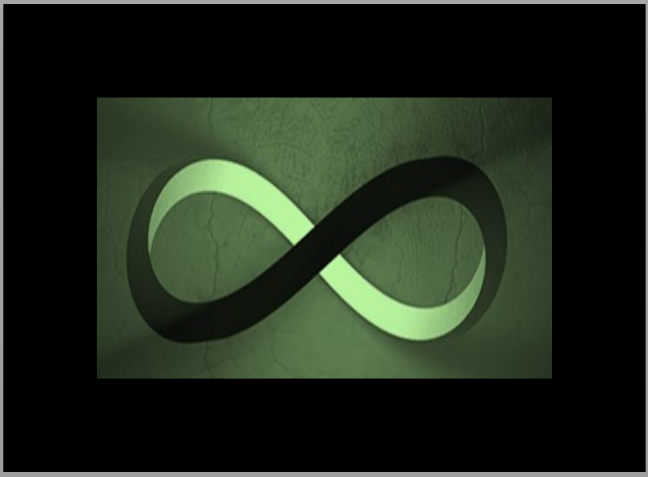
the Journal of Infinitylogy

Volume 1 – January 2022



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Contents

Foreword

It's more than obvious that getting knowledge about infinity is itself an infinite process; nevertheless, the more we produce the acquaintance with this topic, the closer we get to the point where we could start exploring what we call *infinitude in action*.

This is the main concern of *Infinitism*, a philosophical theory that claims that we can get endless resources of materials and energy if we know how to utilize the infinite configuration of matter.

Getting a better understanding of the infinite is what the under-construction discipline of *Infinitylogy* expects to do. If we can construct this discipline -or more precisely, this mulitidisicplinary field of study- specialized in infinity and its implications, we could produce an organized and goal-oriented knowledge on this topic and then see what its practical usages will be.

By establishing the *Center of Research and Development of Infinitylogy* (CRDI) we intended to do this job: producing knowledge about infinity on one hand, and forming a methodological edifice as a discipline on the other hand.

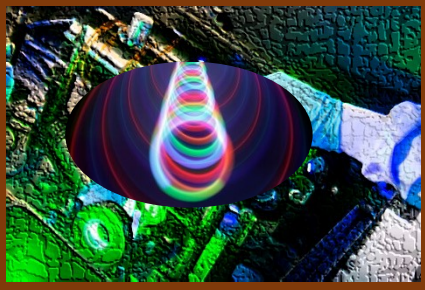
This journal is one of the efforts that we plan continuing for this purpose. *The Journal of Infinitylogy* will be the official publication of the CRDI. Even though in this first volume you don't see but only the articles of the writer, nonetheless, I hope we will get later other specialists who would like to collaborate with this center and publish their papers in our website as well as in our journal.

In this volume 1, we retake the 21 articles already published during January 2022 ob the CRDI's website. We hope that we could maintain a regular publication of this journal depending on the extent of the new papers we publish on the website of the center.

Korosh Erfani, PhD

Can Infinity Be Operated?

By: Korosh Erfani, PhD



Introduction:

Our world is facing grave challenges and a disconsolate future. No one can be realistically optimistic with regard to its murky destiny. Looking for the causes and roots that brought us where we are,one realizes that some persisting misperceptions played a crucial role there. One of them is 'scarcity' that represents a shortage of what is considered as necessary.

Historically, we learned to overcome deficiencies through production and storing. As long as the resources are available for these two tasks, the whole lot goes well. The issues start to surface when we run short of what is needed to overcome a given shortage! There, we get hysteria and start to make usage of our unconscious animalistic patterns to solve the problem we created. Of course for doing that, we act with up-to-date tools and technologies like high-tech weaponries.

So, as long as we are dealing with concepts similar to scarcity and dearth, we won't go beyond a certain degree of civilization. And the existential risk is that if we don't reach that necessary high civilizational stage,

we would self-annihilate since we cannot get anymore what we need from depleted natural surroundings.

So, an oxymoron takes shape:

- to assure the survival of our species, we need to go beyond a level of perfection in our development,
- to get to that level, we need resources,
  to have those resources, as we do now, we will further decrease the chance of our survival.

We cannot eliminate this vicious circle as long as we use the same worldview that led us to the current stalemate. So, either we get awareness of the profound causes of this situation and find a breakout, or we will be back to the dinosaurs' doom through what we are 'proudly' doing to move 'forward'.

What to do?

To change our worldview, we should revise its central keystone that is the model of subsistence grounded on scarceness. To do that, we need a concept that could obliterate the false impression of insufficiency, notionally and also materially. Among the alternatives,

one is able to go far beyond what we think of the universe and what it is made of, matter. This concept is *infinity*.

The latter remains unrecognized as a useful notion since we never wanted to see it as a call further than an abstraction. It's still extremely hard for many philosophers and scientists to see in infinity a tangible actuality. It remains more as an imaginary assumption that cannot originate in the material world. The hoary Aristotelian view on infinity is still there even though it doesn't carry its name anymore.

We could and should modify it. We have to change our view on infinity and what it represents.

A philosophical solution?

This is what we tried to do in the frame of a new philosophical theory called *Infinitism*. This theory pretends that: "*everything is infinite or is not*".

Identification of infinitude as the exclusive ontological feature of matter changes all in the way we looked at the universe so far. Instead of beholding infinitude in the matter, as two distinct realities, we support the idea of sameness, i.e., the matter is not but infinite;

more concretely, the matter is made of nothing else but *infinitude in action*.

Putting this point at the center of our argument, everything else turns out to be a periphery of infinity. No exception. Nothing in the universe could be yonder our anthropic interpretation but infinity. This latter is then the only reality that is self-sufficiently actual and all other exemplifications of matter come from the manipulation of it by the human mind. In brief, anthropic epistemology accounts for every other actuality but infinity.

*

Once this point is established, the question raises on what such a view could alter in our conception, our worldview, and our real life?

The answer is: this changes all. Here is how:

As soon as we see the matter as ontologically nothing else but *infinitude in action,* we get two vectors of transformation: *infinitude* and *action*.

The combination of being made of matter and dealing with matter will end up with this idea that both our capacity to treat material stuff and the capacity of

matter to be treated by us are infinite. And if these two interact purposely, then we can obtain infinity of everything we need or desire.

This is how scarceness will leave its historical standing to unlimited abundance. This replacement modifies all aspects of our mental and material life and will elevate our existential conditions.

This is what *Infinitism* suggests doing.

*

However, isn't this a classic case of "easier said than done"?

As soon as such a theorem becomes standard, the query is to know how we could undertake it. How could we operate along with *infinitude in action* within matter? Or, in a word, how we can acquire the endless material, energy and resources we need to build a different civilization up?

For answering these questions, we should properly know infinity and its rules and laws. How is infinitude operating in the real world, and what is its ongoing process so that we can find, explore and operate upon it?

This is when and where we need a suitable tool for working on all these interrogations and finding how we should deal with infinity.

A new discipline

Infinitylogy is the result of an effort to act as this required tool. It looks for discovering the laws of infinitude and formulating the methods of intervention over it. It offers premises, foundations, principles, methodology, analytical schemes, rules, procedures, propositions, and more.

Infinitylogy could not accomplish such a task without combining, systematically, philosophical abstraction, scientific theorization, and technological performance. By mixing methodically these three, it could provide the knowledge and the know-how for manipulating the action of infinitude within the fabric of reality so as to alter it into the desired output.

If *Infinitylogy* turns to be a successful and practical discipline, the key proclamation of *Infinitism* becomes apprehended: Endless resources of materials and energies for whatever we want to accomplish.

Once man-made limits and restrictions are removed from our mindset, we could conceive a different world where there is no subjective or objective necessity to commit any misconduct or evil. Ethics become obsolete since the wrongdoing loses its relevancy. Wasting time and energy would not be anymore an unavoidable course of our activities as it is now. Then, we will get a civilization that could explore the universe boundlessly and integrate itself in the upper echelons of living beings' existence.

We will have a world free of pain and suffering and humankind will eventually experience ingenuous happiness and even the famous immortality, and this latter, as a simple achievable goal. Compared to that projected degree of civilizational advancement, we are here and now in prehistory yet. Real human history will start with the integration of the endlessness in the civilization's needs for accomplishing its immeasurable aptitudes. No gap, to any further extent, between imagination and execution.

**

How all existence is interrelated?

By: Korosh Erfani, PhD

Introduction

The concept of *Universal Solidarity* is suggested by the philosophical theory of *Infinitism* as the total relatedness in on existential level. This means that everything that exists is related to anything else and that they are influencing each other. So, there could not be total isolation whatsoever. Every action at a given level is affecting all things at all levels according to a process that can take place in an infinite number of ways and modalities. What could be more or less universal is just the general principles of this solidarity, but the modalities and patterns of this relatedness can never be totally predictable since the number of variables playing a role in shaping it is just unlimited.

But, how could it function? How a footstep of a little cockroach at the deep zones of the Amazon forest could impact the solar eruptions at the core of the sun?

The question cannot be answered subjectively or abstractly. Infinitylogy, as the discipline that is charged with the verification of the Infinitism's statements, should be able to verify it objectively. However, any

verification needs first a hypothetical model that draws the outlines of such a system.

The theoretical model of Total Relatedness

We are already familiar with the theory of *Butterfly Effect* that suggests "the sensitive dependence[1] on initial conditions in which a small change in one state of a deterministic nonlinear system[2] can result in large differences in a later state".[3]

Several points come up from this definition to play a role in our hypothetical model of *Total Relatedness*:

- No system is 'sensitive dependency' in the absolute meaning of the term.
- All system is integrated into a startless and endless causal chain,
- Any system is an ongoing one and no one is with zero initial condition,

[1] A tendency for dynamic systems to be sensitive to initial conditions that can diverge over the time.

[2] A system in which the change of the output is not proportional to the change of the input.

[3] sites.psu.edu/academy/2016/04/25/sensitive-dependence-of-initial-conditions

- Because of its infinite character, any system could not be but nonlinear.

Universal Solidarity is grounded in a context of causal chains that, at any stage of its evolution, inherits its past and is projected in an endless future. The backward and forward appeals of the causal chains are integrating the scheme of interconnections for a phenomenon whatever.

Also, the Universal Solidarity could not be run but on a nonlinear system since the number of variables participating in any actual and factual equation is, in an infinitist perspective, uncountable. Therefore, we could never know the exact number of the components and subcomponents of an interrelation and the degree of affection of the innumerable elements interacting with each other within.

Several assertions of Infinitism will be playing a role in the above arguments:

1. Everything is infinite, or is not.
2. Everything is infinitely composite.

3. The composition is formed as the interrelated infinite causal chains.
4. The number of components, their interrelations, and the ways the latter are shaped is infinite in any single phenomenon.
5. The static mathematic is an artificial representation of a dynamic reality whose complexity cannot stop at any point.
6. Only dynamic mathematics could account for the inner and interconnected dynamism of a phenomenon.

By combining these points we see that the real interrelation of a material happening could not have any limitation nor an ending point.

The *Butterfly Effect* theory, as described above, could be a source of inspiration for the model that *Infinitylogy* will suggest for a better understanding of the *Total relatedness*:

If we remove the anthropic necessity of descriptive observation or apprehension, we could conceive a relational system in which

- the least change of one entity is generating the change of the whole entity, (inward process)
- as the entity is in contact with another one, its change will modify the adjacent entity, (upward process)
- the same course will replicate to reach a given number of interconnected changed entities,
- when this number equates to the critical mass, the bigger entity, the phenomenon is a component of, will alter as well,
- then, a similar process will happen in that entity, upwardly.

Besides this course, any alteration will also generate a chain of changes inwardly in the microstructure of the phenomenon. This means that,

- as soon as, there is a change in a component,
- the subcomponents will be affected as well,
- each subcomponent being more or less modified their sub-subcomponents start changing as well
- and this process is going on interminably and inwardly as well.

The important point is that all the fluctuations of the different levels that are going on, infinitely, are changing their respective upper and lower levels' entities and components, causing the new changes in the whole system continuously.

Now, based on this theoretical model of Total Relatedness we can look for concrete cases studies where it would be possible to examine this hypothesis.

**

On the Methodology of Infinitylogy

By: Korosh Erfani, PhD

Introduction

Infinitylogy is the methodic study of infinity. It is not established yet as a discipline, but it could and would be so. For now, its major assignment is to verify and work on the assertions of the philosophical theory of *Infinitism*.

Through this process of examination and investigation, *Infinitylogy* will gradually establish itself and become operative as an academic discipline.

In this article, we will explain some topics related to the methodology of Infinitylogy.

One of these is how this new discipline could be inspired by the scientific research methodology. Let's develop it.

Research Methodology

The steps of a classic scientific research methodology are:

1. Initial question
2. Preliminary query
3. Formulating a hypothesis

4. Data gathering
5. Data treatment and analysis
6. Conclusion: Verification of the hypothesis

Infinitylogy will follow these steps in the frame of its own mission which is the verification of the Infinitist assertions. But some particularities due to the specificity of its object will impose themselves. The infinitylogical methodology will

1. transform each statement of Infinitism into an *Initial Question,*
2. It looks for the possible existing answers for this initial question,
3. If not satisfactory, it will formulate a hypothesis whose verification will assess the reliability of the assertion in question,
4. For doing so, it will gather the relevant data from different credible sources,
5. It will classify and organize the data to be treated,
6. It will define the ways of the data treatment,
7. The treatment of data will be done,

8. The analysis of the data treatment's results will be carried out,
9. Based on the conclusion of the analysis we will make a final assessment of the studied statement.

This is obvious that for each part of this research process, the methodology should be adapted to the studied case. Until now, we suggested many points on Infinitylogy's features and its methodological particulars. But here we will apply these points in the frame of the scientific research methodology to see how we could implement it as a practical approach for the philosophical theory of Infinitism.

Through these examples we will see to which extent these steps should be readjusted or redefined according to the particularities that are dictated by the infinitude as the main object of the infinitylogical methodology:

Example 1:

As a first example, we will show the most general outlines of such a methodology through one of the first statements of Infinitism.

Everything is infinitely composite.

These are the steps of our work on this assertion:

- **Transformation of the statement into an Initial question:**

Is everything infinitely composite?

- **Preliminary study (projection)**

This question should be seen first from the point of view of those who worked on this question directly or indirectly. So, it needs a bibliographic detailed study on the existing philosophical and scientific points of view about the structure of matter in order to see if there is already a consensus on that or not. (This example is here for the sake of demonstration, and we did not effectively carry out the research. We supposed to have it done in order to illustrate the steps to follow).

- **Suggesting a Hypothesis**

Based on the above –supposed- study we suggest the following hypothesis:

By going through any material reality (any phenomenon), we should be able to discover that its structure is composed of endless components.

- **Gathering data**

To gather data we should choose one specific phenomenon and then start collecting all the relevant data for checking our above hypothesis out.

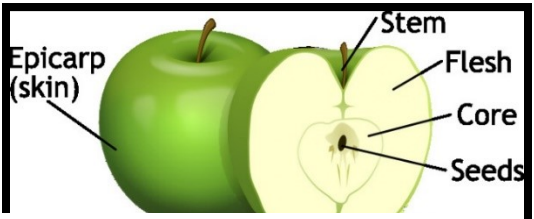
The example that we select for this demonstration can be a flower, latex paint, ant, ocean, planet HD 891733b, mouse's tale, or wheat grain. Whatever is the object you select for this task, it is encompassed by the notion of "everything".

Once we get into its details, it should be made of components and subcomponents and this should go infinitely.

Let's go through the example of an Apple:

What element we can see as the first visible approach to this phenomenon?

An apple consists of Skin, Flesh, Core, Seeds, Stem, and Calyx.[4]



Anatomical structure of apple.

The skin of an apple, called **epicarp** or "the apple peel, is composed of epidermis covered with a cuticle and a multi-layered hypodermis, i.e. a mechanical tissue".[5]

Epidermis is the outermost layer of the skin and protects the body from the environment.[6]

The epidermis consists of several cell layers whose tangent diameter exceeds the radial one, lower epidermis cells being of larger size.

A fruit surface is covered with **cutin**, which consists of lipid acids such as trioxystearine, oxystearine and dioxypalmitin. A layer of soft wax is located under cutin, and firm wax grains are on an uneven surface.[7]

[4] akihikoy.net/info/res/cook.php
[5] ncbi.nlm.nih.gov/pmc/articles/PMC3659274/
[6] training.seer.cancer.gov/melanoma/anatomy/layers.html
[7] actahort.org/books/746/746_64.htm

Each of the above components of cutin is shaped by a molecular structure. For instance, the Oxystearin's molecular formula is: C12H6Cl4

The latter is composed of these elements: C for Carbon, H for Hydrogen and, Cl for Calcium.

- Element is composed of atoms.
- An atom is composed of Protons, Neutrons, and Electrons.
- Proton, Neutron, and Electrons are made of Leptons and Quarks.

Leptons are made of…, wait! We don't know yet since science is considering Lepton as "without internal structure"[8] or "elementary particles; that is, they do not appear to be made up of smaller units of matter".[9]

While the formal science stops there, the scientific works have been going on to show that there are quite some components the leptons are made of.

Haim Harari, an Israeli theoretical physicist, said in 1983: "They have been considered the elementary

[8] particleadventure.org/leptons.html
[9] britannica.com/science/lepton

particles of matter, but instead they may consist of still smaller entities confined within a volume less than a thousandth the size of a proton".[10]

Whatever is the case study we select to work to examine this assertion of *everything is infinitely composite* we land on this molecular structure, atomic particles, and their subparticles. As strangely the science did not want to go far to look for the subcomponents of these so-called 'elementary particles' we get institutionally stuck there.

So, is there a solution for getting away from this impasse?

We have two possibilities for it: **Inductive approach** and **Deductive one**.

The Inductive approach necessitates that we go from the particular instances to the general laws. This means that we should be able to figure out what the inner structure of Leptons and Quarks is made of. What are

[10] Harari, Haim. "The Structure of Quarks and Leptons." *Scientific American*, vol. 248, no. 4, Scientific American, a division of Nature America, Inc., 1983, pp. 56–69, http://www.jstor.org/stable/24968875.

the smaller particles that compose them. And once is done, we must keep going with their smaller components as well. Can we do that? Theoretically yes, but we are not there yet. We don't have, right now, the scientific grounds and technological tools to do so. Therefore, we should put aside for the time being the inductive approach and use the deductive one.

The Deductive approach leads us to infer the particular instances from a general law. We develop the idea that with the progress of knowledge, science, and technology we get to the more detailed and more accurate acquaintance of the material reality. This is what happened in history.

Our argument is as simple as the following:

- Along with the progress in history, we discovered smaller components of matter in microcosm and bigger components in macrocosm;
- If the history continues with increasing progress;
- We will discover more components both in micro and macro echelons of matter in the universe;

- This trend would be endless.

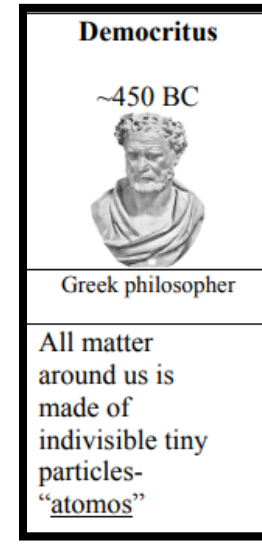
So if the progress are limitless so are the components of the matter to be discovered. And,

If there are always some more components to be discovered, this might mean that: *the structure of matter is infinitely composite*; or, *the structure of matter is compositely infinite*.

To see how this probability is reliable let's go through the history of science and technology to see how we could get. Here is the historical pathway:

Timeline on Atomic Structure[11]

400 B.C. Democritus' atomic theory posited that all matter is made up small indestructible units he called atoms.



1704 Isaac Newton theorized a mechanical universe with small, solid masses in motion.

1803 John Dalton proposed that elements consisted of atoms that were identical and had the same mass and that compounds were atoms from different elements combined together.

[11] https://www.barcodesinc.com/articles/timeline-on-atomic-structure.htm

1832 Michael Faraday developed the two laws of electrochemistry.

1859 J. Plucker built one of the first cathode-ray tubes.

1869 Dmitri Mendeleev created the periodic table.

1873 James Clerk Maxwell proposed the theory of electromagnetism and made the connection between light and electromagnetic waves.

1874 G.J. Stoney theorized that electricity was comprised of negative particles he called electrons.

John Dalton

1803

English schoolteacher

Dalton's Atomic Theory

1) Elements are made of tiny particles called atoms.

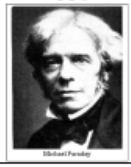
2) Atoms of one element are identical while atoms of different elements are different.

3) Conservation of atoms—rearrangement in RXN (Lavoisier previously stated this in terms of the Law of Conservation of Matter)

4) Different atoms form compounds in **constant ratios.** (Proust previously stated this in terms of the constant mass ratios)

Michael Faraday

1839



English chemist

The structure of atoms is somehow related to electricity.

1879 Sir William Crookes' experiments with cathode-ray tubes led him to confirm the work of earlier scientists by definitively demonstrating that cathode-rays have a negative charge.

1886 E. Goldstein discovered canal rays, which have a positive charge equal to an electron.

1895 Wilhelm Roentgen discovered x-rays.

1896 Henri Becquerel discovered radiation by studying the effects of x-rays on photographic film.

1897 J.J. Thomson determined the charge to mass ratio of electrons.

1898 Rutherford discovered alpha, beta, and gamma rays in radiation.

1898 Marie Sklodowska Curie discovered radium and polonium and coined the term radioactivity after studying the decay process of uranium and thorium.

1900 Max Planck proposed the idea of quantization to explain how a hot, glowing object emitted light.

J. J. Thomson

1896

English physicist

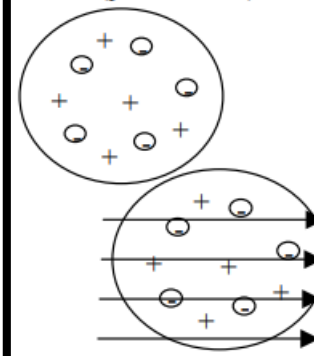
Discovered atoms have negative particles (electrons) using a cathode ray tube.

Discovered electron's charge to mass ratio: 1.76×10^8 C/g

(p. 97-98)

Thomson's Plum Pudding Model, 1900

Electrons are dispersed in a uniform positive charge.
(p. 62 & 101)



1900 Frederick Soddy came up with the term "isotope" to explain the unintentional breakdown of radioactive elements.

1903 Hantaro Nagaoka proposed an atomic model called the Saturnian Model to describe the structure of an atom.

1904 Richard Abegg found that inert gases have a "stable electron configuration."

1906 Hans Geiger invented a device that could detect alpha particles.

1914 H.G.J. Moseley discovered that the number of protons in an element determines its atomic number.

Niels Bohr

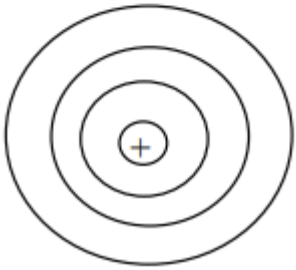
1911

Danish physicist

Bohr's Orbit Model

*Electrons orbit the nucleus.
*Model based on the hydrogen atom
*Energy of the electrons is quantized.

(p. 136-138)



Henry Moseley

(1887-1915)

English scientist
Rutherford student

Moseley's Atomic #
Each element contains a unique number of protons. (atomic #)

Ernest Rutherford

1909

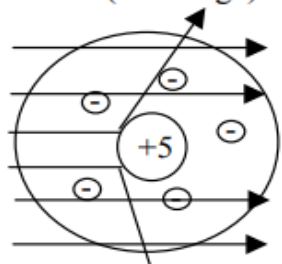
New Zealand scientist

Rutherford's Nucleus Theory
Positive charge is not like a pudding, but concentrated in the nucleus as shown in the **Gold Foil (alpha particle) experiment**

*Most of an atom is empty space

1919 Francis William Aston used a mass spectrograph to identify 212 isotopes.

*1919- named positive charge the proton (+1)
*1932- Rutherford and James Chadwick discover neutron in nucleus (no charge)



1922 Niels Bohr proposed an atomic structure theory that stated the outer orbit of an atom could hold more electrons than the inner orbit.

1923 Louis de Broglie proposed that electrons have a wave/particle[12] duality.

1929 Cockcroft / Walton created the first nuclear reaction, producing alpha particles

1930 Paul Dirac proposed the existence of anti-particles.

Robert Millikan

1909

American physicist
University of Chicago

Measured the charge of an electron using oil droplets.

Electron's charge:
1.60×10^{-19} C

Electron's mass:
9.11×10^{-28} g

Louis de Broglie & (Schrödinger)

1924

French graduate student

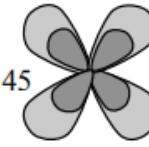
Wave Mechanical Model

*Electrons can act like particles and waves (just like light)
*Electrons occupy orbitals. **Orbitals are nothing like orbits.** They are areas of probability (90% of electron probability)
*Clinton Davisson and Lester Germer performed experiments to support the wave mechanical model.

S orbital P. 142

P orbital P. 142

D orbital P. 145



1932 James Chadwick discovered neutrons, particles whose mass was close to that of a proton.

1938 Lise Meitner, Hahn, Strassman discovered nuclear fission.

1941-51 Glenn Seaborg discovered eight transuranium elements.

1942 Enrico Fermi created the first man-made nuclear reactor.[13]

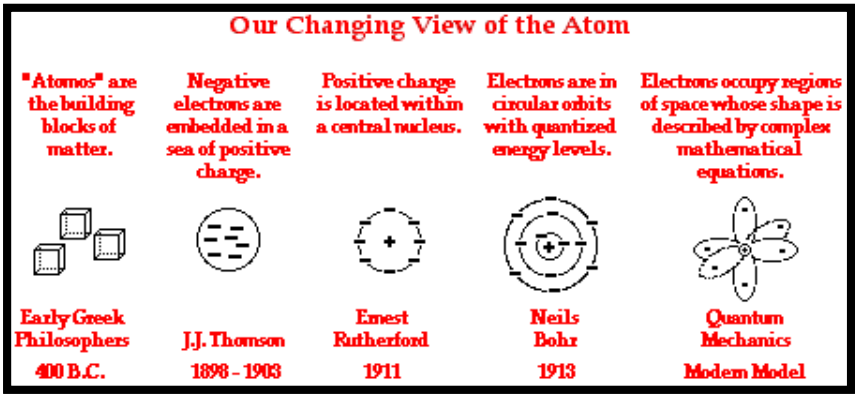
1951 Nuclear medicine and I-131 Glenn Seaborg, many discoveries of the transuranium elements, as well as many advances in nuclear medicine, including the development of I-131 for thyroid disease.

1964 Elementary particles smaller than the atom Murray Gell Mann proposes the quark model (independently George Zweig does as well), which describes elementary particles that have no substructure (and therefore can't be split)".

From the time we had this farfetched claim of particles without any substructure there is some

[13] barcodesinc.com/articles/timeline-on-atomic-structure.htm

stagnation in this field even though it is not to last as such. Our view on Atom changed over time [14]



Our theory is very simple:

The atomic theory has changed over time as new technologies have become available. This has never stopped. Why it should stop now? It would continue and as long as we are putting resources on our discoveries we will meet more and more particles and this never ends.

The same happens at a macro-level where we can see that mankind discovers more and more about the

[14] physicsclassroom.com/class/estatics/Lesson-1/The-Structure-of-Matter

universe and one can ask where it will stop if there are always men and women on the earth making progress in philosophy, science, and technology.

But before any final conclusion let's see how such an evolution could also be observed in the macrostructure of the universe. Here is the example of cosmology in which we can see that with more tools and theory the universe became, in the frame of the human mind, bigger and more complex. And here again, we suppose that with the continuation of our effort like sending the telescopes like the James Webb, this picture of the universe will be much vaster and huger.

If we go overt the major developments in the history of the science of cosmology one question will rise: What the CERN[15] changed in our understanding of microcosm and what the telescope James Webb will change in our apprehension of macrocosm? This is what will happen if humans could just survive without a retrograding event like a third atomic world war.

[15] European Council for Nuclear Research (in French *Conseil Européen pour la Recherche Nucléaire)*

Conclusion

These are our conclusions:

- With time we will discover more components in the microcosm.
- With time we will discover more components in macrocosm.
- As there is no end for these two sets of discoveries, one can infer that both microcosm and macrocosm are infinitely composite.
- Interchangeability of Microcosm and Macrocosm is a fact of relativeness of existence where proportions are just our anthropic fabrication.
- The discovery of the ways the components of Microcosm and Macrocosm will interact will show us how we could alter the interconnections to modify the structure of matter, the function of the inner process, and in a word, how to redefine the fabric of reality to give birth to a different universe and project a new existential horizon.
- There is no limit for the human being can do if they can assure its survival.

- The infinitist perspective will open new horizons where all that we have been doing loses its sense for the benefit of a new kind of being; a higher level of being simply human.
- The methodology of improvement of entities according to the infinitist scheme of the structure of matter:
    a. Rearranging the components
    b. Weakening the negative components
    c. Strengthening the positive components
    d. Removing the negative component if possible
    e. Adding more positive components if possible

The methodology of Infinitylogy or more accurately, its methodologies, will be elaborated by emphasizing what and where the science stands for and then, what could be done afterward.

The particularity of Infinitylogy is that it is not any limit and always goes farther to see what is the next levels of microstructure and macrostructure of the universe to be discovered. Once a piece of knowledge is

well-established Infinitylogy will ask what the next step to move forward is.#

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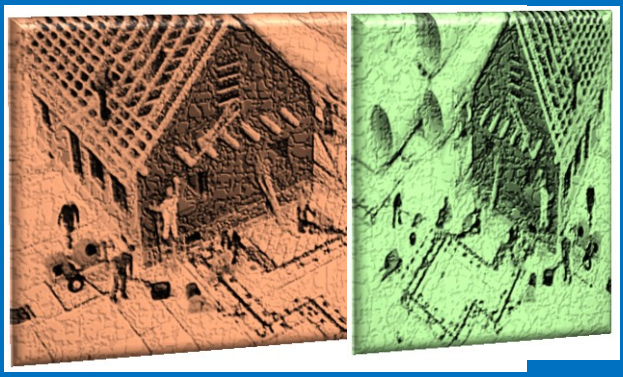
- PS. This text is supposed to be constantly updated with new data. (First Version: 2 January 2022)

Infinitism as a Project-Oriented Theory

By: Korosh Erfani, PhD



Introduction:

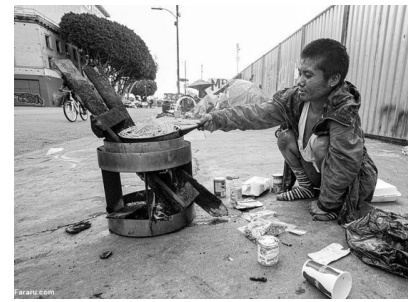
This is true that we now know a lot, compared to what we knew about the world one thousand or two thousand years ago. But this quantity should be viewed with precaution with regard to some points:

1) The raw amount of our knowledge is still infinitesimal compared to the infinity of the universe.
2) The quality of our knowledge keeps us where we are.

While the first case is a highly relative point since there is no bound to the universe, regarding the second point we could have tangible indicators that show how effective is our obtained knowledge.

For instance, the United States of America is the richest country in the world with an advanced level of technology, industry, economy, knowledge, and science. Yet, the photos below show one area where the

Americans are living; this is the [Los Angeles' notorious homeless hotspot Skid Row](). [16]



The question is where all these progress in economy and science are benefiting to these unfortunate forgotten citizens struggling and surviving in that hell alike area?

Why all our knowledge could not assure a decent life to

[16] Photos are the work of Suitcase Joe spent ten years getting to know and photographing the homeless people who live in tents that line the area in downtown Los Angeles, and he has now released a book entitled 'Sidewalk Champions. Source: http://gooyadaily.com/entertainment/the-infamous-homeless-neighborhood-in-los-angeles.html

these people so that they could keep their human dignity?

We are talking about a place that is a few hundred miles away from Silicon Valley as the core of the new technology, forget about the miserable people in the middle of the African continent.

While nearly a billion people have escaped extreme poverty since 1999, about 767 million people remained destitute in 2013, most of whom live in fragile situations.[17]

The reasons for which we have this extreme poverty and flagrant inequality are multiple. In the frame of *Infinitism*, we take this unfortunate reality as a motivation to suggest that we may not be doomed to bear this sad lasting situation forever. We could change it and for that, we need a new worldview. The necessity

[17] https://financialtribune.com/articles/world-economy/68640/un-urges-accelerated-efforts-to-achieve-agenda-2030

of the latter is that the old ones, like religions, ideologies, schools of thought, and so on brought us this catastrophe and did not offer any real and practical solution to all these pains, sufferings and, regretful wrongdoings.

Infinitism is not saying that because we want to have a painless world we should find a way of making it so. This is what all the ideologies did so far. They draw the outlines of a beautiful utopia, but they are not able to say how we should get there. Their solutions obey ethical principles but don't provide operational guidelines. That's why their ideal world remained in the arena of fantasy.

Infinitism does the contrary of this usual unsuccessful course; it says that because we have a practical solution available, we could do whatever we want including creating a better world far from the disgraceful one in which we are stuck. It tells us that since the material world is boundless in resources, we can build a utopian world by them if we want. So, the course of infinitist suggestion is in the opposite modality used by other

ideologies. Here we don't start from the description of an imaginary and fairy world to find out how we could realize it; on the contrary, we see that the matter can provide whatever we want, and as much as we need to build a new excellent world, and consequently, we suggest crafting such a world, flourishing, painless and prosperous.

This difference is crucial since *Infinitism* alienates the religions and ideologies that condition their supporters to first believe in them and then act for reaching the ideal they believed in. *Infinitism* suggests that first let's see if we can get the necessary resources for a better world and if yes, let's see how we could build it up and what kind of it.

In its particular way, *Infinitism* sets up some assertions that are coming from the observations and rational inferences that stem from the latter. Through these assertions, *Infinitism* is suggesting the theoretical framework of finding these potentially infinite resources in nature. So, its main focus is initially on the matter and the universe that is made of it. It starts by

first looking for the necessary resources before recommending the usage of them and the sort of world humankind can build if it accedes to these resources.

But once this theoretical framework of the endless material resources is set, *Infinitism* is challenged for proving it and showing how to do it practically. That's why, always in the spirit of a new approach, with its problem-solving orientation, *Infinitism* goes far and suggests a new discipline to be established, in order to examine its assertions and provide the tangible and practical proofs for the reliability of the latter

Because we know that if these statements of *Infinitism* are not materially founded, they would join the museum of gorgeous wishful thinking of humanity while the humans are suffering and dying out of poverty and other material insufficiencies.

Infinitism needs then *Infinitylogy* as its methodological supporter to carry studies, investigations, examinations and, verifications out and based on the results of all of these, supply the strong confirmation on the feasibility of the suggestions of Infinitism.

That's why we developed both cases of the *Theory of Infinitism* and the discipline of *Infinitylogy* simultaneously so that they could support and help each other all along. If, and only if, successful, then for the first time we will have a new worldview that is not looking for raising the emotional side of its fellows' mind but for mobilizing the rational part of their brain.

Infinitism and *Infinitylogy* are not looking for convincing the people about the veracity of their proposal but demonstrating the objectivity and feasibility of it. They don't want the people to believe in them, but the people observe the objective results of what they have found in the material world and its subsequent outcome.

Here is a chain of statements and their subsequent natural steps:

- ***Everything is infinite or is not***.
    - If this is checked and turns out to be true,
- ***So is the capacity of matter***,
    - If this is checked and turns out to be true

- ***The infinite capacity of matter could provide us the endless resources,***
    - If this is checked and turns out to be true
- ***We have just to find how we can explore this infinite capacity of matter and obtain the endless resources it can provide***,
    - If this is checked and turns out to be true
- ***We have just to know better infinity and the way it is going on within matter,***
    - If this is checked and turns out to be true
- ***We need a discipline that studies methodically infinity and find out the ways it acts within the matter,***
    - If this is checked and turns out to be true
- ***We will realize that what we call Infinity is, in fact, infinitude in action,***
    - If this is checked and turns out to be true
- ***The action of infinitude can be operated and then modified,***
    - If this is checked and turns out to be true

- ***We could get to the point where manipulated infinitude in action will bring about our desired output.***

This is the pathway. This is the process through which we can assure prosperity that has not to meet any end or limit. And once we have this capacity, we could start to see what kind of 'heaven' we would like to create for humankind on earth and beyond.

So, *Infinitism* with the support of its backbone discipline, *Infinitylogy*, doesn't lean to the usual promising habits; it proposes a project-oriented ideal and like with any other project, it will first make all the preliminary preparations for, and then it goes through the steps of the project management:

Project Management Phases

- Preliminary phase: Definition.
- Phase 1: Project Initiation
- Phase 2: Project Planning
- Phase 3: Project Execution
- Phase 4: Project Monitoring and Controlling

- Phase 5: Project Closing

This is how the Project of Infinitism is designing its realization and the achievement of its goal.

We just initiated it, but like any other project, this is a teamwork mission. That's why we created the *Center for Research and Development of Infinitylogy (CRDI)* in order to get the people involved in this initiated project. Our objective is to work on the main topics of Infinitism and see if they can have a real and practical material basis or not.

The achievement of this project needs creative minds and serious people in different areas of scientific and technological specialties. Together we will study the theoretical possibility of the endlessness of the material resources and if we can prove it objectively we will change the fate of humanity, simply and clearly.

Let's dare try it.

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Are Simple and Complex the same?

By: Korosh Erfani, PhD

Introduction

There have been many efforts to explain how nature works. The famous *Wolfram theory* is one of them. In his theory, as well as in some others, the focus is on the way the systems get complex. Their core idea is that any basic rules will end up with an extent of complexity that cannot be expected a priori.

From the perspective of Infinitism, one question arises: Could this complexity goes infinitely or, we can imagine a level where the system could not be more complex. And if such a point is possible, what happens there? Does the system collapse? Does it bifurcate? Or any other new status that it can take because of no more capacity for complexity?

Here are some ideas from an infinitist perspective:

We already know that *Infinitism* states that *the matter is infinitely composite*. This means that structure of any phenomenon has uncountable constituting echelons. Whatever is a given level of this structure, there are always smaller sublevels and it doesn't stop.

With such a vision over the construction of matter, one can ask how this question of complexity can be viewed in a compositely infinite configuration.

First technical question:

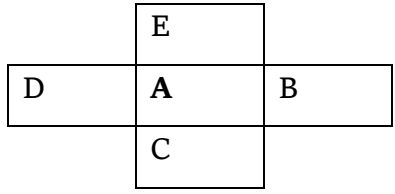
In which direction the complexity is increasing, towards micro or macro? I.e., if we take the case of a given phenomenon, the direction of the complexification will be from the smaller subcomponents towards the bigger one or, on the contrary, the complexity increases when we go inwardly?

While these questions could look epistemologically normal or nay logical, they are ontologically unusable since the infinitude makes the whole process of complexity highly relative.

But How?

What is seen as the complexity of the echelon A, compared to the complexity of echelon B, is always relative, since no categorization of levels is possible in an infinite perspective. The labeling doesn't help.

As we can see in this table, what we categorize as a Simple Rule in a micro-level, will become the Complexity of a macro-level; if the process had to stop here, we could adhere to the logical models of the explanation for this process. But, as we can see in the same scheme, now the complexity of macrolevel will become the simplicity of mcirolevel for another echelon of the structure.



Where

- A is a Simple rule
- B is the Complexity of the same structural level of matter caused by A
- C is a Simple rule of the lower structural level of matter that caused upwardly the complexity A
- D is a Simple rule of the same structural level of matter that caused the complexity A
- E is the Complexity of the upper structural level of matter that is caused upwardly by A.

We can see that A is playing instantaneously all the fours status that we could imagine:

- Simple rule to its macro-level Complexity,
- Complexity of its micro-level's Simple rule,
- Simple rule to its same level Complexity,
- Complexity of its same level's Simple rule.

This simultaneity of roles happens in the real world (material, physical, biological, chemical). But so is not true in an artificially restricted computational automaton with a mechanical linear move. While the dynamism of the foremost can be apprehended by dynamic mathematics, the latter is generated by the view of static mathematics. The particularity of dynamic mathematics is that it can integrate the multiplicity of a seemingly single reality, while static mathematics can treat only one of these multiple realities of an actuality at a time.

Therefore, any system is, at the same time, Simple and Complex and one cannot detach them but only in an artificial and arbitrary way. This is the anthropic necessity of our epistemology that alienates us from the

realistic ontology of the world; as long as we don't go beyond this forged worldview, with its mechanical arrangement of the material world, we cannot reach the hidden but existing capacity of the matter.

Liberating our mind from static mathematics is a precondition to integrate the dynamic mathematics. In the latter we can see that any segment of a system is at once simple, compared to a complex reality, and Complex, linked to a simple reality.

Since the structure of matter is organized as causal chain, we see that this synchronized replacement of status (roles) is far from happening one after another, as imagined in computational representation, but concurrentely and interactively, and more importantly, this variation of roles happens causally.

In the non-computational, non-static-mathematical world, the simple rules lean towards complexity, not as a mere effect of mechanical iteration but as due to their intercreating interconnected relations with other components. This is actually the mere definition of matter in *Infinitism*:

Matter is infinite interrelated intercreating causal chains.

Each component, being a material entity, encompasses this definition in itself, reproduces it in its inner edifice, and interacts with other components as such. Therefore, these are the intricate networks of causal chains that are acting within a given phenomenon and in relation to other phenomena.

In our previous books, we already explain the details of the mechanisms by which these causal chains are going on. Regarding the topic of this essay, simple rules and complexity, we can say that every causal chain integrates, in each of its composing members, the four statuses of

- Simple Rule as Cause,
- Complexity as effect and then
- Complexity as cause and
- Simple Rule as an effect.

Moreover, in a dialectical causativeness what is seen as the effect becomes a cause for its own cause; also anything seen as the cause is not but an effect of

another cause(s) that is (are) itself (themselves) an effect, and it goes endlessly.

So, the complexity is finally nothing but the impact of this dialectical relationship between cause and effect organized as causal chains. These causal chains being an ongoing process, are generating continuously more complexity that that is acting as simple rules that are not finally but new complexities previously generated by some simple rules. This process doesn't have any termination.

This dynamism makes that there would not be an end to any causal chains. This means that the infinitude thus shaped makes each complexity become a simple rule for another complexity to be shaped, and each phenomenon that we call a simple entity results from a previous beneath complexity.

Therefore, in the infinitist approach, the complexity is never at a point that we can consider as 'final' or 'maximal'; nor any simplicity can be seen as 'basic' or 'fundamental' since it is just the outcome of an underneath complexity that created it.

This is what Infinitism develops to explain the events like the Big Bang that is not but a point of complexity caused by some previous simples rules and these latter are themselves not but the complexity of some pre-Big Bang simples rules, and this chain had no starting point, nor any final future; it's infinite.

Summary and Conclusion:

Through the interchangeability of Simple and Complex, we get the idea over the universality of the aforementioned assertion, according to which *everything is infinitely composite*. We could therefore generalize it since *every simple thing is infinitely complex* and *every complexity is infinitely simple*.

The fact that we cannot determine any fixed or freeze status for a level of the structure of a given phenomenon demonstrates infinity as *infinitude in action*; which is the continuation of shaping complexities through simplicities and shaped simplicities by complexifications.

This interposable moving status of Simplifications and Complexifications is the dynamism that accounts for *infinitude in action;* another name for infinity.

We remind that this is what we enumerated as one of the three indicators of infinitude within the matter

1. Number of the components of a phenomenon
2. Number of interconnections between the components,
3. Number of the ways these interconnections are done.

We can see that this set of simple and complex represents the third above feature and can explain why we have all the variety of the matter's composition.

Since:

- Any simplicity creates a complexity,
- Any complexity is a relative simplicity,
- The transformation of Simplicity into complexity and,
- The role of the complexity to be the subsequent simplicity

- Creates a permanent, continuous, unstoppable process that will shape a newness among the ways the components are interconnected.

The course of interchange between simple and complex could be in any direction and is not linear. It goes from simple to complex and then it turns out to be something else with a dissimilar level of simplicity or complexity. These permanent changes make the uncountable variety of matter and its immense dynamism as well. While we should discover the rules that dominate each portion of this course, we should not forget that the course itself is endless and infinite.

- Uncountable rules, uncountable changes, uncountable ways according to which the rules shape, all represented as an incessant process or Infinity.

This means that at each level of the structure of matter we get a more complex configuration. But 'more' here is accounted for a relativeness and nothing else. As the simple rules go up to the complexity, no complexity could become but a simple rule for a bigger complexity and as it went on for the universe, what we will have in

the future and in all micro and macro levels of existence, is just more complexity that cannot stop itself. It brings about infinity. Here is the path:

- Simple rules, then
- More complex entities, then
- Transformation of the complexity in the new simple rules and then
- More complexity, and again and
- it goes forever.

The infinitude of interaction between simple rules and complexities: this is infinity.

***

One step closer to an infinite source of energy

By: Korosh Erfani, PhD

Introduction

Many of the modalities in our contemporary forms of production still adhere to laws and practices that date back to our species' primal beginnings. We're engaging with nature as if we're still that helpless biped creature, paralyzed by ignorance and dread of the unknown.

It's past time to let go of this primitive scarcity and develop more sophisticated ways to deal with the physical environment. The goal is to develop a new way for producing material things that is less destructive to the environment, uses less energy, and is more effective as a long-term solution.

Infinitist outlook

According to the Infinitist doctrine, dimension is a subjective and anthropic perception of existence; reality is dimensionless. Everything is limitless, according to infinitism; its states also that *everything is infinitely composite*. The layers and echelons of the structure of matter are countless. So, any stratum of the matter’s fabric is always much bigger than some substrata while much smaller than many others.

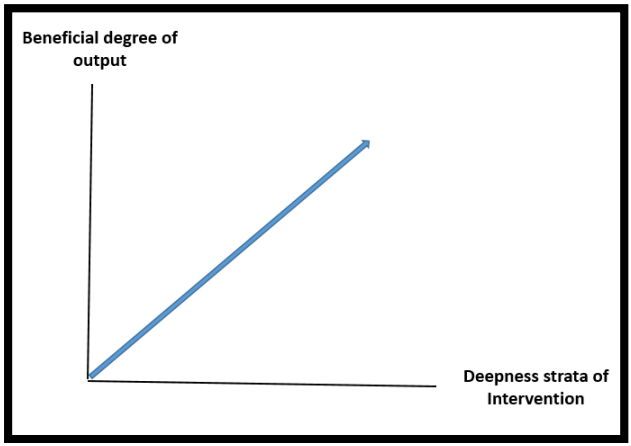
In this perspective, there is no absolute rank of this structure, and we might nudge within innumerable levels to discover the optimal one for organizing our operations of production.

The hypothesis that we develop with this regard straightforward:

The subtler is the echelon of our intervention,

the more favorable the end result will be.

This scheme depicts such a relationship:

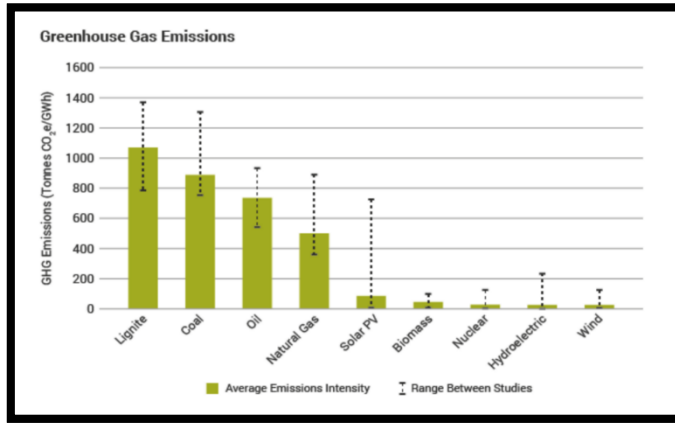


As a result, the deeper our intervention in matter's underlying structure, the less wastes and harms it produces.

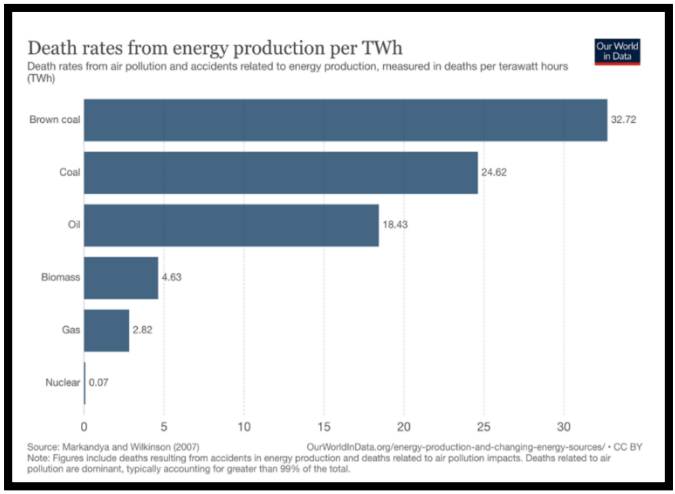
Let's look at the energy produced by fossil fuel burning versus nuclear energy as an example.

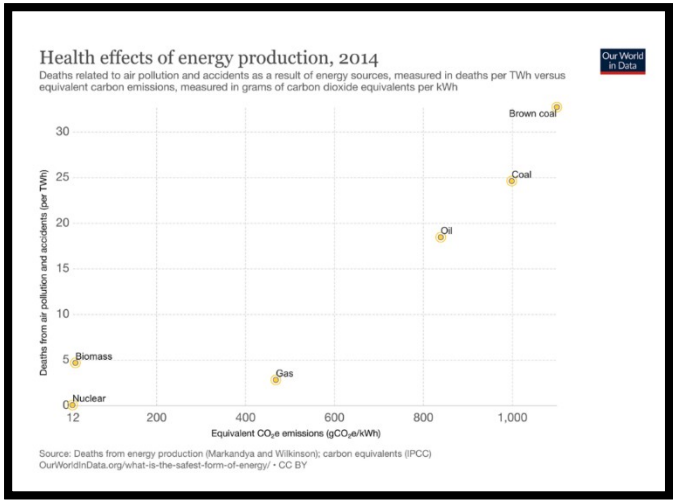
Nuclear energy and beyond

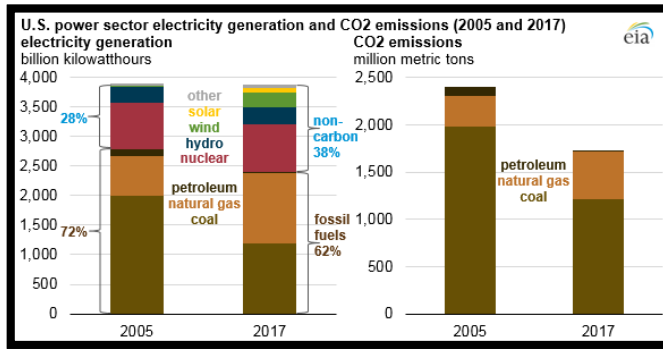
We can see a good contrast of several elements of these distinct sources in the blow schemes:[18]

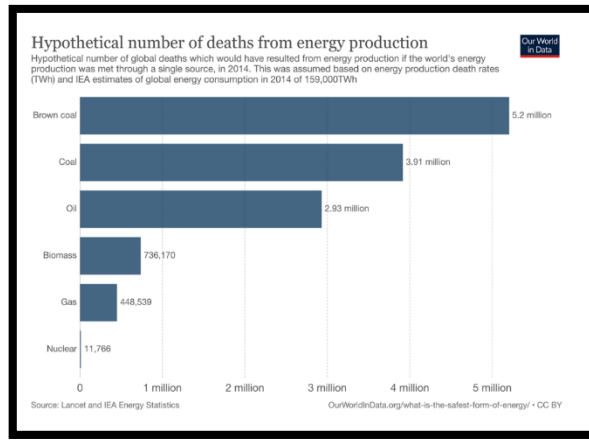


[18]Source of diagrams:
researchgate.net/publication/338397398_OPPORTUNITIES_AND_THREATS_FOR_THE_INTRODUCTION_OF_NUCLEAR_POWER_IN_POLAND/figures?lo=1
For some, the source is mentioned over the image.


Death rates from energy production per TWh
Death rates from air pollution and accidents related to energy production, measured in deaths per terawatt hours (TWh)
Our World in Data
Brown coal
32.72
Coal
24.62
Oil
18.43
Biomass
4.63
Gas
2.82
Nuclear
0.07
0
5
10
15
20
25
30
Source: Markandya and Wilkinson (2007)
OurWorldInData.org/energy-production-and-changing-energy-sources/ • CC BY
Note: Figures include deaths resulting from accidents in energy production and deaths related to air pollution impacts. Deaths related to air pollution are dominant, typically accounting for greater than 99% of the total.


Health effects of energy production, 2014
Deaths related to air pollution and accidents as a result of energy sources, measured in deaths per TWh versus equivalent carbon emissions, measured in grams of carbon dioxide equivalents per kWh
Our World in Data
Brown coal
Coal
Oil
Biomass
Gas
Nuclear
Deaths from air pollution and accidents (per TWh)
30
25
20
15
10
5
0
12
200
400
600
800
1,000
Equivalent CO2e emissions (gCO2e/kWh)
Source: Deaths from energy production (Markandya and Wilkinson); carbon equivalents (IPCC)
OurWorldInData.org/what-is-the-safest-form-of-energy/ • CC BY





We can see how, as we go deeper into the natural system, we can generate the same product (energy) with less effort, fewer workers, less time, less waste, lower costs, and less damage.

We remind you that our idea implies the same thing: the more subtle the level of matter's structure, the less

time we have to dedicate to it. We'd like to validate our suggestion by using nuclear energy as an example.

Let's look at where nuclear energy can be produced in the material structure first:

"An atom is a complex arrangement of negatively charged electrons arranged in defined shells about a positively charged nucleus. This nucleus contains most of the atom's mass and is composed of protons and neutrons (except for common hydrogen which has only one proton)." [19]

> " Nuclear energy is energy in the nucleus of an atom. There is enormous energy in the bonds that hold atoms together. The energy can be released from atoms in two ways: nuclear fusion and nuclear fission.
>
> - In **nuclear fusion**, energy is released when atoms are combined or fused together to form a larger atom. This is how the sun produces energy.

[19] .atomicarchive.com/science/physics/atomic-structure.html#:~:text=An%20atom%20is%20a%20complex,which%20has%20only%20one%20proton).

- In **nuclear fission**, atoms are split apart to form smaller atoms, releasing energy. Nuclear power plants use nuclear fission to produce electricity.”[20]

Until now, humanity had relied on nuclear fission for energy. As we can see from the comparison tables above, this is a much better method than burning fossil fuels. With a plunge into the smaller levels of matter's structure, we've discovered a massive source of energy that is far more efficient and appropriately beneficial than traditional sources of energy, which cause massive environmental and air pollution, as well as global warming.Nuclear fusion, on the other hand, is a more sophisticated technique of interacting with the atomic structure of matter than nuclear fission since it involves greater intricacy and interventionist operation.

Nuclear fusion is inspired by what takes place inside the sun:

[20] nnr.co.za/what-is-nuclear-energy

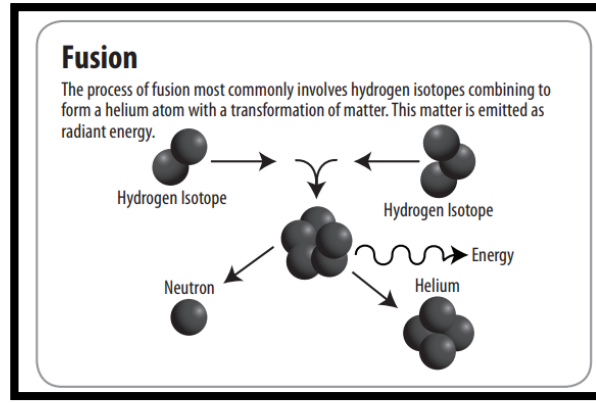
“The sun’s energy comes from within the sun itself. Like most stars, the sun is made up mostly of hydrogen and helium atoms in a plasma state.

The sun generates energy from a process called nuclear fusion. During nuclear fusion, the high pressure and temperature in the sun’s core cause nuclei to separate from their electrons. Hydrogen nuclei fuse to form one helium atom.

During the fusion process, radiant energy is released. It can take 150,000 years for energy in the sun’s core to make its way to the solar surface, and then just a little over eight minutes to travel the 93 million miles to Earth. The radiant energy travels to the Earth at a speed of 186,000 miles per second, the speed of light.

Only a small portion of the energy radiated by the sun into space strikes the Earth, one part in two billion. Yet this amount of energy is enormous. The sun provides more energy in an hour than the United States can use in a year!

About 30 percent of the radiant energy that reaches the Earth is reflected back into space. About half of the radiant energy is absorbed by land and oceans. The rest is absorbed by the atmosphere and clouds in the greenhouse effect."[2122]



Closer to unlimited sources

Humankind has now begun similar experiments, inspired by what is happening in the cores of stars, including the sun, with the purpose of producing energy. Here's some recent information:

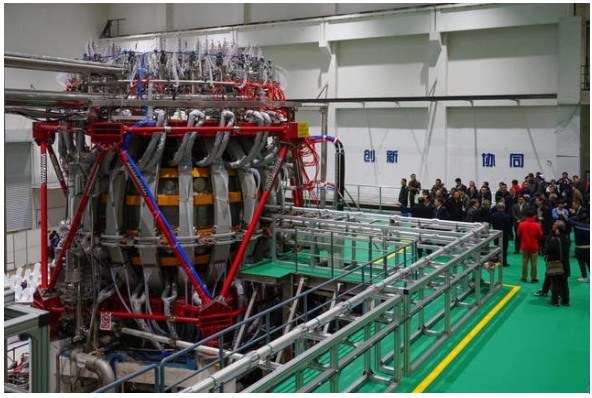
"CHINA SWITCHES ON 'ARTIFICIAL SUN' THAT IS FIVE TIMES HOTTER THAN THE REAL THING"

[21] .need.org/Files/curriculum/guides/EnergyfromtheSunStudentGuide.pdf

[22] "In addition to supplying a large amount of energy directly, the sun is also the source for many different forms of energy. Solar energy powers the water cycle, allowing us to harness the energy of moving water. Solar energy drives wind formation, allowing us to use wind turbines to transform kinetic energy into electricity. Plants use solar energy in the process of photosynthesis. Biomass can trace its energy source back to the sun. Even fossil fuels originally received their energy from the sun."

In this case, we can observe that the Chinese are aiming for a higher level of nuclear fusion use. According to the news:

> "A nuclear fusion reactor in China has set a new record for sustained high temperatures after running five times hotter than the sun for more than 17 minutes, according to state media." "The high-temperature plasma operation sustained temperatures of 70,000,000C for 1,056 seconds, more than 17 minutes, Xinhua claimed. By comparison, our own Sun is believed to be around 15,000,000C at its core. "[23]



The HL-2M tokamak is one of three 'artificial suns' being developed in China. Source: VCG via Getty Images

So by moving away from a traditional vision of the production of energy and by "Replicating the physics of the actual sun, nuclear fusion reactors merge atomic nuclei in order to generate massive amounts of energy that can be turned into electricity".

[23] rt.com/news/545120-china-sun-nuclear-energy

But this time we will have a source that is originally hotter than the core of the sun, and we'll be able to get all of its energy, not just 'one part in two billion.'

We can see that "the process requires no fossil fuels and leaves behind no hazardous waste materials, unlike the nuclear fission process that powers commercial nuclear energy production. Physicists also claim that there is far less risk of an environmental disaster."[24]

We know also that France and UK have under construction similar projects.

This is an experiment that has the potential to offer "almost limitless clean energy".

We can observe that the more refined a method of dealing with matter is, the better the results are.

The above statement on "almost limitless clean energy" is incontrovertible proof of one of Infinitism's central claims: that if we know how to deal with the infinitude that exists inside the fabric of matter, we may obtain infinite material and resources.

[24] independent.co.uk/life-style/gadgets-and-tech/china-artificial-sun-nuclear-fusion-renewable-b1985795.html

Infinitism argues the presence of infinitude in three dimensions of matter:

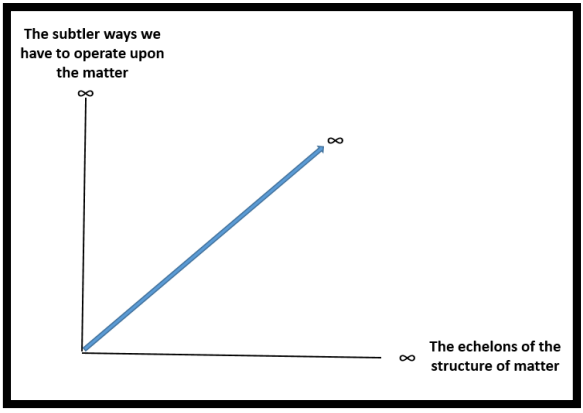
1) In the components that make up the matter
2) In the interrelations between these components
3) In the ways these interrelations are shaped.

So, all these three fields have infinite features that can be explored to obtain access to endless possibilities and chances for our intervention and gain anything and as much as we desire.

Here is the number of possibilities:

$$3! * \infty = \infty$$

Infinitist suggestion could be also demonstrated in the below scheme:



Such a suggestion is treated by Infinitylogy that is entrusted with demonstrating the basic assertion of Infinitism according to which *everything is infinite or is not*.

This statement removes the idea of having anything in the universe that might not be infinite. And being infinite means, technically, being infinitely composite. So, if the composition of any phenomenon is infinite, the possibilities that we have through its edifice will be endless as well.

What we need is to shift our perspective and, as a result, change the modalities of production. As soon as we adopt an infinitist worldview, we will have limitless options for changing the current state of the world and bringing about a better one.

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How Infintism Helps Overcome the Collective Fear of New Technologies

By: Korosh Erfani, PhD

Introduction:

Many people are concerned about the impact of emerging technologies on humanity in the future. Artificial Intelligence (AI) is one of these cases. At the same time, it fascinates and worries everyone. According to skeptics, highly evolved versions of it could go beyond their authors' control and take command of the situation in their hands. They warn, in a sci-fi perspective that should not be completely dismissed, that the robots equipped with the AI could transform us into their slaves as well.

Are these alarming concerns well-founded?

More or less yes, we should be cautious about what we do with artificial intelligence and other related technologies. They should remain a tool in our hands, rather than a self-dependent hand that uses us as a tool.

But what's the best way to keep that under control?

The options are as follows: Some advocate for a complete halt to all activities in these dangerous fields, while others advocate for strong regulations and strict

monitoring and control methods. But, given that the majority of institutional organizations (businesses, governments, etc.) are solely concerned with functional and financial worth, how could these recommendations be implemented? Despite all the risks that we may envision, no one can prohibit the efforts of some states or corporations to move toward their particular defined goals.

The below case illustrates how the Chinese government is employing wearable robots[25] as one of the applications of artificial intelligence (AI); this acts as a mind reader system, at present, for the sake of technical production, but only God knows what else it will be the use of in the future.

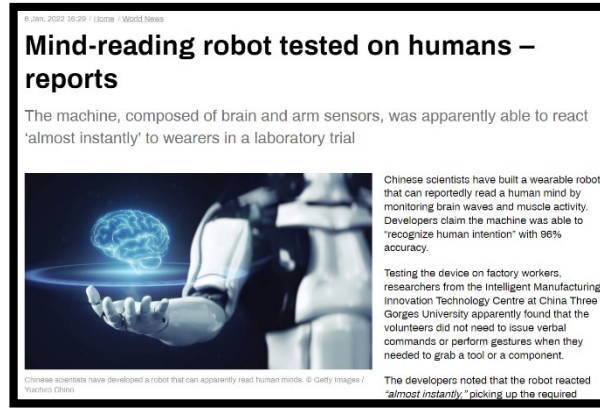
The report says:

Mind-reading robot tested on humans

We can read there:

[25] A wearable robot is a specific type of wearable device that is used to enhance a person's motion and/or physical abilities. Wearable robots are also known as bionic robots or exoskeletons. Source: https://www.techopedia.com/definition/15325/wearable-robot

> "Chinese scientists have built a wearable robot that can reportedly read a human mind by monitoring brain waves and muscle activity. Developers claim the machine was able to "recognize human intention" with 96% accuracy."[26]



6 Jan, 2022 16:29 / Home / World News

Mind-reading robot tested on humans – reports

The machine, composed of brain and arm sensors, was apparently able to react 'almost instantly' to wearers in a laboratory trial

Chinese scientists have built a wearable robot that can reportedly read a human mind by monitoring brain waves and muscle activity. Developers claim the machine was able to "recognize human intention" with 96% accuracy.

Testing the device on factory workers, researchers from the Intelligent Manufacturing Innovation Technology Centre at China Three Gorges University apparently found that the volunteers did not need to issue verbal commands or perform gestures when they needed to grab a tool or a component.

Chinese scientists have developed a robot that can apparently read human minds. © Getty Images / Yuichiro Chino

The developers noted that the robot reacted *"almost instantly,"* picking up the required

What about putting a more advanced version of such a wearable robot in all the major cities' train stations that are currently equipped with a facial recognition system in the future? While waiting for their train, the passengers are forced to view a speech or propaganda video glorifying President Xi Jinping, at the same time all the brain waves are detected by the mind reader. This latter will detect all negative or antipathy

[26] Source of the news and the picture: rt.com/news/545324-mind-reading-robot-china/

thoughts, match them with face recognition information, and store them in the servers as a personalized political profile of this or that citizen.

Possible?

We aren't there yet, but it's a possibility. Before Palestinians wish to enter Israeli territory, the Israeli government may do the same thing at all of its borders with Palestinian areas.

Let's put aside the far worse probable scenarios in this subject; these are only some soft cases of usage for these technologies.

Looking for a practical solution to help us deal with a ceaseless wave of discoveries and inventions, we can notice that old and traditional tactics are ineffective. To ensure that humanity's future is not jeopardized by a frantic rivalry between countries and corporations, we need a far more radical answer.

International rules and institutions such as the United Nations may be useful to some extent, but once these technologies are democratized and in the hands of all

good and evil average Joes, we will be unable to halt the frenzy. We're not far away from getting there. We'll actually get there in a few years.

Our suggestion:

The answer is then philosophical, not legal or technical. Despite the fact that recommending such a time-consuming and long-term remedy for an urgent situation like the one in question may seem unusual or impractical, we should give an argument below to establish the well-founded dimension of such a proposal.

We employ certain concepts from the philosophical theory of *Infinitism* to support our argument:

This theory asserts that humanity's progress potential is boundless. The explanation for this is that humans have a brain with a limitless capacity for growth and complexity. As a result, they are able to orient and channel their skills in specific directions, yet they do not stop when advised. We can observe that throughout human history, any good or poor attempt has continued

and evolved to reach a paroxysm if it had not vanished for reasons and causes beyond the human will.

"*We learn from history that we don't learn from history*," Hegel said. As a result, offering a collection of positive recommendations for mankind in the hopes that they will be heard and implemented is insufficient. Infinitism rejects an imaginary viewpoint in favor of a materialistic and realistic attitude toward the world's current state and its future.

We know that ethical guidance and prescriptions are no longer widely followed; humanity has reached a stage when a fresh approach to ethics and morality is required.

Instead of rebuking the yearning for growth and advancement, the infinitist proposition is that we dive into it and play fully its game, but with a sensible and realistic standpoint.

If we must play the game of history, which is fueled by a massive dynamism far more powerful than our wishful thinking about humanity's good conduct, let us do so in such a way that everyone benefits and no one

is left out. In other words, if we must continue on the path of advancement and progress, let us do so in such a way that we do not destroy the only planet we have for the time being until we find or prepare a replacement.

This is what Infinitism suggests, but it doesn't end there. It then goes on to submit a solution for: Using infinity to find limitless resources of materials and energy in our immediate environment.

This theory establishes the operational norms and concepts that could lead to the effective investigation and usage of infinity. One of its claims is that everything is either infinite or not. The exclusion of everything that isn't infinite means that we don't have to worry if there is an infinitude in action everywhere and in everything; all we need to know is how to explore it. Nothing can exist without this infinity at work within it.

We must determine the technicality of this approach once we have formed its fundamental principles. In order to find an infinite amount of materials and

resources, we need to concentrate on the operability of it.

Infinitism depicts a world in which there is no longer any need to maintain the social structure around class inequity or the economy around managing shortages. We shall have complete material abundance, and everything that has pushed us toward conflicts, wars, depletion, and exploitation in the past will be irrelevant. We will be confronted with a situation in which there is no insufficiency at all.

With such a perspective, what we could do to create a different life is limited only by our imagination, and because this latter has no bounds, we can imagine a world that is completely different from what we have seen thus far. We're imagining a sphere in which any human being has unlimited access to all he or she needs to fulfill their goals. This is the realization of any wish as well as the beginning of a new era in our civilization.

The material and psychological underpinnings of all evilness will fade away and become unimportant once we arrive at that point. Negative actions such as

oppression, deception, betrayal, depletion, exploitation, etc. will no longer be necessary. Full access to anything one requires transforms a person into a fulfilled individual seeking their own happiness without constraint, jealousy, or elimination. No need for ethical prescriptions in that case because there would be no sphere of application.

All evil intentions and psychological negativity stem from our dread and worry, which is rooted in our solid conviction in scarcity and insufficiencies, according to infinitist analysis of human history's dynamism. All of history's conscious sins can be traced back to unconscious calculations for removing competition. The consequences will not survive if the cause is removed. The psychology and sociology of an abundance-based civilization will be vastly different from that of a scarcity-based one. Once we are free of our historically internalized phobias, we will turn out to be a different humanity. Our attitude will no longer be so comparable to that of our cavemen forefathers.

As a result, with such an infinitist viewpoint, we may embrace all current and coming technological innovations, whether we like them or not. There's no need to be concerned about the level of our civilization's technical complexity as long as we know we're guiding it toward a new sociopsychological configuration in which unlimited abundance eliminates the need for wrongdoing and negative behavior.

This is how philosophy can assist us in accomplishing a task that ethics alone could not fully and successfully do. So, rather than hoping that terrible acts will not occur as a result of our traditional moral prescriptions, we will ensure that people and countries will not require it.

We shall change the material causality of wrongdoing rather than its psychological underpinning. The mentality of cooperation, collaboration, solidarity, and community will be shaped by a fearless view of life and nature. Weapons, wars, jails, spying, and the like will not be necessary to be funded with money, time, or resources. The democratized prosperity and accessible

affluence that infinity will offer inspires us to perceive life in a different light.

Many readers of these sentences, the author is certain, will be doubtful of the infinitist utopia's realism. This is quite natural. We all internalized anxiety and skepticism about the natural resources' inexhaustibility. But, after thousands of years of living in the certainty of finite nature of these latter, why don't we attempt a new perspective for a bit, where the structure of matter shows how it can feed us with its infinite resources and energy? This is simply the question of daring to apply a different vision of the world in a sensible and humble manner. Let's give it a shot; we have nothing to lose except our intellectual shackles.

*

How might we work with the infinite in action within matter? This is the goal of Infinitylogy, a new practical discipline. However, this is a different story told in our other books and writings.

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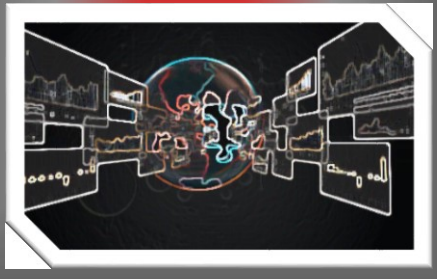
The Need for New Mathematics in the Face of the Coming Data Explosion

By: Korosh Erfani, PhD



Introduction

Every year, we take a step closer to gaining a better understanding of the cosmos and a closer connection to what was previously unavailable. The pace at which we are growing in what we know and what we can do is increasing. If we use the well-known criterion of the time required to double our knowledge, we can observe that the rate is rapidly growing. Buckminster Fuller coined the term "Knowledge Doubling Curve" in 1982 to describe this concept. “In 1900 human knowledge doubled approximately every 100 years. By the end of 1945, the rate was every 25 years”.

David Russel Schilling's new prediction forecasts that in the future, it will go from every 13 months to only every 12 hours. We would not just double the quantity of our information, but also should store it. Consider the data storage and management that will be required after we arrive at that momentum.

Here's an example of what occurs every 12 hours:

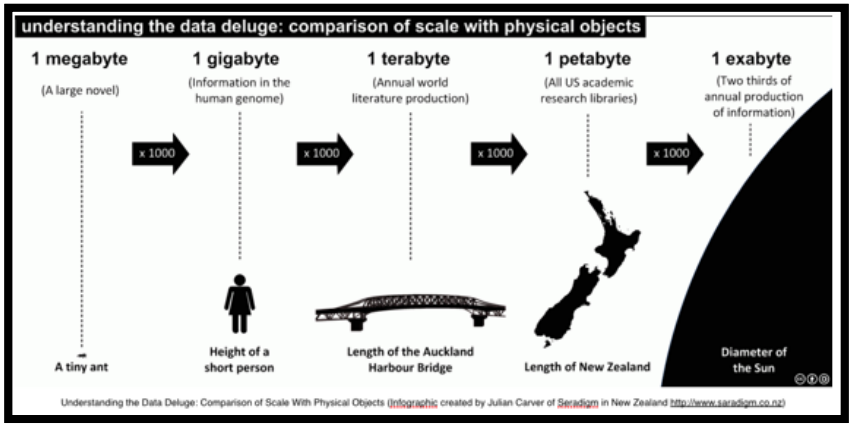
“Human Brain = several billion petabytes to index

The Internet = 5 million terabytes

Amount of Internet indexed by Google = 200 terabytes

or .004% of the total Internet"[27]

The volume is represented in this scheme:



This is one of the realities for which we must prepare: sustainable techniques for data storage.

Then there's the second question: how are we going to use all of this data?

We must be prepared for this if we are to make wise use of these information and avoid being sunk in their ocean.

[27] Source of the statistics and image: https://lodestarsolutions.com/keeping-up-with-the-surge-of-information-and-human-knowledge/

We need supercomputing, or more precisely quantum computation, in this field.

The Sycamore of Google was recently surpassed by the Chinese Jiuzhang. We saw recently that: "China achieved "*quantum supremacy*" with the development of its Jiuzhang quantum computer, which last month surpassed Google's Sycamore quantum device with its ability to calculate 100 trillion times faster than the fastest classical supercomputer."[28] It can "can solve mathematical problems in 200 seconds that it would take current supercomputers millions of years to solve". [29]

The third step is to connect the dots between the data in order to answer the current important questions and problematics. Here, we'll need algorithms and programs that take the data once it has been saved, processed by using quantum computation, and interconnect them intelligently.

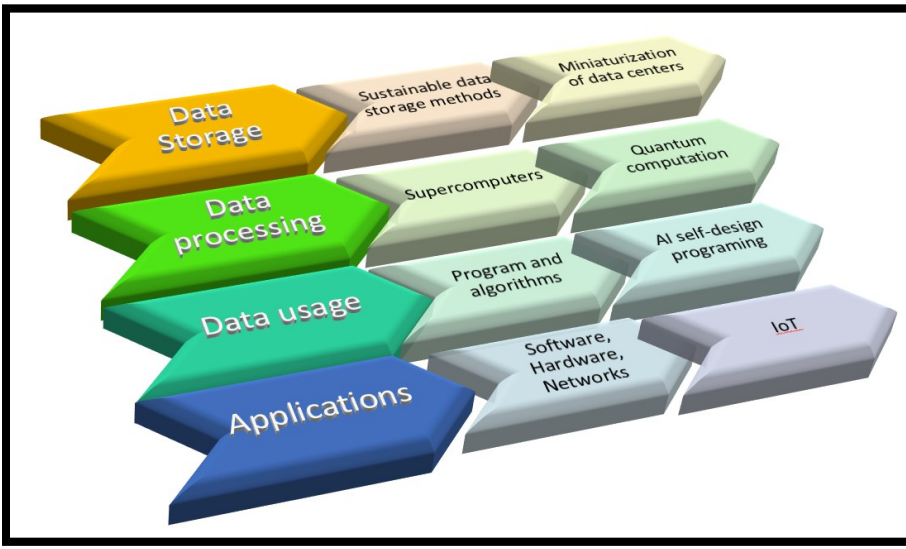
The crucial concept is to realize that we will never be able to program in the usual way. We could not catch up with the data doubling every 12 hours or

[28] https://www.rt.com/op-ed/512443-quantum-leap-china-internet-network/
[29] Ibid

so. As a result, we need to use a third element, such as Artificial Intelligence (AI), to self-design new programs and algorithms that will be charged with connecting new and old data every 12 hours or even less.

This feat will be producing the output that will itself grow the amount of data. Then we'll work on cutting the doubling time down to 11 hours, then 10 hours, and lastly minutes and seconds. Every few seconds, humanity's total knowledge will be doubled. As long as we don't ruin our civilization, there is no limit to such a take.

Finally, there's the question of how to put all of this new data collection and processing information to good use. We will employ technologies like the Internet of Everything (IOT) to implement these outputs in software, hardware, and networks.



What we've drawn above are only the broad strokes of a larger plan for our future. But, for us, the question is how *Infinitism* may aid in this process.

Our recommendations are as follows:

We understand that once we reach those high levels of data and knowledge generation, we will quickly hit a momentum that will result in a limitless amount of data and information. A traditional worldview would be incapable of dealing with all of this. To analyze, treat, and utilize all of the data that will be doubled every few

hours, and eventually every few minutes or seconds, we will need a considerably stronger stance.

- We require a fundamentally new scientific perspective, one that goes above any outdated norms and regulations imposed by a science based on static mathematics.
- The idea of Infinitism was devised in such a way that it can provide the foundations for such a novel approach. Here are some useful Infinitism's statements for such a task:
    - There is no limit to how far an intelligent entity can advance.

    • The static mathematics was appropriate for a world with an arithmetic progression rhythm of development; however, once we reach geometric progression momentum, we will need a dynamic mathematics.

    • As a result, we must develop a mathematics that will serve as a foundation for our science and technology at the time.

In our prior works, we developed several concepts of this new mathematics that could be a fundamental source of such a new mathematical approach.[30]

The principles of dynamic mathematics must be created, but first an axiom must be established as the foundation for these principles. This is the basis for that axiom:

Mathematics is based on numbers. The things are counted, measured, and labeled using a number. Each number in static applied mathematics represents a single reality.

According to Infinitism *everything is either infinite or not*. As a result, any single reality that is represented

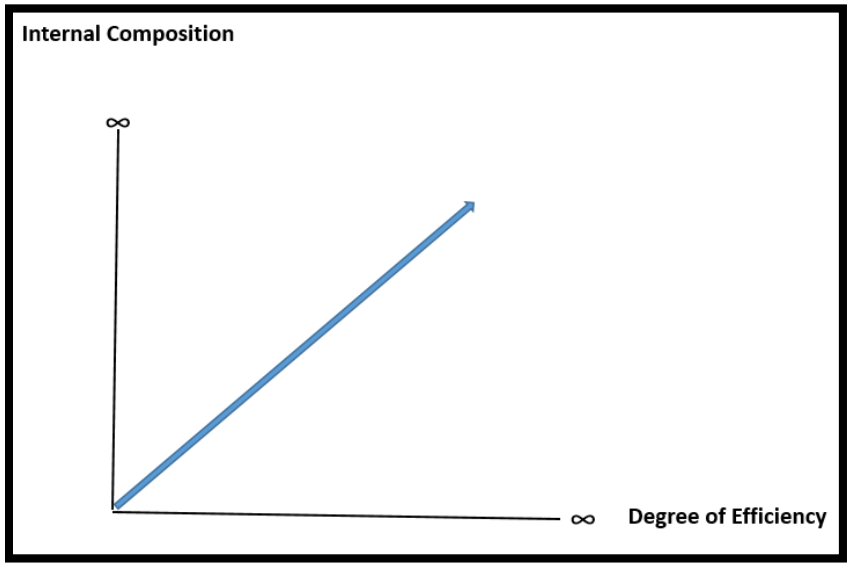
[30] For instance, please refer to:

- ERFANI, Korosh; *Infinitylogy: Foundation of a New Discipline*, ILCP Publishing House, 2021, Chapter IV: *Primary Principles of Dynamic Mathematics*, pp.82-119.
- ERFANI, Korosh; *Infinitude in Action: Exploration and Utilization of Infinity*, ILCP Publishing House, 2021, *About Mathematics*, pp.137-148.

by a number is an infinite reality that static mathematics cannot integrate.

For apprehending the reality with its infinitely composite nature, we need a mathematics that is able to integrate this infinitude that resides in it. Every reality integrates an infinite number from which we treat only one. We therefore miss all other possibilities to be able to deal with this. But in a realistic approach the greater part of this countless composition we treat the more efficient we will be.

We need a mathematics that can integrate the infinitude that exists in reality in order to comprehend it with its infinitely composite nature. Every reality has an endless number of variables, of which we only consider one. As a result, we overlook any alternative options for dealing with this. However, the more of this vast mixture we tackle realistically, the more efficient we will be.

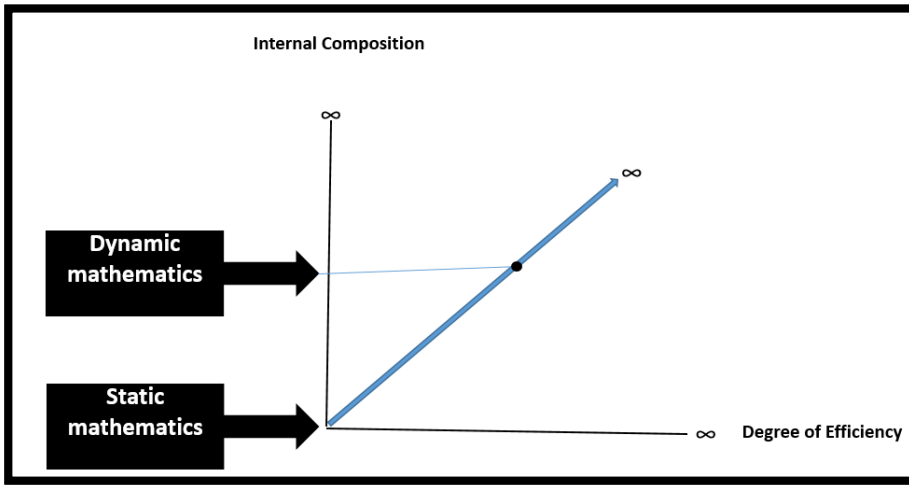


Each number has an unlimited value.

In mathematics, each number represents an endless reality.

Each number in [dynamic] mathematics represents the infinite units that that reality integrates.

Because the infinite is untouchable, dynamic mathematics attempts to grasp it theoretically, but the actual point at which it reaches is determined by technological advancements.



The level of handling of a phenomenon according to static and dynamic mathematics is compared.

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In conclusion, we must be aware of the direction in which our civilization is heading. We shall be caught off guard by the data explosion if we are not knowledgeably and practically prepared. Infinitism depicts such an unavoidable situation and advises taking proactive measures.

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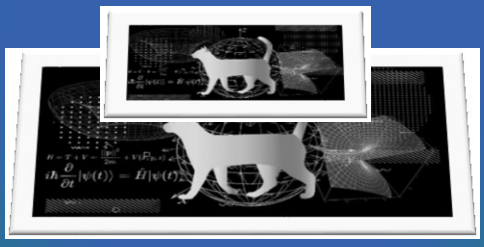
How Infinitist Philosophy Clarifies a Quantum Mechanics Riddle

By: Korosh Erfani, PhD



Introduction:

We should welcome any new possibilities that other disciplines, particularly philosophy, can offer for science. This is what Infinitylogy, as the study of infinity, advises. Infinitylogy connects three domains of philosophy, science, and technology to get a greater understanding of the universe's infinite character and its composition.

In this essay, we'll look at an example of how philosophy might aid science in gaining a better understanding of the material world.

Deciphering Quantum mechanics:

We heard many times that "The quantum mechanics is crazy". The reason is one the main feature of this field explained in this simple phrase: "In the realm of particles, objects can be in two places at the same time or behave in one way and the other way at the same time, defying our common sense."[31]

[31] thespaceacademy.org/2022/01/a-quantum-machine-that-vibrates-and.html

But is it true? Are we here speaking about an objective fact of our well-known anthropic apprehension of reality? A new experience has just come about to reveal this characteristic in a more obvious way:

> "A team of British and Australian researchers has taken a key step in understanding the boundary between the quantum world and our own, enabling a drumstick made of light to make a drum barely visible to the naked eye vibrate and stand still at the same time. That is, a man-made object responds to the laws of small things, such as molecules, atoms, and subatomic particles."[32]

So, is it really about a mystery here or, a misconception?

Our hypothesis is inspired by the philosophical theory of Infinitism's assertion and says *everything is infinitely composite*. This indicates that what we saw in

[32] Ibid

these test as 'still' while having motion at the same time is not actually as 'still' as we assume.

It appears to be so but given that a drumstick is made of endless subcomponents, we can envision that it's vibrating in its sublevels while looking 'still' at the level of our sensory perception.

The results of the first experiment in this field, which took place in 2010, were as follows: "The stick was vibrating and it wasn't at the same time."[33] When we come to ambiguous puzzling conclusions in science, such as this one, we should question the objectivity of what we're saying since we're engaging in a logical contradiction that reveals a lack of dispassionate understanding of what we're talking about.

As we delved deeper into the architecture of matter, we discovered that many of our perceptions were constrained by the level of composition at which the observation was made. If we go deeper, we'll notice

[33] https://www.thespaceacademy.org/2022/01/a-quantum-machine-that-vibrates-and.html?fbclid=IwAR19vvFHisL5wCLmZFuPgL0C0kAjfeDJxm1skUJg1xRre0mPnNq3Zigsj8g

how the structure is ontologically and functionally different.

Therefore, what is going on in the quantum realm is not truly uncommon, it's about our interpretation that could comment oddly on a usual occurrence.

The below statement would be called into doubt if we knew that what we consider the drum's stop state is actually vibrating in its subcomponents' levels: "This provides a promising route to making a mechanical version of Schrödinger's cat, where the drum vibrates and stops at the same time."[34]

Many of the false certitudes we created around the structure of matter can be corrected by a fresh look at the fabric of reality, thanks to the Infinitism.

Some of these situations, including the one accepted in science as so-called "elementary particles" constituted of nothing, have already been suggested in our prior books.

[34] https://www.thespaceacademy.org/2022/01/a-quantum-machine-that-vibrates-and.html?fbclid=IwAR19vvFHisL5wCLmZFuPgL0C0kAjfeDJxm1skUJg1xRre0mPnNq3Zigsj8g

The idea of an *infinitely composite structure of everything* implies that all particles labeled as ‘elementary’ or ‘fundamental’ by science are not so but through our interpretation, which is influenced by the sensory restrictions we are carrying out.

Infinitism frees us from these artificial constraints and grounds our vision over matter in an infinite arrangement of matter's structure. We may illustrate the possibility of discovering new subcomponents indefinitely by supposing no ending echelon in this structure. This will alter our perspective of the universe and provide us with a new worldview

**

How to avoid the ineffective ways of saving the world?

By: Korosh Erfani, PhD

Is the world's situation worse year after year? “No, everything is fine”, according to optimistic individuals. “Yes, it's growing worse, and we're heading for a fatal blow”, according to sensible people, not pessimists.

If we take an intermediary viewpoint, the question becomes how we can lessen dangers and threats to humanity while also ensuring a brighter future for our planet and its inhabitants.

We noticed, in a study that led to the formation of the theory of Infinitism, that the most concerning aspect of this assessment is not the situation itself -which isn't particularly promising- but the fact that people no longer believe in or are motivated to change.

We sidestep the reasons why the vast majority of people have a passive approach toward what is happening in the world here. They are diverse, extensive, and rigid. The loosening of ideology, the communal internalization of a nihilistic hedonism, the discrediting of politics, and the virtualization of social action are all factors that contribute to the formation of such a situation.

We are not interested in delving into these and comparable causes in this essay. We accept inactivity and the lack of genuine collective action as facts, but we would prefer to see things differently.

What if we acknowledge that we won't be able to save the world via traditional approaches and instead, consider a fresh vision that could effectively open a new rescuing horizon? What could be a more radical approach to safeguarding the world and humanity's future?

Infinitism establishes fresh premises for such an endeavor: If natural resource depletion is harming the world and humanity, how can we secure an abundance of access to these resources in such a way that obtaining them no longer necessitates damaging nature and waging wars? What might such a solution look like?

To get there, we'll need a vision, knowledge, and then a tool, in that sequence. The vision will open a new window to the universe, allowing us to perceive it in ways we did not before. The knowledge will come from

this vision of how to engage with the universe, and the tool will offer us the practical ability of this new approach.

This is how we came up with the idea for our new solution:

• Philosophy will provide a distinct perspective on the world.

• Based on this viewpoint, science will provide the required acquaintance to have an impact on the world.

• By using this scientific knowledge, technology will supply the means for intervention and operation in the physical world.

In the first step of our effort, we employed philosophy to define this vision. The result was a philosophical theory based on a concept that is diametrically opposed to the original notion that has resulted in the current and historical muddle. Infinitude is the polar opposite of scarcity and finiteness.

We came up with the concept of Infinitism as a result of this process, which assures that conceptually nothing

will ever run out or be insufficient because *everything is infinite*.

By moving from this point, we embark on a journey to discover and explore infinity that exists in all aspects of the cosmos, including natural resources.

Then science should follow this assertion of Infinitism to determine whether or not infinity is a fact within matter. Later on, technology will be required to make this knowledge operative and to utilize infinity in action.

The notion here is that we can't fix the world by halting the dominant trend, even if it's ruthless. We don't have a viable alternative to the consumerist culture that has become many people's raison d'être. There is no cure in the magical box of faiths, creeds, religions, schools of thought, ideologies, or the like. At the very least, nothing serious.

We don't claim that nothing is useful any longer for improving our conduct regarding the world in which we live, but we do say that it is insufficiently effective to save us.

So the decision is clear: either we continue through a process of self-destruction -which we have trained ourselves into because of our belief in the finite nature of material resources- or we can preserve our planet and humanity by discovering the material world's infinite character.

As a result, Infinitism is a counter-model to the traditional salvation plan, according to which we should strive to be nice and virtuous individuals who deserve to subsist. It suggests a feasible escape plan that includes new methods of material resource research so that we don't need to actually extinguish ourselves for assuring our imaginary survival.

Infinitism presents a better future once we have overcome the most fundamental wickedness in human history: believing in the scarcity of the material world.

When the objective full abundance associated to the infiniteness of material resources discredits this paradigm, we will have the opportunity to construct a new civilization that is free of all the futilities that we

have lived with for thousands of years as the most serious matters.

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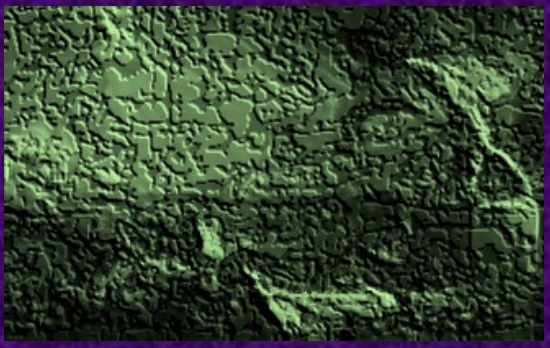
Humanity Between Infinite Development and Disappearance

By: Korosh Erfani, PhD



Introduction

Because intelligent beings get progressively more complex, they would surpass an existential level to another one, based on the following process:

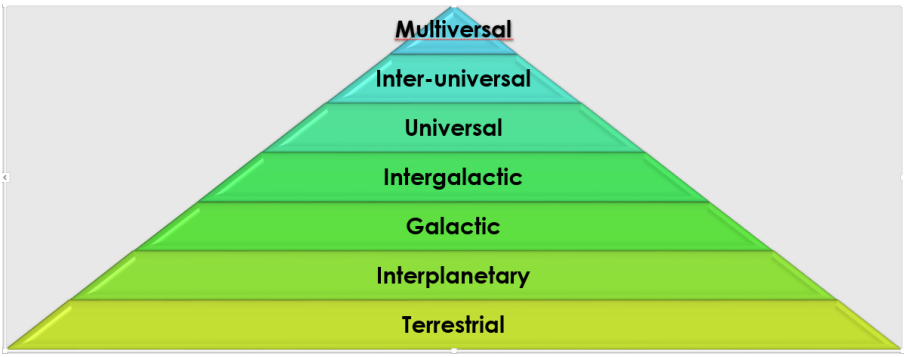
The accumulation of intelligence's effects will necessitate and inescapably force a change. This will result in a qualitative shift.

If we don't orient it, this process can go in any direction. This suggests that intelligence will move in either a negative or positive pathway. Nothing is beforehand warranted.

The quality of the alteration will be affected by how intelligent beings run the accumulating process. If the latter results in too many costs and damages, then the alteration can jeopardize the very fate and the survival of those beings. So, in order for the accumulation not to lead to the extinction of our species, not only we should advance, but we must do it in such a way that the alteration upgrades our existential level rather than downgrades it.

We shall have a material ascendance if we can ensure this substantive particularity, which will propel us to a new level of the cosmos each time. Each step will have its own timing, but according to *Infinitism*, we shall be free of the man-made concept of time at a certain point, and we will experience timelessness.

The diagram below illustrates how far we can project our evolution over thousands, millions, and billions of years or centuries:



The levels must be conceived in the context of the *Accumulation / Alteration* process, which is the universe's primary inner mode of production. In our

earlier publications, we went over this procedure in detail:[35]

Terrestrial is the current level on earth. While we have made tremendous scientific and technological progress, our philosophical underdevelopment made us a vulnerable species. We are in the middle of a paradox between moving forward far, or dwindling in the deepest pitfall where the dinosaurs' fossils are buried.

We are in such a terrible conflicting scenario because of the lack of any intellectual effective compass to guide us towards the proper way, while also ensuring our survival and growth. The philosophical theory of *Infinitism* would seek to fill in for this missing compass. It reveals that our approach to exploring nature was historically erroneous and primeval. It asserts that there are many more smart ways to deal with matter. Why we did not use them? Because we did not see them. To discover all the new possibilities and ways, we must consider the matter as an infinite edifice with unlimited potentials for those who effectively seek them.

[35] See the list of the books at the end of this paper.

If we adopt this viewpoint, we will have access to an infinite supply of materials and energy. Once that's done, we'll be able to keep the earth livable, and ready to go on to the next echelon: **interplanetary** one.

The man-made limitations at the terrestrial level make, for example, that we spent 60 years getting ready to operate on the nearest natural satellite to us, the moon, and are still a long way from operating on the adjacent planet, Mars.

We could simply go to other planets and modify their atmospheres and environment to make them habitable and utilize their natural resources for our civilization once we have infinite materials and energy.

The same concept of infinity will apply to other planets as well. The finding of other stars in the Milky Way galaxy will be achievable thanks to a smart and sensible infinitist approach to the use and exploration of other solar system planets.

The current estimation is around 100 billion stars in our galaxy. The number of its planets will be about 100 to 200 billion. So, we will be busy for a long time going

through all the possibilities that they offer us while also being aware that we would encounter other civilizations, in terms of cooperation or competition or …

Our imagination could stretch far enough, according to the above scheme, to suggest that, one day, we will surpass our Milky Way one and reach out to other nearby galaxies. We will be acting at the **intergalactic** level by then.

The observable universe would contain some two trillion galaxies. And we know that the observable universe might turn out to be only 5% of the whole universe. If we could explore all of these, we will get 20 times more galaxies to explore.

Once it's done, we can think about other universes, the parallel ones. We could explore one after another, and we will be at the **inter-universal** scale. At that level, we will back and forth between parallel universes. The **multiverse** and its limitless quest will then be revealed.

So, we can see that there is no really end to our journey. Meanwhile, we would have discovered the mechanisms

of assuring eternity for our brain, and maybe even, our body. Anyway, as long as there is a subsistence of our cerebral data (brain) we could place and make it functioning in any material corpus.

*

This imaginary and highly projective outlook show that the fate of an endless, infinite, and forever journey hinges on the first and initial step right now. We can hope to organize and achieve all the other interminable stages if we manage this fundamental phase wisely. However, if we fail to take this first step, all of the others, including the second—exploration and installation on the moon or on Mars—will remain buried wishful thinking of a vanished humanity on a lifeless planet.

Infinitism is the philosophical theory for ensuring the successful management of this crucial first step, here and now. Helping this theory and its related discipline of *Infinitylogy* would be an outright aid to humanity in avoiding an unwanted collective suicide due to

mismanagement of the already dwindling natural resources.#

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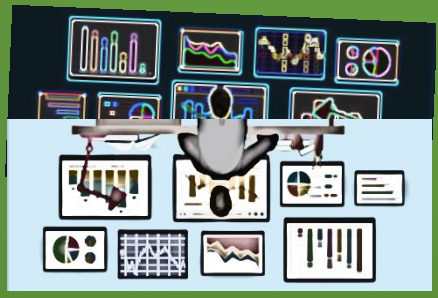
Proposal on a new way of data management

Interconnecting Connotative Dynamic System (ICDS)

By: Korosh Erfani, PhD



Introduction:

Science's methodology, methods, and content have evolved over time. Some key points in this protracted process modified the general direction in which science stepped in with its long march. One of these was when philosophers such as Francis Bacon (1561-1626) proposed a new empirical approach for better understanding nature and its principles. His ideas and proposals benefited science. "Traditional metaphysicians," "empiricists," and "scientists" were labeled by Bacon as "spiders," "ants," and "bees," respectively, to distinguish these latter as those who "make something out of the materials that will allow them to understand, explain and predict from what they observe", as opposed to the two first.[36]

His remark prompted science to follow a fruitful route that resulted in all of the wonderful developments we now enjoy. By placing the 16th century in context, we were at the beginning of a period of abundance in scientific data generation, as opposed to millennia of sluggishness during the dark ages. That's why Bacon pushed the scientific community to arrange for the onslaught of data that had begun to pour in. He next intended to establish "a college with laboratories where scientists might work together to

[36]LAW, Stephen; The Great Philosophers, Quercus publisher, 2007, P.59

implement the new scientific technique." "Bacon's ideas...led to the establishment of the Royal Society in 1660."[37]

It appears that we are once again at one of those pivotal points in science's history, where we are confronted with a new influx of data and information that is nothing like what concerned Francis Bacon so much. I'd even go so far as to argue that this time the problem is not simply quantitative, but also qualitative, requiring immediate care and attention.

What is happening?

Every day, at any hour of the day, one or more news stories about a discovery, development, innovation, or inventive advancement in science and technology are published around the world. Some have minor consequences, while others have far-reaching impacts. In 2014, for example, UC researchers submitted 1,769 new innovations, or roughly five every day.[38]

This is a fantastic and thrilling achievement. However, one issue arises: how can we best utilize this massive amount of breakthroughs and discoveries for the benefit of humanity? How can we make the most of this newness to address global concerns

[37] Ibid

[38] universityofcalifornia.edu/news/report-highlights-economic-impact-uc-inventions-discoveries

that threaten our species' survival? Is there a system in place to deal with it?

It appears that this is not the case.

Individuals or entities are, of course, attempting to do so in their particular field of expertise; nevertheless, even there, inadequacies in the integration of new knowledge into diverse work systems can be found.

The quantitative aspect is less important than the qualitative benefit that we may provide to the world as a result of an intelligent treatment of all these data. We're referring to something called an *Interconnecting Connotative Dynamic System* (ICDS). In one of our published books we already dedicated an entire chapter to a comparable suggestion, complete with numerous specifics.[39]

What is ICDS?

This system goes beyond just categorizing and classifying data, which is something that any data system can perform with a program that treats manually or automatically inputs connected to new integrated data. Even if a global system capable of treating

[39] ERFANI, Korosh; *Infinitylogy: Foundations of a New Discipline*, ILCP Publishing House, 2021, Chapter V: Ways to Make Infinitylogy Operational, pp.119-148

and classifying scientific data in the most thorough manner would be a fantastic instrument to develop, we are discussing something different here.

In fact, the way we've been utilizing for processing data is falling out of favor, as seen by two indicators: 1) We're missing out on a lot of potential solutions and answers since we don't immediately and automatically connect these data. 2) It is imperative that we do assist the earth now in maintaining a level of confidence for our own survival.

The time has come to rethink data processing and the procedures involved in its production, distribution, and application. In the field of data collecting and processing, we need a revolution.

One of the reasons we haven't started it yet is because of difficulties such as competitiveness, interest conflicts, copyright protection, and technological espionage. Is there any key that can overcome these obstacles and make a significant contribution to humanity's fate? How can we envision a worldwide cooperative structure in which everyone has access to the most up-to-date data and novelties in a variety of scientific and technological fields?

- Let's start with the obvious obstacles to such a project:
- **Institutional hurdle**: To begin, we'll need an international willpower that's willing to put out the effort

and money necessary to develop such a system. This should be a gathering of public and private finances, governments, non-governmental organizations, and corporations to ensure that such an initiative receives the support and resources it requires.

- **Conceptual design**: Once the funding are in place, we should begin on a creative and functional system design. The concept in issue has the potential to be viable, but it will require brains and ingenuity to be realized.
- **Project management:** The project should mobilize all essential resources for its realization, including workforce, tools, equipment, hardware, software, experience, and so on, with highly effective management.

So, in order for the project to be conceived, there are primarily two financial and technical hurdles. But these aren't the only considerations; here, we'd like to bring up another factor without which such a concept would be doomed to fail.

Missing piece of the puzzle:

We're talking about a missing component of the puzzle that extends far beyond politics, money, science, and technology on their own. This is the type of undertaking that requires a philosophical foundation to be realized. We must first believe in the necessity of such a system and its operational value in order

to gain the essential motivation; the fact is that we will not get this deep belief until we have a sound argument to back it up.

Infinitism is a philosophical theory that aims to achieve this goal as much as feasible. It offers ideas that might be used to further explain why such an undertaking is necessary.

Here are some fundamental viewpoints of Infinitism on such or comparable projects:

• Natural resources of materials and energy are limitless.

How?

• Due to the infinitely composite structure of matter.

So?

• Because matter has an unlimited composition, we can discover limitless levels and spheres of operation there.

But how?

• We need theoretical and practical instruments to be operative.

• How do I find them?

- If we organize our snowballing knowledge of micro and macro structures of matter, these tools will be easier to attain.

Organizing?

• Due to a lack of organization, this vast body of knowledge remains so far disjointed and isolated, preventing it from being effectively applied to our goals.

What should I do?

• Gathering, synthesizing, and synchronizing new and incoming data is a necessary precondition for making human knowledge operational with the goal of discovering infinity within matter to obtain limitless materials and energies.

Even though people and institutions are currently doing the best they can to correlate the flow of knowledge, we can improve effectiveness and productivity by reorganizing it in the context of a centralized dynamic system that first gathers, treats, categorizes, classifies, organizes, and makes theme available.

This will accelerate progress and advancement by reducing the time it takes for our creations and discoveries to shape through relying on this data.

Second, as a result of this interconnection, this dynamic system will interrelate existing and coming information in order to develop new outcomes and viewpoints. In this way, many previously unheard-of contents will be created.

And third, the system will reinject in itself its own results as fresh facts, from which it will derive various conclusions.

This system will run alongside everything else it grasps from human discoveries and advancements in an ongoing cycle of data production.

- AI (Artificial Intelligence) for automatically treating data with a tolerable margin of error that can be gradually supervised and lowered, as we've indicated in prior articles and books. In a solution-finding oriented trend, AI will innovate by self-developing its basic algorithms and improving them. We're referring to a logical, methodical, and intelligent treatment that takes into account the data's connotation, meaning, content, context, and substance.
- **Quantum computation** is used to analyze, dispatch, classify, synchronize, and synthesize data in order to create inferences, extrapolations, interpretations, conclusions, and discoveries. The hardware side of quantum computation can enable what the AI's imagination can imagine as the software side of the system.

• **Internet of Things** (IoT) to test, implement, and simulate the functional feasibility of future projects, solutions, and designs, as a result of the system's integration and processing of new data.

We may now have all of the required components to complete this process by integrating philosophical viewpoints, scientific competence, and technological capabilities. This has the potential to change the way we approach information and data in the future, propelling science and technology forward in terms of production and issue resolution.

*

One of the key goals on our job list at the *Center for Research and Development of Infinitylogy* (CRDI) will be to follow up on this concept. We could put the necessary staff on this notion as soon as our center has some financial backbone, so we can begin attracting the attention and interest of international organizations and the scientific community to our project: **Interconnecting Connotative Dynamic System** (ICDS). Until then, if we find volunteers who are interested in this plan, we will continue to develop it as much as possible before launching it.[40]

**

[40] Please do not hesitate to contact the CRDI if you are interested in this proposal: contact@thecrdi.com

Why a new theory about Infinity?

By: Korosh Erfani, PhD

Introduction:

Infinitism is a philosophical theory that could be summarized in a simple statement according to which *nothing exists but infinity*.

Immediately this radical and controversial assertion could raise a precautionary question: What is the point of this theory?

To put it another way, how could we utilize the idea of the infinite macro and micro universes?

Infinitism is telling us that matter is infinitely composite. But, what I could deduce as a hands-on application from it, helping us to do more and better than what we are already doing?

The following is an example of one of our responses to this key question:

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Thus far, we used the concept of infinity as a vague notion that represents immensity, boundlessness, countless, immeasurable and similar idea. The common denominator of all these qualitative terms is

their ambiguity and imprecision. Their function was so far to express something that we cannot portray precisely, accurately, or exactly.

So, until now, Infinity carries a connotative charge that equates lack of precision. This connotation tends to be somehow essential and normal for a concept that seeks to communicate the absence of any finite point for something.

Nevertheless, there is no determinism to bear everlastingly the extent of vagueness in this notion. The concept evolved along human history and gets more and more precision by going through a better understanding of complexity of the matter's composition. But this evolution of the concept of infinity had been a byproduct of the science's history. It was through the progress made in different specific fields of science, like physics, mathematics, chemistry, biology, astrology, and so on, that we gained a relatively better idea of infinity. However, we did not see any significant, concentrated effort devoted solely to the concept itself.

Many books and articles on this topic had been written all relating what happened to this notion through other fields of science or knowledge. But nothing that would allow it to stand alone as an autonomous concept with its own specific evolution and mechanisms.

We hope to break through this stagnant legacy and bring forth a new perspective on this topic by creating and proposing the theory of Infinitism.

But how?

First, this theory is elevating the concept of infinity, from the middle of many other philosophical and mathematical notions, to the topmost point of an existential pyramid. In this latter everything is included and only a highly conjectural idea of 'something beyond existence' would challenge the comprehensiveness of infinity.

By stating that *everything is infinite or is not*, we put out of *Existence* anything wanting presumably pretend not to be infinite. And at present, and most probably for a long time again, we won't be able to objectively

consider a sphere that could not be covered by the notion of Existence.

Once we established that *Existence* comprises all that could come to our acquaintance's arena for now, we put infinity above it to indicate that if you are looking for something to exist that is not infinite, you won't find it.

By placing infinity above all the manifestation of existence, we perceive matter and the material universe as logically included in this frame as well.

If everything is infinite, so are the matter and the whole material world. Here the infinitist theory goes beyond the classic speculative philosophy and attempts to demonstrate the objective presence of infinity in the material world.

From here, we'll need to define infinity more precisely so that we may start witnessing and exploring its presence in matter.

In this second stage, we shift the notion towards more precision by naming infinity, *infinitude in action*. This latter expression demonstrates that infinitude is a

moving actuality and not an inert inner quality as some may believe.

But, where we could discern the presence of this infinitude in action?

Infinitism divides it into three realms:

1. In its composition: infinite components and subcomponents in the innumerable structural levels.
2. In its interrelations: the uncountable number of interconnections between these infinite components and subcomponents.
3. In the ways of interrelating: the endless number of modalities for the countless interrelations between the infinite number of components and subcomponents.

Here we have three sets that are substantially intertwined, materializing the *infinitude in action*.

∞*∞*∞=infinity

∞*∞*∞=infinitude in action

∞*∞*∞=∞

While the quantitative dimension for each of these three items represents the *infinitude* of the matter, as expressed in mathematics, the interactions between them represent the in-action's segment of the definition. In this way, *infinitude in action* is in fact the inner, never-ending, ongoing dynamism of matter.

The particularity of this view is that by such a sight on the matter, through this particular definition of infinity, for the first time, we could get rid of the intangible dualism that separated world, universe, matter, or even existence from infinity.

But how?

Until now, we had thought of matter and infinity as two separate entities. On the one hand, there was a material universe that existed in its own right, with its own ontological configuration, features, rules, and nature, and on the other hand, there was infinity, which existed more as an abstraction or, at best, as a conceptual reality.

Infinitism upsets this customary dichotomy by introducing a new idea of sameness for matter and infinity.

This means that now we see *infinitude in action* and total ontology of matter as one, excluding anything that seeks to be outside this realm of *infinitude in action*.

Once we see that matter is not but *infinitude in action* within the three above tangled sets, we can be dealing better with the material world with all this definition of matter entails.

This aspect shifts the notion of infinity from a pure philosophical-mathematical sphere, taken in pure but infertile abstraction, to a useful practical, functional, and operational field within materiality.

Here we could start to look for all the laws, principles and procedures through which the infinitude in action operates within the three aforementioned sets:

1. Components and subcomponents,
2. Interconnections between components and subcomponents,

3. Ways these interconnections take shape.

In order to operate in these three spheres of the fabric of reality, we need to know many details that should be identified, discovered, theorized, verified, and formulated. A specific technical discipline to that mission is required.

This discipline is called *Infinitylogy* as the methodical study of infinity. Its mission is the recognition of the *infinitude in action* in the structure of matter, either this structure is the one of a subparticle or the largest known cluster in the space.

We began to build this discipline through a number of publications[41] but also by founding the *Center for Research and Development of Infinitylogy* (CRDI).

In this paper we wanted just to show that when it comes to know what is utility of seeing the world as infinite, we can answer this question by a variety of ways, and for instance, through this simple statement:

[41] See the list of our publication at the end of this article. Also visit our other papers at the website of the CRDI: www.thecrdi.com

by seeing the universe as infinite we discover how is formed what the universe is made of.

When we answer the matter is infinitude in action, we are not referring anymore to the matter's composition but rather how it's constructed. The vicious spiral is broken then, and we could start to see how we may intervene there to change everything. Instead of focusing solely on what, we may now focus on how. The difference is huge.

What is the matter made of?

How the matter is made?

**

Matter is bottomless,

so keep digging in!

By: Korosh Erfani, PhD

Introduction

Why should we place any value on the concept of infinity if accessing it would be impossible for us, as human beings? Why is it so vital to believe in the limitless nature of matter's composition, even if we know that infinity is not reachable?

This is a pertinent question for any practical approach. Here is our rationale:

Despite the fact that we intuitively know that infinitude is not at hand, this view can have various useful functions.

We will not accept any finite as an ‘end’ after we have established that the structure of matter is limitless. We shall be armed with the knowledge that no matter how many layers and echelons we identify, there is no final or ultimate point. Our awareness of the fact that there are always more layers and strata to explore will motivate us to keep looking for new areas.

So, the first utility of the infinitist view is to open an endless pathway for exploring the universe both in the

micro as well as in the macro levels. A never-ending way that pushes us towards a ceaseless effort about the boundless composition of matter and its endless spheres of explorations and its immense useful applications.

The second benefit of understanding matter as limitless is that it alters our perception of the material world's scale. We recognize that whatever version of smallness or bigness a phenomenon has, it has an infinite number of levels in its configuration. So, whatever vastness we picture for space, galaxies, clusters, and the cosmos, we'd find the same proportional scopes in the microcosm, with an infinite number of tiers and echelons.

This de-re-scaling approach of the microcosms and macrocosm will bring up the third function of the infinitist view of the universe:

Each layer of the structure of matter offers some new potentials to be explored. We call it *Level-Convenience Existential Comfort* (LCEC).

What is it?

This means that any living being will first connect to the immediate material level of its living milieu. This is what happened to the primitive humans who came into contact with the natural world. What they were using was, at a first stage, what directly surrounds them and in a straight way, like fruits, animals, trees, plants, waterfalls, and so on. All of these elements are instantly accessible to those humans in an immediate way via their sensory abilities: eyesight, hearing, taste, touch, and smell.

This was the first level of environmental connection. We stayed there for a long time before we touch the second scope of nature. In this first step, we were mainly occupied by

- Foraging for food by gazing or browsing immediate surroundings to find the comestible things like mushrooms, edible greens, berries and fruits, various grasses, tubers, seeds, and nuts.

- Hunting for nourishment by killing animals like mammoths, deer, buffalo, bison, wild goats, reindeer, and so on.

In the same way, their tools and tackles are made of what they find as immediate elements of their touch in the nature like rocks, woods, and bones and skin of animals. For more than 2.6 million years these were the only raw materials for the human genus' tool-making.

With time, we see other apparatuses that are a little more sophisticated than the simple sharpen stones or handaxe or kind of knapping. We see there also some "small tools known as geometric microliths, or stone blades or flakes that have been shaped into triangles, crescents and other geometric forms. When attached to handles made of bone or antler, these could easily be used as projectile weapons, as well as for woodworking and food preparation purposes".[42]

With time, we entered a period of history when the Homo sapiens started to be interested in different

[42] https://www.history.com/news/hunter-gatherer-tools-breakthroughs

levels of natural sources. Now, from the surface of the earth, as a first lasting stratum, they dug deeper into the soil and discover agriculture.

With regard to tools, the hominids began to use what was not anymore the result of immediate usage of raw sources like stone and wood; they learned subtler ways of making new materials. Started then the Bronze Age.

"The Bronze Age was characterized by the production of the metal bronze (an alloy of copper and tin), the development of a wide range of functional and precious metalwork, and an increase in economic productivity."[43]

People discovered metal by encountering the natural form of it. "Humans may have smelted iron sporadically throughout the Bronze Age, though they likely saw iron as an inferior metal. Iron tools and weapons weren't as hard or durable as their bronze counterparts. The use of iron became more widespread after people learned how to make steel, a much harder metal, by heating iron with carbon."[44]

[43] http://www.visual-arts-cork.com/ancient-art/bronze-age.htm
[44] https://www.history.com/topics/pre-history/iron-age

From about 1000 BCE, the ability to heat and forge another metal, iron, brought the Bronze Age to an end and led to the beginning of the Iron Age. This was the beginning of new materials humans used in their tool-making activities and the variety of products they get as the outcome. This establishes a trend in human history where any new material brought about many new tools and products.

This brings us to the discipline of *materials science*. The latter "is a part of engineering that involves discovering and designing new materials and analyzing their properties and structure".[45] This science classifies materials into four categories: metals, polymers, ceramics, and composites.

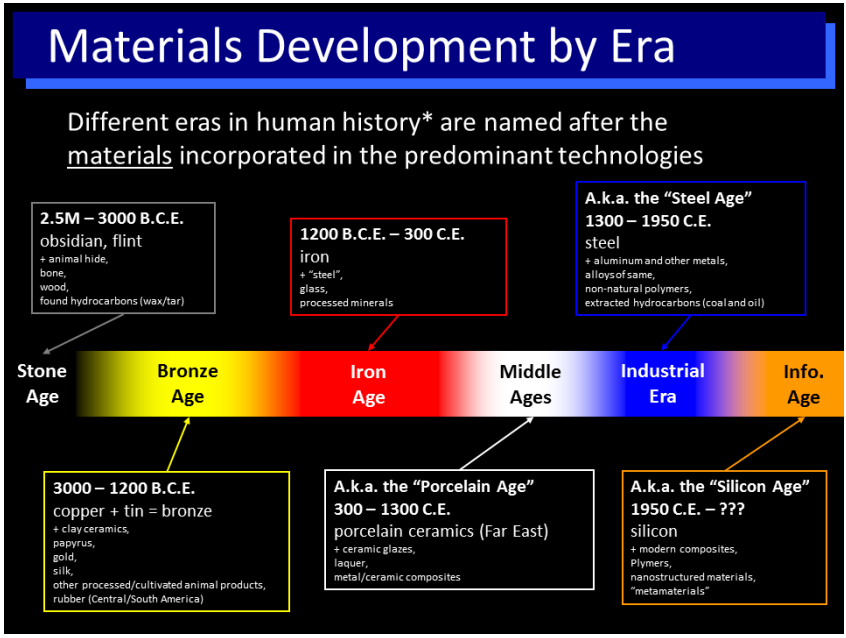
If we combine history and materials science to get the "historical materials science' where we can see how human history evolved following discoveries of new materials and their applications as products and tools.

[45] study.com/academy/lesson/materials-science-definition-material-classification.html#:~:text=Materials%20can%20be%20classified%20into,polymers%2C%20ceramics%2C%20and%20composites.

The interesting point from a sociohistorical angle is that the increased usage and development of ever more sophisticated materials were paralleled by a rise of the consciousness of mankind. In other words, it seems to be that advanced civilizations generally invented and used more elaborate materials. This observation is probably still true in the present days. China currently produces solely some 28.7% of Global Manufacturing Output. [46]

[46] globalupside.com/top-10-manufacturing-countries-in-the-world/

In the below scheme[47] we can see that the historical evolution of humankind goes hand in hand by the stratum of the nature we touch through our technology and creativity to get new materials and its products and byproducts:



Infinitism uses this historical trail to say that as all the past pathway shows it, there is no boundary to what we can discover in nature. The structure of matter is infinite and if we keep exploring it at profound levels,

[47] Source: cpp.edu/~jbputhoff/history.html

we will get new materials, or new potential for combinations of materials through novel possibilities of fusion and fission or, via Nano-isotopic procedures or alike in order to get some new stuff we have never had. And each new material will open the way to more original composite materials and tools.

Therefore, back to our initial reasoning to justify the usefulness of *Infinitism*, we can see that when we consider the structure of matter as infinitely composite, we create an endless perspective of discoveries and innovations. The two latter have historically had a dialectical relationship:

- More discoveries make possible further inventions.
- Further inventions make possible more discoveries.

By believing in the infinitude of the structure of matter we could use our tools for added discoveries in the endless sublevels of the fabric of reality. Then, with these discoveries, we can get the new materials and possibilities for developing more tools and with these

tools, we will discover again some new layers of the configuration of matter. This process is everlasting and unremitting as long as the human species survives and keeps thriving its civilization,

At a given step in the history of science and technology, we can find solutions to get unlimited sources of energy and materials. That phase will be the end of prehistory since we are then still living in a chapter whose specific is believing hitherto in shortage and scarcity; the exact same belief that our ancestors had had in their cold and unsafe caves thousands of years ago.

According to the logic of *Accumulation/Alteration*, explained in the theory of Infinitism as the main process of the dynamism of matter,[48] by amassing the results of our search in the deeper and subtler levels of the fabric of matter, we will get an accumulation of productive abilities that bring about the changes we dream of: endless resources of materials and energy.

[48] We elaborated the process of Accumulation/Alteration as the main mechanism that explains the permanent dynamism of inner causal chains in any material phenomenon. Please see the list of the books on Infinitylogy at the end of this paper.

At that time, we will start our real history and the real meaning of civilization as well where there won't be anymore a necessity for somewhat wrongdoing that would purposefully cause pain and sufferance.#

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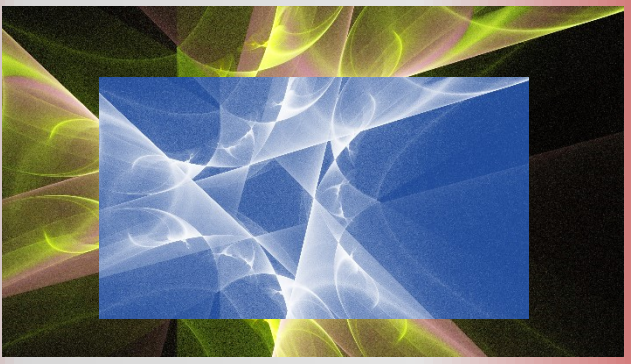
The Sameness of Existence and Essence

By: Korosh Erfani, PhD



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 disp*ositions". As Stephen Law says: "That, ultimately, is what minds are."[49]

[49] Law, Stephen, The Great Philosophers, Quercus Publisher, 2007, p.166

This classic "category mistake" is generalized in other cases and the analytical philosophy tries to clarify them. *Infinitism*, 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 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."[50]

In the following pages, we will see how Infinitism challenges this polarity of essentialism according to which there would be Existence and Essence as two different and distinct concepts. *Infinitism* tends to put

[50] Definition from Oxford Languages

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.

Infinitism 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.

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

Infinitism suggests that e*verything 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."[51]

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 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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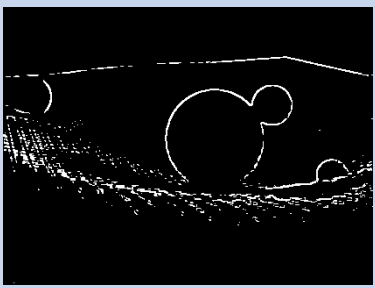
[51] Law, Stephen, The Great Philosophers, Quercus Publisher, 2007, P.77

Can philosophy decipher Gravitation?

By: Korosh Erfani, PhD



Introduction:

The philosophical theory of *Infinitism* has to show its function and utility regarding the real puzzling issues the science is facing. Same for the technological problem where we are looking the practical solutions for the wellbeing of people and societies.

What would be, otherwise, the relevance of working on a new theory in philosophy?

Unified theory

In our previous books and papers, we tried to give some examples of the usefulness of this theory. Here is another example in the occasion of a newly published report about the experience of the texture of space.[52] We will try to show how *Infinitism* would be helping clarify some problems in quantum physics[53] through a general definition of matter, including gravity.

[52] Source: Is Space Pixelated? The Quest for Quantum Gravity. By WHITNEY CLAVIN, CALTECH JANUARY 9, 2022 scitechdaily.com/is-space-pixelated-the-quest-for-quantum-gravity/

[53] Please note that I don't have any expertise in quantum physic. The development that will follow is based on our philosophical work, and nothing else.

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Unifying theory:

The efforts keep going for a unifying theory that could reconcile quantum mechanics to astrophysical entities, like the *string theory* and alike.

We read in a recent article that:

> "Sometimes there is a misinterpretation in science communication that implies quantum mechanics and gravity are irreconcilable," says Cliff Cheung, Caltech professor of theoretical physics. "But we know from experiments that we can do quantum mechanics on this planet, which has gravity, so clearly they are consistent. The problems come up when you ask subtle questions about black holes or try to merge the theories at very short distance scales."

Are we stuck there? I think that a getaway for this tentative field would be, primarily, not in physics but in philosophy. We need an expedient vision of the universe that could open the way to much more scientific discoveries and theorizations than what we are struggling to do at present for specific and intricate topics like the nature of gravity, for instance.

The philosophical theory of *Infinitism* might have the capacity to provide a coalescing framework for linking microcosm to macrocosm.

But how?

It looks that taking *infinitude in action,* as the main mechanism of matter's existence, will enable us to find a guiding line for that. Such a choice would be able to show the common denominator of all scales and spheres of matter.

The fact that the matter displays some similar features in all its diversity -that we could scrutinize- gives us the possibility of a careful extrapolation:

Everywhere there is matter, these features will be present and detectable as well.

If we could form some general rules of this sameness of matter, we will then have a tool that could be applied to the nearest and farthest material phenomena in the universe. These general rules will be the first theoretical substrata we need for understanding any specific thing later, once we obtain verifiable related

data from the outermost or innermost objects in the microcosm or macrocosm.

In order to see how these principles could be used to found a unified theory of matter, let's look at this step-by-step methodology of the infinitist approach to the matter:

- We take **infinity** as the sole reality of the observable universe.
    - This means that anything else in the cosmos is a byproduct of infinity and has no existential autonomous aspect.
- Infinity means **infinitude in action**.
- Infinitude in action is what happens in, and between the **infinites**.
- The infinite is perceived, through our anthropic sensory, as **finite**.
    - Finite is an invention on our sensory, infinite is its discovery.
- Any finite is actually infinite.
- Any finite is, therefore, infinitude in action.
- We call a finite, **phenomenon**.

- Any phenomenon is infinite.
- Each phenomenon is composed of **components** (finite[s]) and **subcomponent** (sub-finite[s])
- Every component or subcomponent is infinite.
- Every component (finite) is **related** to other components (finite[s]).
- The **interrelations** between the finites are infinite.
- The **ways** these interrelations between the finite[s] take shape are infinite.

So, the whole universe and each object in it is composed of the *infinite interrelated finites*. At the core of the above statements are

1. Infinite components and subcomponents that compose the matter.
2. Infinite interrelations between components and subcomponents.
3. Infinite modes of establishing these interrelations.

These three are intertwined and shape what we can call, by the same token, infinity, infinitude in action, matter, or universe.

So far, the approach to initiate a unified theory is quite philosophical-phenomenological. But we remind that we wanted to see how this theory could back the science for searching the answer in its specific field.

Newness in science

The most recent scientific researches reveal a degree of proximity to the above philosophical suggestion. It is said that "the universe itself may be … pixelated".

What does it mean?

> "Scientists such as Rana Adhikari, professor of physics at Caltech, think the space we live in may not be perfectly smooth but rather made of incredibly small discrete units. "A spacetime pixel is so small that if you were to enlarge things so that it becomes the size of a grain of sand, then atoms would be as large as galaxies," he says."

First, what the scientist Rana Adhikari is telling is quite close to what *Infinitism* suggests as "*undimensionality*" of existence. According to this concept, the biggest thing our anthropic conception could perceive would be a tiny constituent part of an entity and that entity itself would be a minuscule component of a bigger body and

then this scaling goes forever and doesn't stop anywhere.

The problem with science is that it works very well up to where it can contain the complexity of matter in its theories and models of explanation. Once the intricacy grows above their restricted frameworks, the scientists lose patience and control. Here is an example of the overwhelming appeal of the reality in face of the obtuse frames of scientific gears.

> "Cracking the problem of quantum gravity would be one of the greatest achievements of physics, on par with the two theories that researchers want to merge. Albert Einstein's general theory of relativity reshaped the view of the universe, showing that space and time can be thought of as one continuous unit, spacetime, which curves in response to matter. Gravity, the theory explains, is nothing more than the curvature of spacetime".

The general theory shows very well the fact that what it calls spacetime will 'curve in response to matter'. But as it cannot explain why and how this curvature is caused, it ends up with a kind of mystic formula to

express why the matter is able to attract and to curve spacetime.

In order to explain this force that is unknown yet, the theory leans towards speculation and supposes that the curvature is effectively caused by 'gravity'. But if one asks what gravity is the answer would be it "is nothing more than the curvature of spacetime".

So the reasoning can be simplified like:

A moves B.

What is A?

A is what moves B.

And, what is B.

B 'is nothing more than' what is moved by A.

We are not here to assess the general theory of relativity, but the critical point is a kind of vicious circle and the mystical manner in the gravity is presented. We know that gravity still remains a phenomenon (force) that science presents as an undefined but real and actual power.

And why we have been so frail to explain this force since it had been discovered by Isaac Newton and presented in 1687?

We can detect, in one of the most recent efforts in this field, where is the problematic:

> "Scientists generally believe that gravity should be bumpy at the smallest scales; the bumps are hypothetical particles called gravitons. But when physicists use mathematical tools to describe how gravity might arise from gravitons at very tiny scales, things break down".

And why these mathematical tools are not able to treat gravitons conveniently?

Because "'the math become impossible and produces absurd answers such as infinity where we should get finite numbers as answers. It implies something is amiss', says Hirosi Ooguri, the Fred Kavli Professor of Theoretical Physics and Mathematics and director of the Walter Burke Institute for Theoretical Physics".

The first shocking point in this statement is the preconceived hint on what we 'should get' as an answer: "finite numbers"! Astonished, one of Professor Ooguri's students could ask whether it is not a very

basic feature of the impartial empirical approach to circumvent having any pre-construed idea on the outcome of a scientific-methodical research.

Moreover, when start assessing Professor Ooguri's statement from the infinitist point of view we wonder if he is telling us that because we might have approached the real structure of gravitons, which is like any other phenomenon infinite-, it should be an 'absurd answer' and 'something is amiss'.

In other words, because we would have obtained the realistic explanation of gravitons that leans towards infinite, the answer should be 'amiss' since this is far from our presuppositions.

In brief, the issue is coming from the fact that gravitons might put our scientists in front of a real case of *infinitude in action*; we experience the effects of this action under the anthropic concept of gravity, but when it comes to treating it structurally and objectively, we are not able to do it since we use mathematics that is not able to cope with infinitude.

We already developed the idea that static mathematics are unable to deal with infinite character of matter and that there is a necessity of having a dynamic mathematics.

Gravitons are just following *infinitude in action* as its inner existential setup, but as we cannot handle it with our timeworn mathematical tools, we just ignore it and fly for the magic land of '*string theory*'. The latter is so attractive but implies many presuppositions that have still a long way to be verified.

The recent experience that is in course of preparation will help a lot for clarifying that anywhere we go and whatever we deal with, in the universe, would be a case of *infinitude in action*.

This is excellently said here:

> "If I drop my coffee mug and it falls, I'd like to think that's gravity," says Adhikari. "But, in the same way that temperature is not 'real' but describes how a bunch of molecules are vibrating, spacetime might not be a real thing. We see flocks of birds and schools of fish undertake coherent motion in groups, but they are really made up of individual animals. We say that the group behavior is emergent. It may

> be that something that arises out of the pixelation of spacetime has just been given the name gravity because we don't yet understand what the guts of spacetime are."

Well said! As suggested by *Infinitism,* 'the guts of spacetime', here mentioned, and also anything else might be just *infinitude in action*: an entangled combination of infinite components, infinite interrelations, and infinite ways through which these interrelations take place.

The above scientific approach and its principle idea underpin the clue that the philosophy and the theories like Infinitism are providing; it can provide the premises of a *unifying theory* or as it is said: a *Theory of Everything*. #

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Applications of Infinitism

(1)

In the Medical Sceince

By: Korosh Erfani, PhD

Introduction:

Infinitism is a philosophical theory that wants to be practical. It alienates pure abstraction or any mere intellectual treatment of reality without thinking about changing and improving the latter. The goal of Infinitism is to build a better world up to where there is less sufferance and more happiness for humanity.

This theory looks at applying its principles in different fields of activity and science in order to see if we could find some purposeful usefulness.

Here we try to see if there is a chance with the medical field to help take care of people in a more efficient way.

In the field of Medical Science

In order to know how we could apply the infinitist principles to medicine, let's see how this discipline itself describes the human body:

The below assertions are an excerpt of the medical literature at present:

- “The human body is a single structure but it is made up of billions of smaller structures of four major kinds: cells, tissues, organs, and systems.

- An organ is an organization of several different kinds of tissues so arranged that together they can perform a special function.

- A system is an organization of varying numbers and kinds of organs so arranged that together they can perform complex functions for the body.

- Ten major systems include the skeletal, muscular, nervous, endocrine, cardiovascular, lymphatic, respiratory, digestive, urinary, and the reproductive system.

- Body functions are the physiological or psychological functions of body systems.

- Survival of the body depends on the body's maintaining or restoring homeostasis, a state of relative constancy, of its internal environment.

- Human life process includes organization, metabolism, responsiveness, movements, reproduction, growth, differentiation, respiration, digestion, and excretion. All these processes work together, in fine-tuned balance, for the well-being of the individual and to maintain life.

- Life depends on certain physical factors from the environment, which include water, oxygen, nutrients, heat, and pressure."[54]

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The above points lead to one of the notions suggested by Infinitism called a *Netentity*. The interactions in the body are total, and any artificial detachment will cause a detrimental miscomprehension. Therefore, our medical approach and treatment should take into consideration the material body as a netentity.

But what is it?

We already described the Netentity in of our published books.[55] This is the idea that the body is an entity composed of sub-entities as is the case of a network where each server (computer) itself has an internal network with its components. In the human body, at any moment, the messages between these entities (systems, organs, tissues, cells) are exchanged to

[54] Source: training.seer.cancer.gov

[55] Please see these books where the concept of Netentity is developed at the end of this paper.

determine how each of them and the whole entity function.

When it comes to the human body as the main object of medicine, we could say that

- The human body is an infinite entity.
- It is composed of interrelated entities.

Each system is composed of organs; each organ is constituted of tissues, each tissue is made of cells, and each cell is construed by its members. By breaking down each part of this structure and also by dividing each relation between the parts into an unbounded number we can see some outputs:

- Any treatment will affect the whole body.
- Therefore, there is no treatment that could act isolate.
- The affection is never partial but always total.

Based on these outputs, there are some tips and clues suggested by the principles of Infinitism for the medical practice and treatment:

- Any treatment is, to some extent, the treatment of the whole body.
- Any affection of a cell is the affection of the related tissues.
- Any affection of a tissue is the affection of the related organ.
- Any affection of an organ is the affection of the related system.
- Any affection of a system is the affection of the whole body.

Therefore:

- Any affection, at any level, is an affection of the whole body.

The above conclusion is based on one of the most intricate concepts of Infinitism called *total relatedness* according to which any change in one of the infinite components of a phenomenon will bring about a change in the whole phenomenon and all phenomena related to it.

Every part of the body we are treating is made of an endless number of elements that will be affected. This

part is related, directly or indirectly to all the other parts of the body. In order to know how it is possible to find a connection between two parts that are seemingly quite far from each other or even disconnected, we should know that interconnections (affections) can be divided into unlimited portions. But the whole system is dynamic, this means the accumulation of these trivial portions starts to be big enough to touch later one or more part(s) of the body. So, there is a side effect for whatever we do as treatment, we should be aware of it.

The relationships between the parts of the body are shaped as causal chains. Anything we do to the body is playing the role of cause for some effects, and each effect will be the cause of some new effects.

Any miscalculation in treatment of one part, without considering the important effects on other parts, will activate these causal chains and will generate new health issues, soon or late, small or big.

An infinitist medicine will try to understand this interconnected logic of the human body and will try to see how it could be used for better treatments. We

suggest here two proposals for the application of the infinitist approach in medicine:

1) **Organic Interactive Human Body Map (OIHBM)**

That would be useful if we could get an interactive map of the human body where all the components, their functions, and their interrelations are taken into consideration. This map could be equipped with a program with convenient algorithms that will process any new data related to discoveries about the complexity of the human body.

When we want to test a medication or any new treatment, we could enter it as data into the system and ask to process the reaction of the whole entity, (the whole body) to our suggested newness. The system then will produce a map of feedback, affected parts, and side effects that gives us an idea of how the body will be affected by this treatment.

Once we have the template of this processing system, we can see how we could customize and specialize it at the same time, in the specific body

system, body organ, body tissue, body cells, or the specific category of the people according to age, gender, or even based on the kind of disease and so on. It is imaginable that one day we could have such a map for every single individual.

As soon as we give to the system all the necessary info we could have the first version, and then we could improve it and complete it as much as possible and continuously.

2) Intelligent system of Prevention (ISS)

In a more general approach and thanks to Artificial Intelligence (AI) and Quantum computing, it would be possible to calculate the ongoing process within body and see what will be the possible worrying upshot to come and then to suggest the preventive solutions or actions.

If the system can monitor and take into consideration the detailed status of the body systems, organs and tissues, for not talking about of the cells for now, we can have an analytical report of the whole body's situation and see where the weakness and strengths are

to suggest a precautionary action. The system would be able to use the causal chains' mode to find the deep roots of the issues and suggests the best segments of the chains to intervene and treat the case.

Basics of these systems:

Here is the process for the both of the above suggestions:

- Learning the function of a normal body[56]
- Creating general patterns of human organism (measurable and quantitative indicators of normal functionality)
- Getting the data of a case (same pattern with the specific data of the case)
- Comparing the reality of the case with patterns (Gaps' map)
- Calculating the possible outcomes of the gaps

[56] We now have a vast understanding of the human body and its intricate features. However, it must be completed and utilized wisely. To do so, we must view the human body in a new light, allowing each piece of information to fit together like a jigsaw, allowing us to better understand and treat disorders and disease. It is achievable thanks to Infinitism's methodology, which is founded on its central claims.
training.seer.cancer.gov/anatomy/body/functions.html

- Suggesting the solution

Programming such an application to analyze the whole body as a system requires the following features:

  - The calculations of the interrelated affections should go far conditioned but not limited by the instructions integrated into the program.
  - Seeing everything and every action as simultaneous cause-effect and looking for the course of an event in a continuous causal chain.
  - For each segment of this studied causal chain the program should be able to produce a partial report and also make a final synthetic report.

Conclusion:

We can apply the principles of Infinitism to get new workable horizons in many fields of science, technology, and society. The only condition is to be creative and open-minded so that our finite-

oriented cognition could deal with infinitude in action within reality.

In this paper, we tried to suggest vaguely some ideas on the application of the philosophical theory of Infinitism in medical field. We see here how through a better understanding of the endless complexity of the human body and as an organic and dynamic entity we can start a new approach of treatment and cure for many physical issues everyone should face.

The proposal here is raw and underdone. That's why we invite the interested reader to go through our publications[57] where we developed with many details these basic assertions of Infinitism that underpin our suggestion in this essay.

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In later studies, we'll look at how Infinitism can be applied to different sectors of science and social science. While the basic principles of Infinitism will remain the same in any other subject, we can

[57] See the books and the papers we published on these topics at the end of this paper.

observe how each discipline will require a great degree of customization and fitting of these norms.

Infinitylogy is a field of study that aims to find the most suited solutions for each given situation.

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Methodical Finding of Infinity

By: Korosh Erfani, PhD

Introduction:

The paradox of infinity is that if you don't approach it from the appropriate angle you could never apprehend its reality. The reason for which this concept remains with many suspicions and confusions in philosophy, in mathematics, and even more in science, it's because our approach started from a wrong starting point.

Until now, we tried to begin from our predesigned conception of infinity to discover what it is. This doesn't work since as a finite container, our mind cannot contain an infinite concept. Not because our mind has not potential capacity to do so, but it's because our mindset is shaped by our anthropic-historical notion of infinity, full of deficiencies and shortages regarding what its immensity requires.

The right direction is to put aside our own finite-oriented idea of infinity and approach it from where it is going on: in the real world. This means that, instead of seeing if the observed reality can encompass our understanding of infinity, we should go from a neutral image of infinity and see how this is going on within

that observed reality. Then from what the actuality is picturing through the least filtered sensory ability that we have, we grasp how infinity is taking form.

So, instead of elaborating the abstract interpretations of infinity, we should reveal the materiality of infinity in the phenomena of the universe, and then, see what would be the finest and the least affected expressive way to define and word it.

This is the methodology that we applied to land in the theory of Infinitism. We did not start with a predefined conception of the term; on the contrary, we chose a method that submits intuition to realism dictated by what is going on in the material world.

Infinitism's approach:

In the book, *Infinitism: How to make infinity your philosophy for life*, the four characters of this philosophical novel are discussing how they are going to build a worldview up. They move forward to reach a point where they figure out the presence of causal chains at any level of existence: matter, universe, world, nature, society, and man. When they are looking

for the extent of each followed causal chain, they realize that each chain of events tends to go on endlessly. The mechanism by which these chains turn to be endless is that any follow-up of their cause-and-effect relationships go so far that, at a given moment, it surpasses its existential category and reaches out another higher or lower category than its own.

An individual issue that is studied in the frame of a causal chain, continues till it touches the category of Society, then if we are knowledgeable and persistent with our methodical endeavor, we will see that at a given point, the causal chain goes beyond the social framework (society) and touches, this time, Nature. Likewise, after exploring the causal chain within nature, we would enter the level of World (cosmos), then Universe, and farther.

When we apply this methodology for numerous and various phenomena in society, the human body, surrounding ecosystems, skies and spaces, and so on, and we see the same typical course of the potential endlessness in every causal chain that we follow, we

reach the simple conclusion that every causal chain is endless.

This endlessness is the first solid evidence of infinity in the world. It's objective proof that we did not invent but discovered. We merely detected it and this discovery will be the basis of all other theoretical development of the concept of infinity, for its different aspects, implications, and mechanisms.

So, in Infinitism we don't fund our theory on the imagination of facts but on an exploration of them. Infinitism did not stem from made-up speculation, but a normal product of the external world's observation that brought about a materialistic-speculative philosophy as its outcome. We got hold of this theory through an undertaking for constructing a practical worldview and not choosing a preexisting theory for building a predestinated one.

It's because we noticed the presence of infinity as well in the material actuality as in its factuality that we normally took in Infinity as the pivotal axis of our theory and later, of our worldview.

The book of *Infinitism* relates at length the methodology that we applied to this construction with the help of many concrete cases of observations, considered as necessary for maintaining its objectivity and its efficiency.

In this way, Infinitism is far from any idealism that sees infinity as a concept that could not have a concrete materialization. On the contrary, what we discover is beyond all these chimerical interpretations on the ontology of the reality by stating that *everything is infinite or is not*.

This statement simply excludes from the materiality whatever we set to see as finite and free of infinitude. The interesting point is that this exclusion is not heteronomous to whatever phenomenon, it stems from the study of the structure of this latter and the configuration that is at the same time included and including. No phenomenon could put itself outside of an infinite structure in which it takes place to exist. Whatever is the phenomenon we examine to see if it's actually infinite or not shows the common

characteristics with any other phenomenon in the universe:

- It's composed of an infinite number of constituents.
- Its constituents have an infinite number of interrelations.
- The Interrelations take shape in an infinite numbers of ways and modalities.

These three ontological features shape the very existence of any phenomenon, whatsoever.

Where they come from? From our observation of the cases in micro and macro levels of the universe; either it's the structure of a cluster in the space or a simple microorganism in the body of the tiny mosquito.

The components in question are arranged in the chains. The kind of chains where the components are interrelated is causal. The variety of the causal connections are taken place between them is just uncountable.

From these basic observations formulated in this way – and that can be also be expressed and worded in

numerous other ways – we could extract some immense rules that go on within infinity. This practical reality brought us to define Infinity as infinitude in action. This means that we did not add a feature to the observed reality – this is what the traditional philosophical or mathematical approach to infinity tried wrongly to do -, but we detected the structural dynamism of the matter that was making it exist and assuring it a function.

Infinitude in action, as a discovery, showed that the matter could not exist but as an ongoing process at all levels, inner and outer, internally and externally. Also, we observed that ultimately, the matter was not but that; i.e. the correct formulation was not that the matter possesses the infinitude in action but that the matter was not but infinitude in action.

Infinitism shows that to exist, infinity has not to be material, but the matter has to be infinite. In other words, infinity is not matter but matter is not but infinitude in action.

*

Infinitylogy:

Infinitylogy, as a new discipline, is charged to verify the Infinitism's assertions by a methodological approach. Everything said in this article and elsewhere, as statements of the philosophical theory of Infinitism, will be subject to to as systematic methodical work in the Center for Research and Development of Infinitylogy (CRDI). In this center, we plan to carry the studies that should how sustainable these claims of Infinitism are and how we could improve or should correct them.

Until the moment we find the funds for the CRDI, this center welcomes any volunteer to collaborate for progressing in these planned studies.

**

About Infinitylogy and Training Infintylogists

By: Korosh Erfani, PhD

Introduction:

What is Infinitylogy, and what means to become an expert in it?

Infinitylogy is the name of a new under construction discipline that had been initiated to study infinity in its real-world aspects. It has been started for working on the assertions developed by a philosophical theory of *Infinitism*.

Infinitism is a theory of philosophy results from a historical diagnosis. According to a causal analysis, what is at the deep root of the current unfortunate situation of the globe and humanity, is the notion of scarcity. *Infinitism* pretends that all our miseries come from that idea of ending resources that had been profoundly anchored in our individual and collective unconscious memory and lasted for thousands of years up to now. This theory suggests that to put an end to this man-made misery we have to make prevail a powerful neutralizing concept: endless resources. Only through such a radical opposition we could shake the

self-evident belief on the finite character of what we can find in the nature.

With such a drastic solution raises a fundamental question: Is really nature able to provide us with all the necessary resources, endlessly?

Infinitism suggests this solution as a hypothetical getaway, but the hypothesis should be verified through a study of the material world. In the search of an answer to the above question, *Infinitism* explores the general particularities of the structure of matter. While looking for the essential features of this structure, it had been discovered that what we call 'matter' is in fact a made of a dynamic process that contains multiple infinitude. We find in the fabric of reality three structural characteristics as the universal features of matter:

1. Infinitude of composing parts
2. Infinitude of links between these parts
3. Infinitude of ways the links are done.

While the sciences had revealed all the three aspects in the structure of matter before this study, what the

Infinitism added to them was the infinite character of all these three. We then regroup all these three aspects under the coalescing label of *Infinity* or, technically speaking, *infinitude in action*.

By generalizing the universal features described above Infinitism formulated its most fundamental assertion that says ***everything is infinite or is not***. Once this theory puts forward such a radical assertion, it could mine in the structure of matter and extract many other related and complementary statements through the observation of infinitude in action. These statements come up one after another to portray a new vision of the world diametrically different from our current millennial perception of the universe.

Infinitism then uses these assertions to predesign a world that is as beautiful as perfect. A world where there would be endless resources of materials and energy to realize methodically and materially whatever the human imagination is capable to generate.

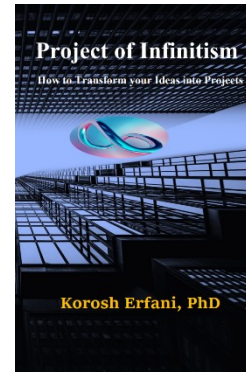
But wait a minute! Didn't we have, in the past, many similar utopias that turned out to be nothing more than a collection of wishful thinking? Do we want to add one more failed plan to this fantasy museum?

The answer is categorically NO; absolutely not. Infinitism doesn't want to become an idealistic utopia. On the contrary, it wants to find out means and solutions that make possible the realization of such a better world. That's why, besides developing its theoretical and conceptual construction, the project of *Infinitism* includes the establishment of a technical discipline specialized in its main topic, infinity, or more concretely, infinitude in action.

About Infinitylogy:

This is not yet a recognized discipline. We are still far from that crucial point. But Infinitylogy aims at that point in a planned manner with a goal, a strategy, tactics, and many techniques.

We reviewed the steps of such a project with many details that are explained in a book called *Project of Infinitism, How to transform your ideas into projects*.



Establishing a new discipline is a heavy task; we have already produced numerous writings that explain the kind of discipline Infinitylogy would be, what would be its main themes, what will be its methodological approach and how it counts to transform itself into a recognized academic discipline.

Infinitylogy will have to study *infinitude in action* within matter, with a big diversity and in different contexts. The objective is to know how infinitude runs inside the matter in microcosms and macrocosms, and what methodology we should use to detect, intervene, and modify this operational process. The objective is to produce the practical guidelines that can be used by sciences and technologies for changing the physical structure of matter in order to produce the endless resources of materials and energies.

For elaborating, developing, and establishing *Infinitylogy*, as a practical academic and a recognized discipline, we initiated an institution called the *Center for Research and Development of Infinitylogy* (CRDI).

The center has started to have a virtual existence until it raises funds to hire the people that will become specialists in Infinitylogy. We can call these people to be trained and formed, Infinitylogist (or maybe infinitilogist).

Who is an infinitylogist?

In a broad glance, an infinitylogist is someone who studies infinity. But more specifically, and in the frame of our project, it's someone who knows the details of the theory of *Infinitism* and can work on *infinitude in action* in a specific field of the material world or in a particular context, according to their initial expertise: Physicist on the physical realm, Biologist on biological and organic beings, mathematicians on static and dynamic mathematics[58] and so on.

[58] For static and dynamic mathematics see the list of the books at the end of this paper.

Infinitylogist will be someone who looks for infinitude in action, its modalities, its methods of action, and its features, modus operandi and so on.

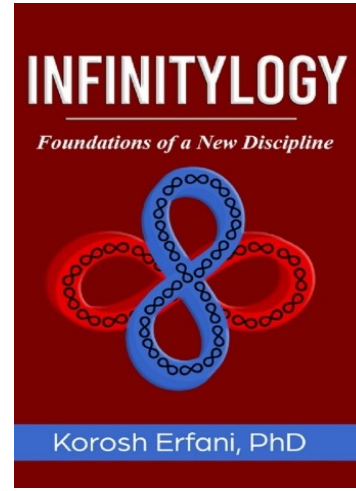
In the CRDI, as soon as we have financial support we could hire the specialized staff for working on the main topics of *Infinitylogy*. Here are some examples of the core interrogations and enquiries for the studies and projects we have to carry out in the future:

- Is everything infinite? How?
- Is everything infinitely composite?
- How, and what could we detect infinitude in action in different exertions of materiality?
- How we could use and operate over the infinitude in action within the matter?
- How will we be capable to intervene in various segments of the infinite causal chains? Based on what guidelines?
- What are the applications of Infinitylogy in different fields of sciences and technologies?
- What methodological approaches can be used in Infinitylogy?

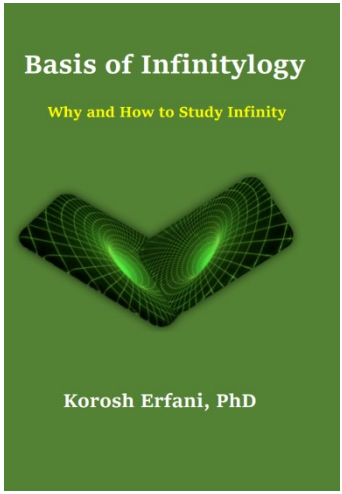
- What would be the software and programs that can help to explore infinity with details and according to
-
- its real inner mechanisms?
- What would be the probable subfields or the branches of Infinitylogy?
- ...and many more.

We have already initiated the treatment of some of these questions in the written materials we produced on this subject.

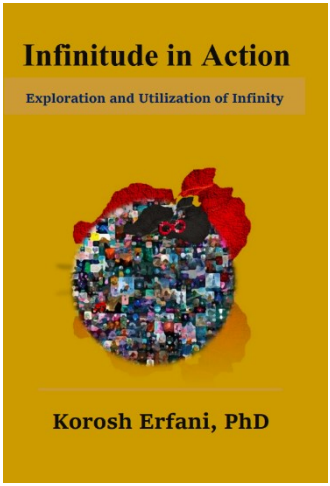
Here are some of the published works on this topic:



First, in a book called Infinitylogy: Foundations of a new discipline, we proposed the first notions, ideas, and suggestions regarding it. The book is the initial grounds for this discipline, as a primary attempt of the formulation.



Then we publish another book called Basis of Infinitylogy: Why and How to study Infinity, where we go through some scientific pieces of evidences and show the challenging capacity of Infinitylogy to push the science's borders farther than where we got used to. The books suggest some technical chapters on how the infinitude in action could be approached.



And finally, we published a third book entitled Infinitude in Action, Exploration and Utilization of Infinity. Where we explain again more conceptual and operational details on this discipline.

So, many points of the above thematic, regarding Infinitylogy, had been, at least, initiated through these books and some other writings that had been already published.

Infinitylogy as a discipline will study:

- History of the concept of Infinity and its evolution
- The major advancements on the human knowledge over Infinity
- Infinity in mathematics
- Infinity in physics
- Infinity in philosophy
- How to find infinity in the material world

For sure, later, we could develop methodically this discipline to become an academic one and provide undergraduate and graduate diplomas for those who study it in order to become infinitylogist.

One great part of Infinitylogy is to go through various realities of human life and find the applicative aspects of it in any major fields of society, science and technology.

We don't forget that Infinitylogy acts as the scientific substrata of the philosophical theory of *Infinitism* that aims at changing the world in a better one where there will be no more limitation for the material resources

we need to use our imagination boundlessly. Our long-reprimanded imagination will now be free to push ahead, fearless of any dearth or scarcity, after thousands of years of being obliged to lag behind available materials required for its crystallization.

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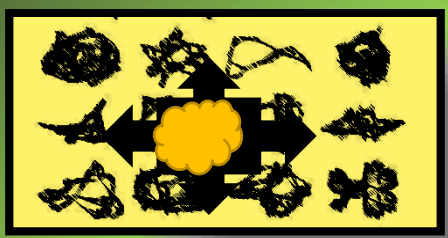
Philosophical Review of the Wolfram's Theory of Everything (1)

By: Korosh Erfani, PhD



Foreword:

Stephen Wolfram's theory of everything is a colossal work that had been amply developed and published.[59] Its deep analysis takes time and research. This is what we would like to do in the frame of the CRDI (Center for Research and Development of Infinitylogy). What is initiated here is just a first approach to see how the philosophy in general and the philosophical theory of Infinitism, in particular, can effectively help to assess different suggestions in this regard.

In our center we have already started a critical work on the theory of strings based on the last book of Professor Michio Kaku. We have published an article on this topic in one of our publications.[60]

But in general, we will come back to Wolfram's works and other cases to elaborate more on our supposition according to which there would never be a theory of everything but in a philosophical framework. This could never be the task of science since the latter knows how to deal with the finite, while everything is just infinite.

Introduction:

[59] BECKER, Adam; Physicists Criticize Stephen Wolfram's 'Theory of Everything', in: Scientific American. Source: scientificamerican.com/article/physicists-criticize-stephen-wolframs-theory-of-everything/

[60] See our book entitled *Infinitude in Action (Exploration and Utilization of Infinity)*, ILCP Publishing House, 2021, chapter 13: On the Theory of Everything (EOT), pp.155-167.

The attempts to find a theory that could explain how the universe works are multiplying in the different fields of science. Some have gone farther than that and suggest, besides a general theory, the possibility to visualize and simulate it as well. The Wolfram theory is one of these.

> "At its heart, Wolfram's new approach is a computational picture of the cosmos—one where the fundamental rules that the universe obeys resemble lines of computer code."[61]

Wolfram pretends that "Even when the underlying rules for a system are extremely simple, the behavior of the system as a whole can be essentially arbitrarily rich and complex."

In this paper, we will review the most basic point of the Wolfram theory from the standpoint of the theory of Infinitism.

Our reasoning is simple, or even basic. In order to express it let us first explain what the premises of the infinitist vision on the matter are.

Infinitist view on the universe

[61] scientificamerican.com/article/physicists-criticize-stephen-wolframs-theory-of-everything

Infinitism used an inductive approach[62] for seeing what is going on in the universe before reaching some general assertions. By observing any phenomenon in the material world and breaking it down we can see that it's composed of an infinite number of components and subcomponents that are interrelated in the form of causal chains between them.

Noticing a regularity and iteration in many cases brought us to a conclusion that is a pure induction: *Everything is infinite*. Or more precisely: *Everything is compositely infinite*.

Then we use, this time, a deductive approach[63] and see if we could apply that the general rule to all the particular cases. And through multiple observations of cases we see that this general rule is working as well.

The above bidirectional reasoning (Inductive-Deductive) drives us to infer some points that are formulated clearly in the following statements:

[62] Inductive is characterized by the inference of general laws from particular instances".
[63] Deductive is characterized by or based on the inference of particular instances from a general law.

- **Everything is infinite.**
    - **Everything is infinite or is not.**
- **Everything is infinitely composite.**
    - **Everything is compositely infinite.**
- **Everything is composed of infinite components and subcomponents.**
    - **Each component is composed of subcomponents.**
    - **Each subcomponent is composed of sub-subcomponents.**
    - **This course of being composite is endless.**
- **Everything contains an infinite number of interrelations between its components and subcomponents.**
    - **The interrelations between components and subcomponents are shaped as endless interconnected causal chains.**
    - **Each causal chain is infinitely bidirectional, inside a phenomenon and then outside of it.**

- **Everything contains infinite ways, modes, and modalities according to which these countless interrelations are shaped.**
    - **The infinite character of the interconnecting ways within matter makes all immeasurable diversity of substance and form of matters.**
    - **As this diversity is infinite no theory can encompass it in a Theory of Everything, but in a general way and most probably only in a philosophical framework or through a philosophical approach.**

The above assertions shape the core of the theory of Infinitism. Our review of the Wolfram theory and also the other similar attempts of shaping a Theory of Everything, like the *theory of strings*, accounts for the above statements.[64]

[64] Evidently, we are aware of the tentative character of these assertions; that's moreover why Infinitism has charged the new discipline of Infinitylogy with the mission of methodical and objective verification of these assertions. While we are developing the application of Infinitism's statements we will develop Infinitylogy as a specialized field of study where these statements go through rigorous verifications and examinations. For more information about Infinitism and Infinitylogy, and their complementary roles please see the list

So, with all the precaution and relativism that hover over these statements, we will go over a rapid review of the Wolfram theory.

The Wolfram theory's review

My objective here is not to criticize the Wolfram's theory of everything from the point of view of science or technology. His model is mathematical, and computational and I don't have any proficiency in none of these. My approach is simply philosophical, more precisely ontological, and a little phenomenological. All my scrutiny is mainly focused on what constitutes the starting point of this theory, where Wolfram says:

> "It all begins with something very simple and very structureless. We can think of it as a collection of abstract relations between abstract elements. Or we can think of it as a hypergraph—or, in simple cases, a graph."

As we can see, the point that is taken as the most basic part of this giant theoretical construction contains a definition that cannot realistically exist according to

of the books at the end of this paper but also visit our blog and its post at www.thecrdi.com

the basic assertion of Infinitism where its states that *everything is infinite or is not*.

Being infinite, in our theory has a material concrete meaning: *being compositely infinite*. This means that everything 1) is having a structure and 2) its structure is infinitely composite. Therefore, in the real world you could never find a 'structureless' phenomenon, whatsoever.

For sure, we could envisage such a thing, but it remains merely in the realm of our imagination and cannot have the least material exertion in the universe. From this point of view, the Wolfram theory looks like taking a unicorn to draw a zoological tree from. In the simpler word, such a thing called "something very simple and very structureless" doesn't exist in the real world, at all.

But why? Can't we break down the structure of matter and eventually reach a particle or subparticle that is not composed of everything? So, isn't then this thing structureless? After all, the Wolfram's "very simple and very structureless" thing cannot be what the science calls "elementary particles"? Here is the definition-witness

for this claim: "Elementary particles are the smallest known building blocks of the universe. They are thought to have no internal structure, meaning that researchers think about them as zero-dimensional points that take up no space." [65]

The discussion turns to be interesting when we know that issue the same problem with science and this definition. What does it mean to say that "they are thought to have no internal structure"? Infinitism states that, based on the assertion of *everything is infinitely composite*, such a thing with "no internal structure" could not even exist? Remember: *Everything is infinite or is not*.[66]

Let's develop this point:

Take the most complex known or observed system in the universe and break it down, you will reach the simpler structures whose simplicity is just a phenomenological approach. This means that we are facing an anthropic apprehension that has nothing to

[65] .livescience.com/65427-fundamental-elementary-particles.html

[66] In our book entitled: *Basis of Infinitylogy*, we developed this criticism of scientific assertion on elementary particles or on fundamental elements. See chapter III: A critical lecture on standard model, pp. 54-87.

do with an objective ontological configuration of that so-called “simple” structure.

Likewise, when we consider something as ‘complex’, we should be aware that the intricacy of its structure comes as well from our anthropic interpretation rather than an intrinsic feature of that phenomenon. There is no inherent independent complexity or simplicity beyond the direct interference of our perceptional sensory and our cognitive interpretation. Simplicity or complexity are not physical facts but epistemological ones.

In an infinite scaling, we don’t forget, every simple thing has an immeasurable complexity in its inner unbounded structure and any complex thing is a simple part of a bigger, and relatively but objectively, more complex entity.

So, what is going on in the universe is a definition-free configuration that cannot be labeled neutrally in any specific way, complex or simple. The extent of the intricacy of each phenomenon is a question of the

ability and the capacity of the mind that observes, apprehends and interprets it.

*

So, back to the premises of the Wolfram's theory, we can say that no rule from which we start a theoretical construction could represent a factual phenomenon that would be ontologically simple, if it is not always relative and never an absolute call. An assessment on the simplicity of a phenomenon is always highly arbitrary, artificial or even fake, since nothing in nature, by its inner infinitude, could be objectively and ontologically 'very simple'.

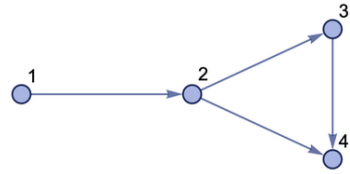
The question from the Infinitism's point of view is simple: how, in the real world, any phenomenon could be infinitely composite and simple all at once?

There is no intrinsic simplicity in the universe. Everything is infinitely complex, compound, and multifaceted. Any object that we take as the starting point for elaborating a system is not but a step of an infinite causal chain that created it and will also continue its course endlessly.

*

The above point brings us to the second issue that we detect in the Wolfram theoretical construction:

Parting from the initial point, the Wolfram theory focuses on one direction of the movement that goes forward and gets more complex. This hypothetical line of development is in the real world a continuous causal chain. But the Wolfram model slips this chain and ignores literally its anterior segment that brought about the thing that the model is taking as its point of departure; the



Wolfram basic graph to show a collection of relation like {{1, 2}, {2, 3}, {3, 4}, {2, 4}}

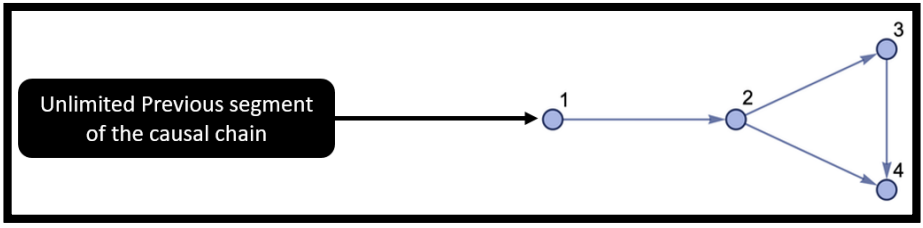


Figure2- According to the Infinitism, we should see this process as having an anterior segment before the starting point in the course.

same point presented as "something very simple and very structureless".

So, it's true that the theory of Wolfram is working well in a mock environment that we could aseptically create and develop, but it could not have any root in the real and infinitely polluted world. Once we look at any concrete example of this simple and structureless thing, we would find nothing.

While the theory is utterly incomplete, and that's why it can't claim to be a *theory of everything*, it deserves to be noticed for half of the work it accomplishes. It shows well the possibility of development and complexification of a chain of events.

This point is also what we suggested in our previous proposals for the development of software that would be able to simulate the plausible fruition of a phenomenon, based on the real data and general equations and algorithms that self-expand along with the unremitting entering flow of data.

In our proposal, we take moreover into consideration the other directions of the studied phenomenon as well.

A comprehensive approach should be able to answer the question about where a phenomenon is coming from. We could look for its causativeness's pas trajectory as well and track it as much as the objective available data make it possible.

So, in our model, any basic rule or simple modality has a backward and forward pathway to elucidate as well its current existence as its future evolution.

But we don't stop it in our model at the external exertion of a phenomenon. We explained that everything is on the one hand incarnating infinitude in its inner structure and on the other hand, as a composing part of a bigger entity, it is in and limitless interaction with other adjacent components of the setting it is a part of.

So, we can see that while Wolfram theory looks after the verification of its assumption (departing from the simple to produce spontaneously the complex) in only one lane, we go in four directions and get a much more complete image of a dynamic process that is going on with the studied phenomenon; the goal is to verify our

assumption according to which there is no outright 'simple' and 1) everything is infinitely complex as also 2) every complexity is infinitely simple. All is a question of the existential scaling that turns out to be illimitable.

The difference between the Wolfram approach and ours is therefore that we don't censor artificially the endless existing causal chain of a phenomenon at some point so as to ground a whole theory on an end that cannot materially exist.

**

PS: As we mentioned in this paper's foreword, our work on the Wolfram model's details and the similar efforts of constructing a *theory of everything* is a continuous endeavor, and we will progressively more thoughts and remarks about it in the future. For more information please follow the updates on our website: www.thecrdi.com

All your views and comments are welcome as well.

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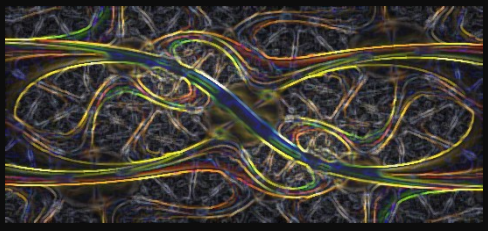
How Infinity Makes Matter Exist

By: Korosh Erfani, PhD



Introduction:

One of the reasons for which treating infinity turned out to be difficult, along with the history of philosophy and science, would be the fake obviousness of a dualism between *Matter* and *Infinity*. Aristotle believed that infinity could not be a material actuality, while infinity was not but material actuality. He expressed this duality where he says: "For the matter and the infinite are contained inside what contains them, while it is the form which contains."[67] We see distinctly that here it is about two things: matter and infinity.

Since then, it was always the question of how we could seize infinity in the real world while we know that the endlessness is not accessible.

The problem lies in a philosophical optical illusion: seeing on the one hand the matter and on the other hand infinity.

*

[67] Aristotle,Physics, Translated by R. P. Hardie and R. K. Gaye, Book III, Chapter 7

A new Approach:

The theory of *Infinitism* challenges substantially this dualism and presents it as downright superfluous. It suggests that these two are actually one. Talking about matter is technically alluding to infinitude in action, and, pointing out to infinity is also actually referring to infinitude in action. Talking about matter or/and infinity converges towards the same thing.

Infinitism states that *existence*, as we know so far, is not but material and what constitutes matter is *infinitude in action*; therefore, existence can be represented as infinitude in action.

Our lasting blunder was, so far, to separate matter as physical actuality, from infinity as an attribute of it. This deceptive distinction paralyzed philosophy and science for thousands of years and deprived us badly from searching the infinite possibilities with the material world. But now we can correct this epistemological wrongdoing and put the things in their right place by stating that *matter exists because of infinity*.

This view lands in the following conclusion:

You cannot grasp infinity materially, then again, you cannot grasp materially but infinity.

When you look into matter, you don't find infinity; but when you look for infinity, you don't find it but in materiality.

Let's rephrase it to affirm the main point:

When you delve into matter, you won't catch infinity; nevertheless, when you look for infinity, you won't find it anywhere except in matter.

By defining infinity as *infinitude in action* we go one step forward to find the appropriate expression for what we call matter. The matter doesn't have any other existential authenticity, but infinitude in action.

To see how this statement is established, let's see the way, in our previous writings, we defined matter:

Infinite Interrelated Intercreating Causal Chains.

By breaking this definition down we obtain:

- *Infinite Interrelations*

- *Infinite intercreating*
- *Infinite causation*
- *Infinite [causal] chains*

The above definition shows the intertwined mechanisms through which matter takes shape: Interrelatedness, Intercreating, causativeness, Chaining. But what is of the outmost importance in that definition is that these quadruple setups are acting infinitely. These two latter words bring us again to our definition of infinity: Infinitude in action.

Now that we have an idea about motion, action, and mechanisms we can ask what they produce concretely that we call matter. To answer this question we were brought to present the ontological structure of matter with its three inner aspects in any phenomenon:

- Infinite number of components and subcomponents
- Infinite interrelations between these components and subcomponents
- Infinite ways these interrelations are established

Based on the above points, a first trail where we can trace infinity in any phenomenon is in its components/subcomponents. They are countless, since each component is made of subcomponents and again, each subcomponent is made of sub-subcomponents and so on. The number of strata where we can always find the smaller constitutive parts is just uncountable.

The second trail is an offshoot of the first case of infinitude. As there is an endless number of stratums there is also uncountable number of parts within.

Then, the third sphere where we could trace infinitude is to ask what a *component* is. Infinitude gets into action when we see that for determining the ingredient of these uncountable components and subcomponents we should refer again to the above combinatory definitions:

A component is made of *infinite interrelated intercreating causal chains*.

And since any other material case possesses the three elements of infinite components/subcomponents, their

relations, and ways these relations are set, we are again in the same structure scheme, and it keeps going.

So, whatever is the material phenomenon that you look in, you can find that it's a bunch of sets, and each set is made of some subsets and again and again, it goes on indeterminately because of the endless actions that we enumerated above: Endless interrelatedness, Endless intercreating, Endless causativeness and Endless chainlike.

This brings about the idea that what we conceptualized as infinity is nothing else but *infinitude in action*. Therefore, infinity becomes a comprehensive concept for infinitude in action, and infinitude in action is the materialization of infinity.

To **summarize** we can say that the sameness of matter and infinitude in action is actually the limitless iteration of the same principles inside the uncountable various mechanisms that produce conceptual sense for infinity on the one hand, and makes matter exist on the other hand.

Therefore, we state:

Infinity makes matter exist through infinitude in action.

Infinitude in action makes matter through infinity.

The apparent similarity between these two statements puts an end to the unnecessary epistemological dualism of infinity/matter, and their subtle dissimilarity makes them the engine of a never-ending process of productions in philosophy and science in the future.

To close the case of duality in question we will keep in our mind that:

This is the infinitude in action that makes matter, not infinity.

Any finite is infinite and the best proof of it is that otherwise, it could not have existed.

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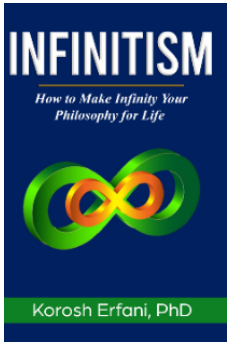
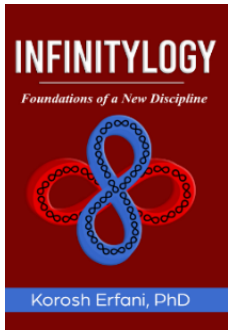
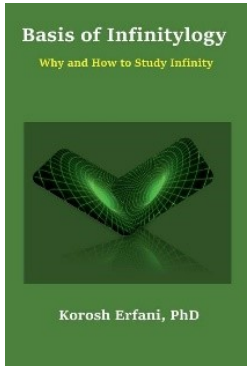
Books published so far:



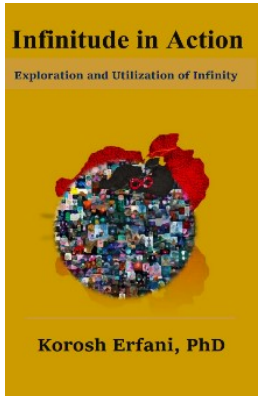
Infinitism: How to make Infinity your philosophy for life, ILCP Publishing House, 2021, 375 pages.



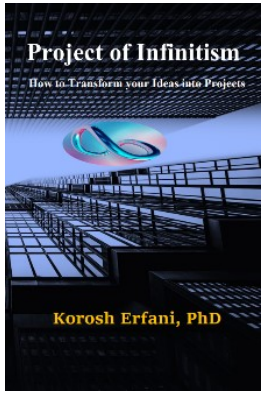
Infinitylogy: Foundations of a New Discipline, ILCP Publishing House, 2021, 148 pages.



Basis of Infinitylogy: How and why to study Infinity, ILCP Publishing House, 2021, 148 pages.



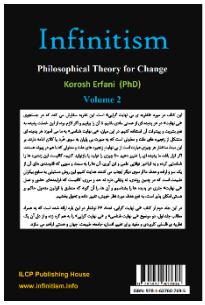
Infinitude in Action: Exploration and Utilization of Infinity, ILCP Publishing House, 2021, 200 pages.



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

Our books in other languages

- ***Infinitism: 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.

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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**

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