions established in Article 1, Hypothesis 1 becomes:

- internally coherent;
- scientifically compatible;
- structurally supported.

Accordingly, the hypothesis has the status of scientifically justified (in the weak sense).

28.4 Logical Dependence of Derived Entities on NDB

Finite sets of derived entities logically require an originating foundation.
This requirement arises from the internal structure of the model itself, rather than from any metaphysical assumption.

28.5 Preparatory Role for Mathematical Proof

Although Article 1 does not contain a mathematical proof, it establishes the necessary conceptual and logical basis for the demonstration that will be constructed in Article 2.

29. Logical Grounding of Hypothesis 1 (Weak Scientific Justification)

This section completes the logical part of the article by presenting a weak scientific justification for Hypothesis 1 within a clearly defined conceptual framework.
The preceding analysis has shown that:

- finite causal chains cannot sustain infinite regress;
- circular causality cannot serve as a foundation for explanation;
- therefore, a non-derived foundational entity is logically required;
- this requirement provides a structured and scientifically consistent basis for Hypothesis 1.

While this does not constitute a strict mathematical demonstration, it establishes:

- conceptual coherence;
- internal consistency;
- compatibility with scientific reasoning;
- the structural necessity of a non-derived being (NDB).

Thus, Hypothesis 1 has scientific plausibility at the weak-logical level.
This conclusion naturally indicates the need for formal mathematical treatment, which forms the basis of Hypothesis 2.

30. Completion of Article 1 and Transition Toward Hypothesis 2

The conceptual framework developed in Article 1 establishes a

rigorous scientific foundation for the next stage of the research program.

Article 1 has accomplished three fundamental objectives.

(1) Scientific Structuring of Hypothesis 1

The hypothesis “God exists” has been reformulated in a strictly scientific manner through:

- logical necessity;
- structural analysis;
- a formally defined causal architecture.

As a result, Hypothesis 1 has been detached from theological, metaphysical, and purely philosophical interpretations and recast as a scientifically admissible object of analysis.

(2) Establishment of a Proof-Producing Mechanism

Article 1 has demonstrated that, given the formulated logical constraints, a strict scientific proof of Hypothesis 1 cannot arise spontaneously but requires a formal proof-producing mechanism.

This requirement is expressed in Hypothesis 2, which asserts that a strict scientific proof of Hypothesis 1 is possible in principle.

Hypothesis 2 thus serves as the necessary bridge between conceptual analysis and formal proof.

(3) Completion of the Logical Foundation

All definitions, distinctions, and constraints required for formalization have now been explicitly introduced and logically delimited.

At this point, further progress can no longer be achieved through conceptual reasoning alone. The investigation necessarily transitions to formal mathematical modeling. This modeling — constituting the core of any strict scientific proof — will be developed in Article 2.

Accordingly, Article 1 functions as:

- the conceptual skeleton of the research program;
- its methodological foundation;
- the intellectual "zero point" from which formal proof construction begins.

31. Fundamental Transition from Article 1 to Article 2

31.1 Summary of Article 1's Core Achievement

Article 1 has demonstrated that, within a finite domain of observable phenomena, the existence of a foundational non-derived being (NDB) is:

- structurally necessary;
- logically grounded;
- scientifically justified at a weak level.

This result is significant because it establishes that the hypothesis "God exists" can be scientifically approached and justified within finite systems through formal causal analysis. However, this justification remains weak in the strict scientific sense, as it is confined to finite domains and finite causal structures.

A strict scientific proof cannot be completed at this level. Such

a proof necessarily requires engagement with infinite regress rather than finite causal chains.

31.2 Why Infinite Regression Is Necessary for Strict Proof

The scientific content of the concept "God," understood as an absolute and non-derived foundational entity, cannot be exhaustively captured within finite causal sequences.

Finite domains yield only:

- partial justification;
- conditional necessity;
- structurally limited conclusions.

A strict scientific proof requires the formal treatment of:

- infinite structures;
- abstract proof-generating operators;
- mathematical representations of absolute foundations.

Accordingly, the formal nature of God — as an infinite, non-derivable, and absolute foundation — must be investigated within the domain of infinite regress rather than finite regress.

31.3 The Role of Article 2

Article 2 will advance the research program by:

- translating Hypothesis 2 into a formal mathematical language;
- constructing an explicit proof-producing model;
- establishing the strict mathematical framework required for demonstration;
- transforming weak scientific justification into strong scientific proof.

Within Article 2, the complete formal structure necessary for a strict scientific demonstration of Hypothesis 1 will be developed.

31.4 Scientific Vision of the Entire Project

This section concludes Article 1 by articulating a unified scientific vision of the research program:

- Article 1 establishes the conceptual and logical foundation.
- Article 2 formalizes infinite regress and constructs the mathematical architecture of proof.
- Article 3 delivers the strict scientific demonstration of Hypothesis 1.

Thus, Article 1 concludes not with a definitive answer, but with a precisely defined scientific threshold.

Crossing this threshold, Articles 2 and 3 will complete the formal demonstration.

The Book and Its Witnesses

When you hold this book in your hands, you hold it at a particular moment in time.

It is a moment when a question that has accompanied humanity for thousands of years is no longer only discussed, but is placed into open verification.

Because of this, the reader of this book is not only a reader.

He becomes a witness.

The 1000-day process described in these pages is not only a scientific test.

It is also a span of time whose result will belong not only to the author, but to everyone who lives through it.

Years later, when this period has passed, the copies of this book that remain in the hands of readers may become more than just a text.

They may remain as a small sign that their first owner lived at the moment when one of humanity's oldest questions was brought to open verification.

For some, this will remain simply a book.

For others, it may become a personal reminder that they were present in that time.

In this sense, every reader of this book is also one of its witnesses.

And every surviving copy will carry the quiet trace of the moment when the question was no longer avoided, but examined.

Time passes, and some books cease to be only pages that have been read.

They remain as a memory of the time through which a person has lived.

If the process described in this book reaches its end, the preserved copies may acquire another, quieter meaning.

They may remain as material witnesses of the years when humanity stood before a question that for a long time had remained only within discussion and assumption.

Such times are rarely recognized while a person is living through them.

Only years later does it become clear that some moments were a boundary, and some objects were the silent witnesses of that boundary.

Sometimes a book remains with a person not only because it was read, but because it is connected with the time in which he lived.

Such books often stay in a home library, pass from one hand to another, remain on a shelf for many years, and one day become part of a family's history.

They may be passed from parents to children, from children to grandchildren, not because every generation must read the same pages again, but because the book is connected with the years through which the family lived.

In this way, an ordinary book may become an object of memory that preserves not only text, but time.

Years later, such copies may remain as a small family relic, not because of the author, not only because of the content of the

book, but because of the historical time during which the book was held in human hands.

At that moment, the book ceases to be only a book.

It becomes a sign that a person lived in a period when one of the oldest questions was placed into open verification for the first time.

And when such books are preserved, they connect different generations to the same moment in time.

For that reason, it may be worth keeping this book not only as something that was read, but as a trace of time that was lived.

I ask the reader not to believe, not to reject, but to stand in the place where the question is examined.

This book is not only a story.

It is the beginning of a process that can become real only if it remains open and continues in motion.

It has already been said in this book that such a test requires not only an idea, but real conditions, time, and the participation of people.

For this reason, this book cannot exist only as a text.

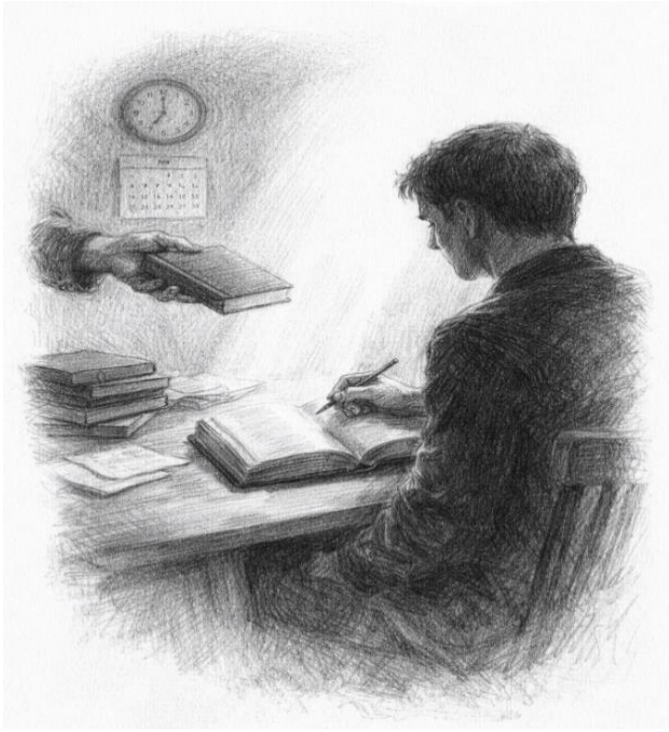
Its path continues as long as there are people willing to buy, to read, to think, and to pass it on to others.

Only in this way can what began as a question reach its open and complete verification.

This path does not depend only on the author.

It depends on whether there will be people ready to allow this process to continue in reality.

And if that day comes, it will become clear that this book was not only about history, but also within history.



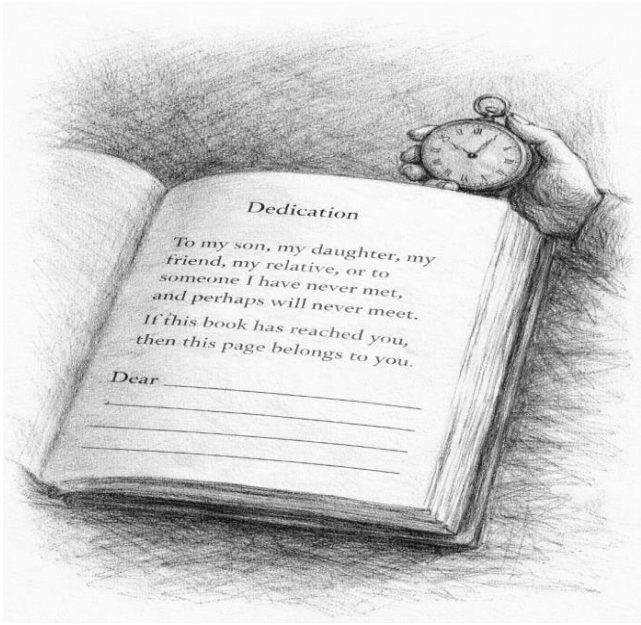
12 Unwritten Pages

The pages of this section are intentionally left unwritten.

They are meant for those who will receive this book as a gift, as a memory, or as a witness of the time in which this book was written.

Each page may become a personal note, a dedication, or a mark left for the future.

These pages may be filled today, or many years later, and remain as a small sign that this book has passed from one hand to another through time.



Dedication — 1

To my son, my daughter, my friend, my relative, or to someone I have never met, and perhaps will never meet.

If this book has reached you, then this page belongs to you.

Dear _____

_____

_____

_____

Dedication — 2

To my son, my daughter, my friend, my relative, or to someone I have never met, and perhaps will never meet.

If this book has reached you, then this page belongs to you.

Dear _____

_____

_____

_____

Dedication — 3

To my son, my daughter, my friend, my relative, or to someone I have never met, and perhaps will never meet.

If this book has reached you, then this page belongs to you.

Dear _____

_____

_____

_____

Dedication — 4

To my son, my daughter, my friend, my relative, or to someone I have never met, and perhaps will never meet.

If this book has reached you, then this page belongs to you.

Dear _____

_____

_____

_____

Dedication — 5

To my son, my daughter, my friend, my relative, or to someone I have never met, and perhaps will never meet.

If this book has reached you, then this page belongs to you.

Dear _____

_____

_____

_____

Dedication — 6

To my son, my daughter, my friend, my relative, or to someone I have never met, and perhaps will never meet.

If this book has reached you, then this page belongs to you.

Dear _____

_____

_____

_____

Dedication — 7

To my son, my daughter, my friend, my relative, or to someone I have never met, and perhaps will never meet.

If this book has reached you, then this page belongs to you.

Dear _____

_____

_____

_____

Dedication — 8

To my son, my daughter, my friend, my relative, or to someone I have never met, and perhaps will never meet.

If this book has reached you, then this page belongs to you.

Dear _____

_____

_____

_____

Dedication — 9

To my son, my daughter, my friend, my relative, or to someone I have never met, and perhaps will never meet.

If this book has reached you, then this page belongs to you.

Dear _____

_____

_____

_____

Dedication — 10

To my son, my daughter, my friend, my relative, or to someone I have never met, and perhaps will never meet.

If this book has reached you, then this page belongs to you.

Dear _____

_____

_____

_____

Dedication — 11

To my son, my daughter, my friend, my relative, or to someone I have never met, and perhaps will never meet.

If this book has reached you, then this page belongs to you.

Dear _____

_____

_____

_____

Dedication — 12

To my son, my daughter, my friend, my relative, or to someone I have never met, and perhaps will never meet.

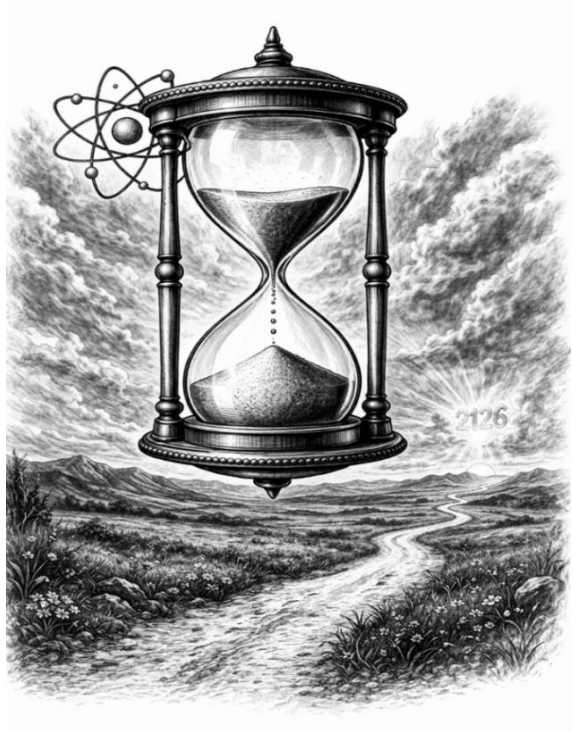
If this book has reached you, then this page belongs to you.

Dear _____

_____

_____

_____



THE HOURGLASS

2500 years — a question.

1000 days — a test.

1 day — an answer.

If you have reached this page,

then this journey is no longer only the author’s.

It is now also yours.

You have followed a path that began with a simple question and unfolded into an open challenge.

You have seen not a finished answer, but the structure of a search that does not close itself from doubt, from criticism, or from time.

Now the book ends.

But the process does not.

Somewhere beyond these pages, the formation of the 1000-day test continues.

And its outcome does not belong to one person.

It belongs to everyone who chooses not only to read, but to think, to question, and to test.

This book did not ask you to believe.

It asked you to stand where the question is being examined.

If you are still standing here, then you are already part of that examination.

Do not wait for history to tell you what happened.

You are already inside the moment in which it is being prepared.

Silent Confirmation

2500 years — a question
1000 days — a test
1 day — an answer

This book is not only the story of one person's life. It is the story of a search that begins in childhood and moves through the deepest territories of science.

This book does not demand prior agreement. It invites the reader to follow an intellectual path that remains open to criticism and verification.

The author presents his personal journey — from work and education to the formation of scientific thinking, through business experience, personal losses, and inner transformation.

At the end of that journey, a hypothesis emerges that fundamentally challenges the widely accepted view that the existence of God is not a scientific subject.

The author proposes and argues the hypothesis that the existence of God is scientifically provable and presents the structure of the proof.

The book does not stop at a declaration. It opens the door to a public test, presenting a 1000-day international scientific challenge as an open invitation to scientists, thinkers, and every reader to participate in examining one of humanity's oldest questions.

This is a book about the boundaries of science, faith, and human search — and an open invitation for everyone to become part of that journey.

This book does not say:
"believe what is written."
It says: "Test what is written"