

The philosophical status of the Infinitism theory

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Introduction

As a philosophical theory, *Infinitism* touches various fields of philosophy: *ontology* (the study of being or what is), *epistemology* (the study of knowledge), and *logic* (the study of valid reasoning).

So, let's see how we can house *Infinitism* in these three fields of philosophy:

Ontology:

This branch of philosophy is interested in the study of being, in what is, in the substance of existence. In this sense, *Infinitism* embraces ontology since we also are interested in what existence is, what being means to matter, and what the common substance of everything is despite its huge variation.

In this sense, not only does Infinitism describe what matter is, but it also reveals that being is not a good word for representing noumenon, as the mere reality, in its needless status regarding an alien observer.¹ *Infinitism* shows that if

¹ Our work is not phenomenological since we don't look at the phenomenon as a **thing-in-itself** (German: *Ding an sich*), an object as it is, independent of observation. In this sense, Infinitism is more a

we are interested in what is matter, we should be more inquisitive about its becoming than its being. By this replacement, we put forward the ceaseless altering character of any corpus in the universe.

This is not the only thing that it does, *Infinitism* describes as well the mechanisms of becoming within matter, and demonstrates that what is the actual and factual becoming is nothing but interrelations between the components of any single thing that we can fetch from noumenon to phenomenon.

This is where *Infinitism* starts touching another aforementioned field of philosophy: Epistemology. It makes us know that there is only one event that can be the universal feature of the whole existence in its all variety: infinity. The latter is seen as the only reality that is going in noumenon before we convert it in our epistemological charter to see it as a phenomenon.

knowledge of Noumenon than phenomenon. Even when we use this latter we mean the former since we refuse to adopt the anthropocentrism of the current dominant epistemology in the arena of science at the present time.

In other terms, when a human being wants to take acquaintance of noumenon, it goes through a phenomenological process where he represents his experience as reality; but what actually man presents as such is not more, from a noumenological view, than one version of the numerous versions that reality is able to expose.

The reason for which we do this reducer attempt is that we are not able to experience infinity. Our conscious-producing experience is limited to the finite since we learned to use the sensory tools that had been themselves conditioned to treat the finite and not the infinite.

By releasing our cognition from the exclusiveness of this preconditioned experience, *Infinitism* suggests a noumenology that takes into account, not our interpretative-selective acquaintance with reality, but the unbounded detection of the most all-encompassing feature that we can find in unequivocally every single exertion of matter: Infinity.

Infinitism then depicts what the term infinity means concretely in the reality of the matter. Through this description, *Infinitism* covers a vast range of the ontological

concepts of and fill them out with the relevant and interrelated arguments. Here are several cases of the ontology's concepts treated by the *Infinitism* theory:

- Infinitism defines the 'categories' or "highest kinds", one after another, including: Substances, Properties, Relations, States of affairs, Events. These are the fundamental ontological concepts we use to describe the mechanisms according to which infinity runs within matter.
- By these definitions, *Infinitism* also provides a system of categories that covers the classification of all entities, including Existence, Matter, Universe, Cosmos, World, Nature, Society, and Man.
- *Infinitism* uses these fundamental ontological concepts to describe the laws of existence; the functional and operative concepts like *particularity* and *universality*, *abstractness* and *concreteness*, or *possibility* and *necessity*. These are the tools of *Infinitism* to explain its own version of the ontology of matter.

- *Infinitism* explains also *ontological dependence*, which determines whether the entities of a category exist on the *most fundamental level or not*.

In this way, not only the *Infinitism* uses the concepts of ontology, but also creates its own meaning of these concepts in an interrelated scheme; this is what we call “theory” [of Infinitism].

Epistemology

Regarding the other field of philosophy, the epistemology, the theory of *Infinitism* tries to see how the finite oriented worldview that we have internalized in our civilization deprived us of a more realistic approach where we could have found much more material possibilities for what we want to accomplish. The discrepancy between the finite-oriented mindset and the infinite-leaned one is not minor nor great, is it just unmeasurable.

Infinitism studies the historical background of this detrimental choice of our species and exposes how hard it would be for an epistemological paradigm shift in this direction. It advances some ideas to this effect, and tries to show how different it will be if we move from a doomed

finite-sealed civilizational practice to a thriving infinite-scale approach.

Infinitism demonstrates that our knowledge of the universe remains so minuscule that integrating the infinitude of the universe in our worldview would be impossible if we don't organize an intellectual revolution in our historical mentality. The crucial point is that such a revolution is extremely hard to lead since it goes against everything we already believed in; a huge unconscious cognitive conservatism erupts there to repel such a conceptual rising in us. This is unsurprisingly where *Infinitism* faces the most severe resistance that humanity could show against a new idea, throughout the human history.

This naked and harsh fact invites us to be patient and creative when it comes to getting the attention of the people to our new theory. *Infinitism* will be the last subject that intellectual establishment will be ready to take into consideration because of the expected sabotage it causes in all views entrenched in our scientific mind and community. An example of this disrupting character of the *Infinitism* theory is where it suggests that we should think about replacing the current mathematics, seen as static, with a

dynamic one where the whole image of reality will be shaken and upside down.

Logic

And finally, the third field of philosophy, i.e. logic, as “the study of valid reasoning”. Here the *Infinitism* theory applies the principles of logic in the strongest way possible to build up its primary steps of argumentation toward an image of matter, seen as *infinitude in action* in any single entity of the universe.

What follows is a summarized version of the application of logical reasoning in *Infinitism*:

- All along with history, men discovered more components in the structure of universe.
- These discoveries were as well in microcosms as in macrocosms.
- We can say that if this trend keeps going on, we will take acquaintance of further components in both spheres with no end in the perspective
- If such a trend is obvious, we can introvert this external fact to the inner substance of the cosmos, and

ask if there is an infinite number of components in the configuration of matter.

- In this case, our knowledge, science, and technology become an intermediary opportunity to discover the ontology of matter beyond the presence or the absence of human being as the agents of these discoveries.
- In other terms, our knowledge of phenomena leads to a discovery about noumena, since the infinite number of components reveals something that exists without any need of being exposed by humankind or any other species.
- This fact is the most realistic and anthropocentrism-free epistemology that we can ever generate.
- Infinity is therefore an objective universal character of existence, whoever will be the intelligent being that wants to recognize it.

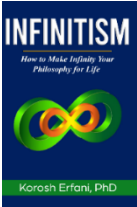
So, we can see how these three branches of philosophy join and overlap each other to bring about a theory that can claim to be properly ‘philosophical’ because it produces the ontology of existence and matter; because it offers a new epistemological endeavor that is able to change the course of our history and civilization, and finally because it is capable

to show a logical assembly that is checked and balanced by human history and also by the major trends of the history of science and technology.

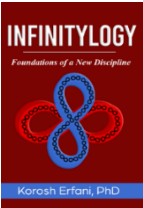
For all these reasons that are developed in all the details that we already published, we humbly consider Infinitism as a philosophical theory that could bring about good results in the fields of science and technology. But we are also aware that such a claim should be verified and confirmed by many other critical views on this theory for a long time. We did not even draw the attention of those who can severely criticize the *Infinitism* theory. So, there is a long way down there.#

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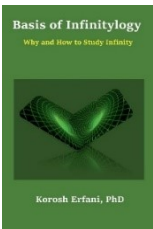
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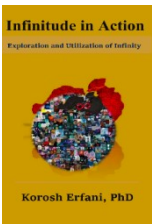
Infinitism: How to make Infinity your philosophy for life, ILCP Publishing House, 2021, 375 pages.



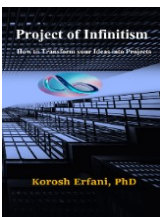
Infinitylogy: Foundations of a New Discipline, ILCP Publishing House, 2021, 148 pages.



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.

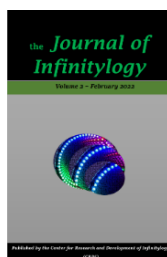


Project of Infinitism: How to Transform your Ideas into Projects, ILCP Publishing House, 2021, 132 pages.

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The Journal of Infinitylogy, Volume 1, January 2022, CRDI Publication



The Journal of Infinitylogy, Volume 2, February 2022, CRDI Publication



The Journal of Infinitylogy, Volume 3, March 2022, CRDI Publication

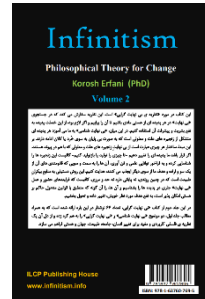


The Journal of Infinitylogy, Volume 4, April 2022, CRDI Publication

Our books in other languages



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



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

Our websites



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

www.thecrdi.com

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

www.infitinism.info

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

www.infinitylogy.com

- Website of the ILCP Publishing House

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