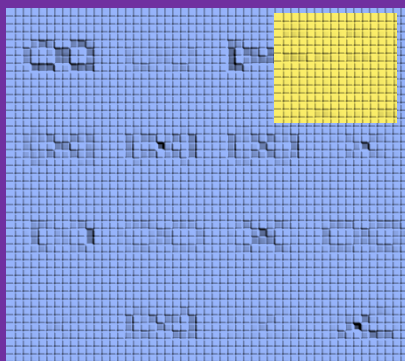


# Three major blunders about Infinity

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## **Introduction:**

The concept of infinity underwent several misdoings by those who tried to make sense of it all along with history. All of this played a crucial role in misrepresenting what infinity is and how it touches the reality with which we have to deal.

In this paper, I'm going through three of these cases and explaining how we could try to overpass these hurdles:

### **1): Invention or Discovery?**

A first major mistake in the infinity's understanding is that the efforts had been mainly focused on inventing a concept to represent it and not on its discovering. We presupposed that infinity cannot be a factual topic but a conceptual one; so, we kept treating it just as a notional construction that can never embody the real world.

If we did that it was because we got used to dealing with the finite; this latter is something with indicators to which our

senses is responsive and consequently, we can deal with; the ease and comfort of this primitive approach made us escape the infinite and the way we could have detected its presence a long time ago. This was not done, and we are brought to do it now. That will be a new epistemological endeavor humankind never experimented since all we materially dealt with so far was the finite, while the infinite is the only reality of existence. This means that the version of the universe we got used to tackling is a fake one, shaped accidentally by the hominoids that we always were to some extent.

## **2) Hardship of definition**

The second issue is raised by many failed efforts to define infinity. This difficulty is somehow linked to the first slipup we pointed to above. I mean it is normal to find it hard to define something that we pretend not having seen yet. How to define something that doesn't manifest as a usual material reality like we learned to cope with? How to define

something subject to such profound misperception that twists reality and alienates us from it?

This was going while a definition of infinity should not be that difficult to formulate if we had discovered it as it presents itself to an unbiased mindset. Of course, it's easier to define something we learnt by an objective observation than whatever we should first make up on doubtful and uncertain grounds. In a word, the difficulty of defining infinity comes from the fact that we deal with a concocted version of infinity and not with an unbiased version of its action.

The stalemate will start to alter once we emphasize the reality of infinity, not as a conceptual fact, but as a factual concept that is making matter exist and from which, it erects the whole universe. In this case, we can be attempted to define infinity as *infinitude in action*. (See below)

### **3) Strange example**

The third issue is that philosophers, traditionally, looked for infinity through the fabricated examples in which subjective divisible finite points are there to arbitrate the objective aspect of the infinite. By dividing infinity into a countless number of divisions and subdivisions, they reach the conclusions that picture infinity as confusing and doubtful fact; this practice made Aristotle say that there is no actual infinity; from the domination of this Aristotelian view sprung the mistreatment of infinity as an abstraction. This might be the most harmful and costly misinterpretation in the whole human history.

### **How to overcome these wrongdoings**

Now that we have had a rapid inventory of these difficulties with regard to infinity and its perception we can look for some solutions as well. The philosophical theory of *Infinitism* takes knowledge of these three questions and tries

to find answers to them so that we could deal with infinity as the mere reality of existence and nothing else.

Our argument to repair the first wrong deed is that infinity is what makes the whole universe exist; we don't need to invent or fabricate whatever else to grasp its presence than its genuine way of acting; for that, we need to observe through a mindset that is as free as possible from a finite-oriented prospect that can prevent detecting infinitude.

*Infitism* suggests overpassing this intellectual stage of our historical evolution in order to enter a new phase where we learn about the non-manipulated version of reality which is the infinite one. On the other hand, *Infinitylogy*, as the discipline of studying objectively and methodologically infinity, interferes in this examination by stating that as long as we arbitrarily use the boundless capacity of our brain with a restricting view, we will remain where we are, in the prehistory of the potential human capability, or anyhow very

close to it; but, if we adopt the infinitist approach and adjust our mindset to what infinity is, then, we will gain the capacity with endless power to change fundamentally and structurally man, society, civilization, nature, world, and universe.

In the infinitist approach, what we call matter, as the constitutive substance of the universe, is not in itself anything else but *infinitude in action*. Taking any ontological authenticity away from matter and recognizing it as infinite interactions between the infinites, will deeply alter as well our vision as our practice regarding the real world.

This is what *Infinitism* initiated. Regarding the reality of infinity, we looked to see where and how we can spot it, find it and even, test it. So, instead of a hypothetical thing or situation, like *Achilles and Tortoise race*,<sup>1</sup> or an imaginary

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<sup>1</sup> "The paradox concerns a race between the fleet-footed Achilles and a slow-moving tortoise. The two start moving at the same moment, but if the tortoise is initially given a head start and continues to move ahead, Achilles can run at any speed and will never catch up with it. Zeno's argument rests on the

stick that we will divide into the infinitesimal parcels, we began observing different real world's phenomena and through overviewing their existential structure, we saw that this is not like **what is infinite is matter, but what is matter is infinite**. That's why we stated that ***everything is infinite or is not***. So, what we found was that everywhere and in the inner fabric of every material thing, there is an infinite process of interrelations between start-less and endless interrelated causal chains.

What we revealed is that we would not find anything that is not composite and that, this composition is infinite. Nothing could be the starting or the ending points of a phenomenon, whatsoever. All is a question of the continuous process of intercreating within the universe's components. So, the observation exerted over all things like cells or organs, body,

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presumption that Achilles must first reach the point where the tortoise started, by which time the tortoise will have moved ahead, even if but a small distance, to another point; by the time Achilles [traverses](#) the distance to this latter point, the tortoise will have moved ahead to another, and so on." Source: [britannica.com](http://britannica.com)



man, society, nature, world, universe and finally matter, reveals that all is infinitely composite and compositely infinite.

Once we found that how infinity was present as a pervasive feature in all kinds and dimensions of matter, we need to just avoid any arbitrary diversion of abstraction, to be able to attack the second challenge: how to define infinity.

What helped us to deliver a definition of infinity was the way we found it in our observational efforts. We saw that every component itself is composed of the subcomponents and each subcomponent is made of sub-subcomponents and this goes endlessly; we, therefore, understood that there is nothing as ontologically pure or structureless. In this case, all that is going on within the matter is just the way the infinitude operates. This is a process in which, shaping anything requires interconnections and when it comes to connections, we are alluding to ongoing linked actions

between phenomena. So, infinitude takes as well all its meaning as its factuality through actions that 1) make matter exist 2) shape the structure of a phenomenon and, 3) provide an endlessly composite structure.

This brought us to define infinity as *infinitude in action*. This means the infinite set of actions that is assuring the three above functions. Infinitude in action means activities that are going on within a material entity and it never stops and goes endlessly.

So, we mean by infinity what brings existence to matter, what crystallizes existence into the matter, and this, through endless actions and interactions.

Therefore, we suggest the below definition as a self-sufficient one:

***Infinity is the infinite interconnectedness of infinitudes.***

Or we can reformulate it as:

***Infinity is the infinitude of the interconnectedness of  
infinities.***

Through this definition, we see that what characterizes infinity is not only the known traditional features like its limitlessness, its infinitesimal divisibility, and its endlessness or alike, but mainly, the fact that it is moving and is in action. This is a never-ending ongoing process. Once we introduce action and operation as the main characteristic of infinity, we cannot reduce anymore the topic to the oversimplifying attempts that we find in the classic examples of *Achilles and Tortoise* or likewise. Infinity becomes the sole reality of material existence with its main features: Infinitude and Action; of which comes first our definition of infinity and then, our subsequent description of the matter: *Infinite interrelated intercreating causal chains.*

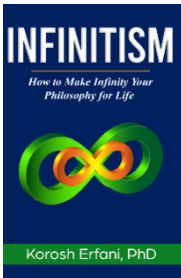
**In conclusion**, we could see how a resurrected view of infinity helps us to overcome all the classic man-made

blunders in our history to understand and to deal with this concept.

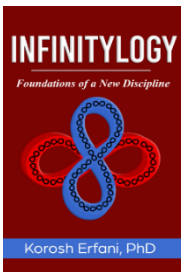
*Infinitism* as an encompassing theory and *Infinitylogy* as the discipline of technicality of infinity can help us obtain this objective comprehension we need about this latter in order to use it for a fundamental change in our world and getting humanity out of its civilizational prehistory.#

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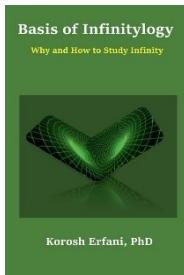
## **Books published so far:**



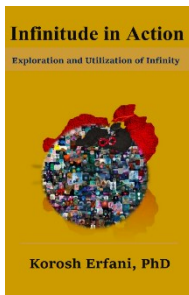
***Infinitem: How to make Infinity your philosophy for life***, ILCP Publishing House, 2021, 375 pages.



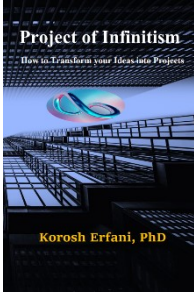
**Infinitylogy: Foundations of a New Discipline**, ILCP Publishing House, 2021, 148 pages.



**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 Infitinitism: How to Transform your Ideas into Projects, ILCP Publishing House, 2021, 132 pages.**

## Our books in other languages



● *Infitinitism: 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.

[www.thecrdi.co](http://www.thecrdi.co)



## Our Websites



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

[www.thecrdi.com](http://www.thecrdi.com)

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

[www.infinitism.info](http://www.infinitism.info)

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

[www.infinitylogy.com](http://www.infinitylogy.com)

- Website of the ILCP Publishing House

[www.ilcpbook.com](http://www.ilcpbook.com)