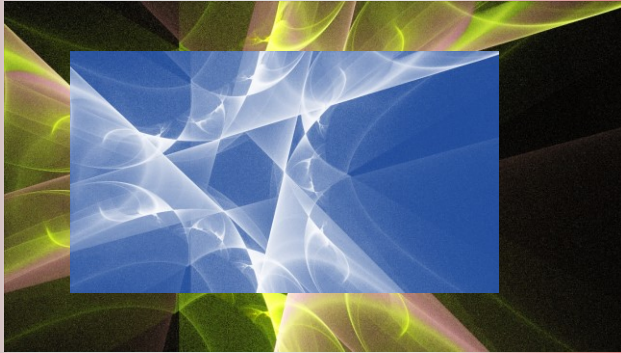


The Sameness of Existence and Essence

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Introduction:

Dualism is one of the most puzzling cases in philosophy. The most notorious among them is the Cartesian duality according to which the mind would be of an existence independent of any material substance such as our body. Some philosophers, like the British Gilbert Ryle (1900-1975), made considerable efforts to solve this puzzle.

Ryle named this duality a “category mistake”. Descartes believed in “something existing behind the scenes” to describe the mysterious character of the mind, compared to our brain and its behavioral features. Ryle said that this is an error and for both of them we are talking about the same thing. He qualified this ‘hidden something’ as a “ghost in the machine’ and clarified that “if you are looking for ‘the mind’, *look no further than our complex repertoire of behavioral*

dispositions”. As Stephen Law says: “That, ultimately, is what minds are.”¹

This classic “category mistake” is generalized in other cases and the analytical philosophy tries to clarify them. *Infinetism*, as a product of this kind of philosophy, takes care of several cases of dualism and suggests alternative models that cover and unify both sides of dualities.

Duality: Existence and Essence:

For many centuries, the philosophy established that matter exists with an essence. The distinction between matter, like if it were a container, and substance, as its content, creates many confusions a well in philosophy as in science. This duality -which we are going to see that is nothing but a simple category mistake fashioned our understanding of everything. Habitually when we talk about something we try to see what could be its specific substance. These are some

¹ Law, Stephen, *The Great Philosophers*, Quercus Publisher, 2007, p.166

examples of essentialism that did not really add to our general knowledge of reality but caused many wasting discussions and clarifications:

- What is the substance of life?
- What is the substance of humankind?
- What is the genesis of society?
- What is the substance of the universe?

In all these questions, the substance is unknown as if there was something hidden that we would like to discover. This substantializing tendency marked all the intellectual history of humankind along. It makes us believe that for everything we should look for its 'essence' and find the mystery of its substance.

This is called essentialism and is defined as:

We know that essentialism is defined as:

“a belief that things have a set of characteristics which make them what they are, and that the task of science and philosophy is their discovery and expression; the doctrine that essence is prior to existence.”²

In the following pages, we will see how Infitism challenges this polarity of essentialism according to which there would be Existence and Essence as two different and distinct concepts. *Infitism* tends to put an end to this idiosyncratic duality that had been born because we did not provide a good definition of existence that will assure the sameness of being and substance, existence, and essence.

Infitism states that essence is nothing but the way existence takes place and when we look for substance or essence, we do nothing but describing how the object exists.

² Definition from Oxford Languages

For demonstrating this argument we need to go step by step in our reasoning:

Infinitism suggests that *everything is infinite or is not*.

Through this statement, we can see that attribution of infinitude to matter is all-encompassing since nothing could exist without being infinite.

Infinitude being inserted in the existential condition of matter (everything), we have a self-sufficient advantage for defining the matter through this condition.

With the intention of completing the same initial statement, comes the second assertion: *everything is infinitely composite*. Here again, we have another point that refers to the same idea of infinitude. If one asks what does infinite means in the first assertion we could say that this means compositely infinite; an infinite composition.

So far we did not get in any characteristic, feature, or specificity that is heteronomous to the mere existence of

matter. The only point attributed to the matter is “infinite”, and this is because it’s what makes matter exist and not what adds itself to its existence.

This is how our basic statements avoid any heteronomy so that we can escape producing unnecessary dualism; this latter comes up when exogenous feature are integrated into a definition as its components. The endogenous points we are implementing in these assertions release us from the fabrication of dualism that usually are brought about by the presence of unnecessary features.

The particularity of our definition above is that it avoids any ‘referring expression’ that sends to some individual object or even to a category of object. It remains in the pure logic of “quantifier”, but not only that, it also accounts for the most comprehensive quantifier that encompasses all things, all other quantifiers, and doesn’t leave room to any other category of object to be excluded.

In the second step, the quantifier (everything) is referred to Infinite. Here again, we could have risked falling in a diminutive reference expression if we had chosen a qualifier that would implicate any finite or limiting quality. By choosing a qualifier (infinite) that goes beyond any other conceivable qualifiers, or even any other qualities, we avoid the aforementioned risk of creating unnecessary dualism.

The third sensitive point in our assertions is that the attribution happens in its most straightforward form that closes the door to any approximation in their square attributive relationship. The quantifier is attributed with a clear-cut to its qualifier (everything **is** infinite); in addition, its forthrightness is emboldened with a hitch that is nothing but an iteration of the prior attribution in the declaration (everything is infinite or **is not**).

To summarize, these are the criteria that we maintained in our basic assertions:

1. Utilizing the most comprehensive quantifier possible
(Everything)
2. Using the ultimate all-encompassing qualifier possible
(Infinite).
3. The straightforward attribution of the quantifier to
the qualifier (is)
4. The negation of any possibility that doesn't adhere to
the main attribution (or is not).

By upholding these features in our assertions we give a first idea of the sameness about these two: everything and infinite.

Now, if we replace the general quantifier (everything) with 'matter' as a common term, we can see that the declaration becomes:

The matter is infinite or is not.

The conditioning tune of the declaration makes that we could not have any kind of matter that is not infinite. By avoiding

any other element to elaborate a definition of what matter is, we can go now through more precision in our second statement.

Before going there we should emphasize a historical fact: our mindset had been shaped in such a way that the linguistic structure by which we habitually express our query, is such that it starts baffling and obfuscating our mind from the beginning. The baffle runs after we ask what matter is, since, in order to precise more our initial question, we get to the supplementary requests like What is the matter made of? Or, what makes matter?

As soon as we use our connotative habits to formulate our queries, we put ourselves in an erroneous trail from which we don't come back before imposing to our investigative efforts needless dualities that will lead us to a twisted and deformed worldview.

By leading our mind towards a bifurcation of matter and what it is made of, we land in a duality that can look more than normal while it is not at all.

We saw that through its first assertion, *Infinitism* opens a safe route for escaping this linguistic and philosophical risk of creating unnecessary dualism. By stating that matter is infinite, we have a pre-answer to our famous question of what the matter is. But as we don't want to stay in the general, a natural second enquiry follows this statement: What does mean for the matter being infinite?

Here we will have to use another point to add precision to our quantifier (infinite); since the main query is about what the matter is, we will have to bring a technical precision to our qualifier that is not itself a new qualifier since we said that nothing could be more all-inclusive than infinite. Therefore, instead of asking what the matter [that is infinite] is, we would ask how the matter is infinite.

We, therefore, move forward from our first statement by stating:

Everything is compositely infinite. Or,

The matter is compositely infinite.

In other publications we have also formulated this assertion as:

Everything (matter) is infinitely composite.

Here, once again, we avoided using any term that could situate itself beyond the exact connotative elements that we employed so far to elaborate our definition.

So, by saying *everything is infinite* we specify that we mean *everything is compositely infinite*. So, this is not talking about what, but how the matter is. How everything (matter) is infinite? Compositely.

Now we have to define what we mean by stating that matter is compositely infinite. This statement wants, by retaining

the same terminology, to say that matter has an infinite composition.

What is the composition of matter?

Based on an objective investigation of the material world, Infinitism develops then that the composition of matter includes:

- Components
- Relationships of the components
- Modalities these relationships follow.

When we say something is composite we mean that it is made of parts or constituents. So, by maintaining the straight line of our definition, we simplify our declaration by stating that:

The matter is composed of infinite constituents.

Again, so far, by restricting our definition to a limited terminology, we can point out that matter is made of constituents, without for the moment, triggering a dualism between matter and what is made of, since we did not go out of the idea of what composition means while we know that matter is an infinite composition.

This methodology of avoiding the trap of dualism can be called a *materialist monism*. *Infinitism* advocates this latter that includes the most pluralist notion humans can ever conceive.

As a theory of materialist monism, Infinitism elaborates that for the composition the matter is made of, we cannot find any specific but its infinitude. This means that the composition of matter is an infinite set in which nothing else but itself iterates. Whereas the matter is composed of the components, the components themselves are also composed of the subcomponents and the subcomponents are

themselves are composed of the sub-subcomponents, and ...
this process is going infinitely.

And here we have the trigger of a process where any duality can find an opportunity or a breach to enter. The composition of matter is made of nothing else but its infinite composition.

This methodology is a kind of materialist pantheism in which the sameness of all diversity of matter is recognized through the fact that the matter itself is not but finally an infinite composition. As Spinoza formulated it: “By substance I understand what is in itself and is conceived through itself, that is, that whose concept does not require the concept of another thing, from which it must be formed.”³

Infinitism explains that we cannot get any substance beyond this composition; however, this composition is nothing but what makes the matter exist. That’s why in Infinitism by

³ Law, Stephen, *The Great Philosophers*, Quercus Publisher, 2007, P.77

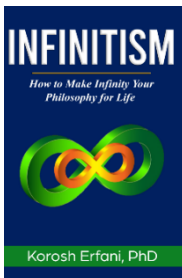
developing the above reasoning we arrive at a definition of matter that describes its substance in technical terms while it presents the mechanism by which the matter can exist internally as well:

Infinite interrelated intercreating causal chains.

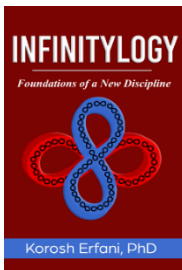
This definition and its details are what we previously explained in a few books that are presented at the end of this paper. #

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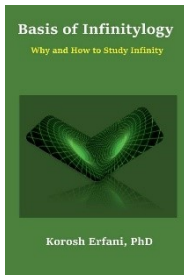
Books published so far:



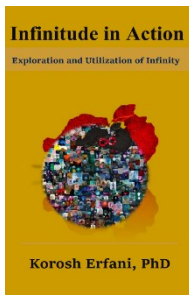
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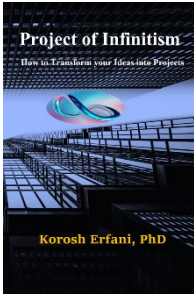
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Infinitude in Action: Exploration and Utilization of Infinity, ILCP Publishing House, 2021, 200 pages.



Project of Infnitism: How to Transform your Ideas into Projects, ILCP Publishing House, 2021, 132 pages.

Our books in other languages



● ***Infnitism: The Philosophical theory to change, (Book in Persian), ILCP Publishing House, 2020, 1018 pages. (possible translation in the future)***



- The CRDI plans translating these mentioned English books in French in the future.



Our Websites



- Website on the *Center for Research and Development of Infinitylogy (CRDI)*

www.thecrdi.com

- Website on the philosophical theory of *Infinitism* and its applications.

www.infinitism.info

- Website on *Infinitylogy* as a new discipline and its establishment:

www.infinitylogy.com

- Website of the ILCP Publishing House

www.ilcpbook.com