

Infinity as Causation of Existence

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(CRDI)

We already attempted to define infinity in an objective manner in our published works.¹ What follows is just one more effort among others.

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Introduction:

Infinity doesn't inspire so much when treated as a purely speculative concept, it should come from the real and material world to impact it. Every phenomenon stands by because of its interrelating components. Components are not static entities; each component, seen as a phenomenon, is made of [sub]-components as well. This streams endlessly.

So, any phenomenon is made of a bunch of interconnecting phenomena. The general law that is governing them all is the same: All phenomena are composite and composing.

¹ See the list at the end of this paper.

The interrelations between these two, composite and composing, are dialectical. It means that each of them brings about the other one, and they affect each other continuously: Being composite is due to Composing (as action) and Composing stems from Being composite.

Every single thing in the universe is filling these two functions simultaneously: It's Composite and Composing.

What does “*being composite*” mean?

Being composite means that the constituting interacting components of a phenomenon don't stop becoming decomposed at any point. This means that the interacting components of the matter are broken down and causing breaking down into subtler and deeper constituents. Becoming endlessly composite is what composing does.

What does “*composing*” mean?

Composing means that in each phenomenon the continual interacting components are creating it with a new configuration at any given moment. The crucial point is that we should not see the configuration of a phenomenon as a static structure with the determined amount of levels, and at each level, with a stationary combination of components. The reality of the matter is far from such configuration.

The static view is the one that our prehistoric unconscious cognition could put forward as “obvious”; but this is not at all how the reality is running. What we call entity or structure doesn’t exist in fact, everything is perpetually getting existence. *A new version of any reality is the only factual version of that reality.*

The structure is getting shaped permanently and is never shaped enduringly. There is no stationary profile or structure for any phenomenon, unless we invent it for the sake of dealing with. What is going on, outside of our

perceptual fabrication, is a continuous ongoing and changing process that is giving birth to the existence of matter, and not to any specific form that we call phenomenon. The phenomenon is the finite manufactured by our mental cognition; such distinction doesn't actually exist. What exists factually is the infinite dynamism of matter from which we can perceive the imaginary finite[s] that make[s] possible our interaction with it.

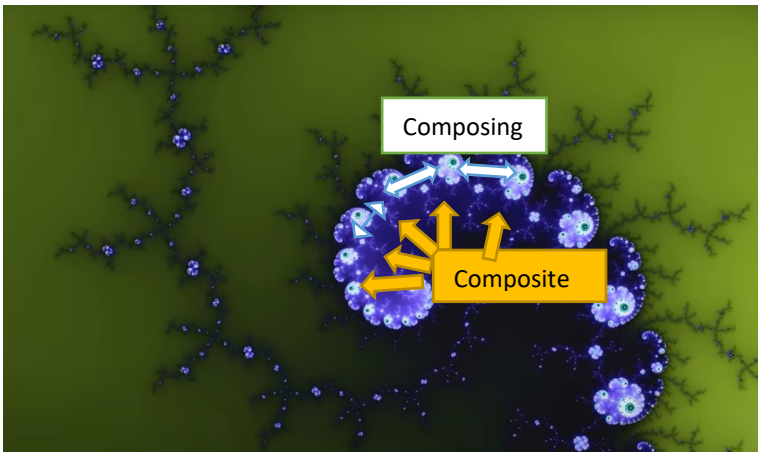
The simultaneous process of composing and decomposing is constantly dynamic and what we see as a phenomenon is always altering. While we take the phenomenon as reality, only its alteration is so. Our version of reality is an artificial one that is not able to comprise the non-stop changes it's undergoing.

The alteration is the result of contentious changes in the way the process is crafting what we call phenomenon. Any change in the composing procedure changes the composition

and brings about a new phenomenon; the latter could be the same to our sensory but is, in fact, substantially different. So, nothing is durably composed and everything is being permanently composed. This argument brings us to the below outcome:

Everything is composite and composing.

The symbolic presentation of this process is visible in the Mandelbrot set where we can see this dual characteristic at any section of the endless process of being composite and composing.



So, we can see the below statements coming out from our observations:

- *Composing causes being composite (decomposition)*
- *Being composite causes composing.*

Through composition, the decomposition takes place and by decomposition the composition becomes unavoidable.

We can encompass this dialectical relationship as Composition-Decomposition process.

Composition= Composing and Composite

This mutual procedural affection acts as a permanent source of energy that is necessary of the perpetuation of the dynamism. Our finite perception, formulated in the laws of physics, says that there would not be any infinite source of motion, but we can see in the above scheme, the interconnections of the components of any entity are

providing the infinite source for this permanently dynamic process.

The error we committed was that we thought the amount of the components of an entity is finite, therefore, the energy they could provide for an endless motion is also restricted, while it is not the case. The amount of the components of any entity is just countless and therefore, the quantity of energy that it can supply is also infinite.

If we thought that the loss of energy is causing its end, it's because we see things as finite and as there is a change of level of energy, we think that the difference of level represents a loss. It's not, it's just a displacement of that energy to a subtler level that we wanted to ignore. And since these levels are countless the energy goes through these echelons and flows there in a way that is not always the same and is constantly changing.

So what we call infinity is not a conceptual idea but a procedural process of composition through which matter can exist. This makes possible to supply a new definition of infinity

**Infinity is the endless composition through which
existence becomes possible.**

Since we said that the matter is nothing but *infinitude in action* we can now state that:

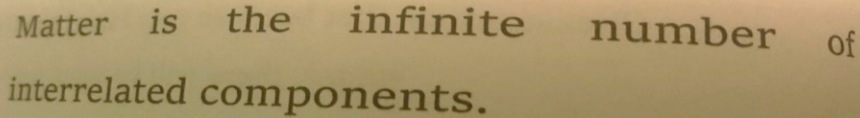
- Matter is the infinite number of **interrelating** compositions.

And also:

- Matter is the infinite number of **intercreating** compositions.

So, interrelations are the creating/composing process that is running among the components of a phenomenon. But knowing that the component is itself nothing but a

composing process, we can review and correct what we said in the first book we published on Infinitylogy², where we said:



Matter is the infinite number of interrelated components.

Thanks to this view we elaborated so far in this paper, we can assert that a better and more realistic apprehension of matter in the above definition will be:

The matter is the infinite number of interrelating components.

While in the original definition the term “interrelated” could advocate a stationary set of links, the term “interrelating stands for the active and ongoing character of these mutual links. Again, by knowing that the component is itself nothing but a composing process, we

² Infinitylogy: Foundation of a New Discipline, p.22.

can redefine matter as interrelating compositions. I.e. the compositions that represent composing interrelations and the interrelations that are composing.

A different understanding of existence:

In this way, *Infinitism* might be the most dynamic standpoint on existence since it takes into consideration the infinite dynamism that is making the matter exist and the existence to materialize, and this, at each instant, differently.

In the infinitist point of view, any phenomenon is a ceaselessly changing entity whose static status is an arbitrary unreal man-made perception with which our senses can deal. While we are a part of reality, we are not dealing with reality as is, but with a fabricated version of it. Nevertheless, we are not doomed to stagnate in this primitive interpretative insight of the world; thanks to a vision that sees infinitude running within matter, we could

start to see how any phenomenon is assuring its presence to exist.

That's why in an epistemological review of language -that we will develop later and elsewhere-, we should be aware that the words like "related" or "created" are highly metamorphosing and problematic because they give a falsely stationary picture of a non-stop dynamic reality.

If we can adjust our vision to the creating-oriented description of reality, instead of the created-one, we can have a practical idea on how we should organize ourselves with regard to the material world. Our rapport with existence will then change.

How to deal with reality

This is notwithstanding true that our actual brain's power is not enough to treat the infinite dynamic complexity through which the reality is creating itself. But at present, we have tools that are able to encompass at least a portion of the

endless causal chains in a phenomenon and apprehend the configuration it's bringing on.

Super computation and quantum computation look the basic implements for such an approach, but we need also to go beyond a mechanical treatment of the data, – keeping in mind that the quantity of data in question will be just uncountable-.

For having an intelligent data-processing with these sophisticated computations' capacities, we need also the Artificial Intelligence (AI) to treat, classify, dispatch, and analyze them so as to know how we can figure out what is going on in the microcosm and macrocosm of universe.

But in order to make sense of all of this technical process, we need a beforehand philosophical view that provides us a direction. Once we get the idea of “*infinitude in action*” as the basis of materiality, we understand immediately that this latter can be replaced by a continuous and endless

process of self-creation for any particular case or phenomenon and in general; this is what we can call the Existential Permanent Composition: A composition that is ceaseless and creating from which we get existence.

Here are the assertions excerpted from this standpoint:

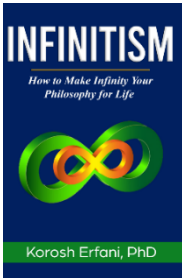
- Any phenomenon is being permanently created by its components,
 - Creation is not a thing but an action that is infinitely being done.
- Any component inside a phenomenon is subject to the same process as well (being permanently created by its [sub] components).
- Any phenomenon is creating other phenomena through being created,
- Any phenomenon is being created through creating other phenomena,

- This dialectical process, seen as Existential Permanent Composition, runs at all levels of existence without any boundary or limit.

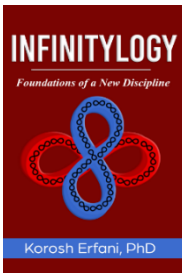
These assertions are general and universal. They need to be broken down to become specific rules and laws of infinity. *Infinitylogy* carries on this mission with the goal of supplying practical guidelines for turning infinity into a usable notion with concrete applications in the real world. We could change society, nature, world, cosmos, universe and even existence provided that we change ourselves and see the reality as is. Infinitism is a theory to do it and Infinitylogy is the multidisciplinary field of studying to know how to do it.#

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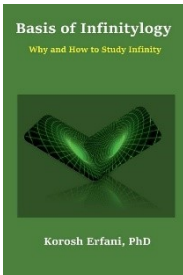
Books published so far:



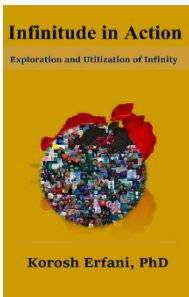
Infitism: How to make Infinity your philosophy for life, ILCP Publishing House, 2021, 375 pages.



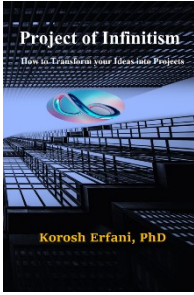
Infinitylogy: Foundations of a New Discipline, ILCP Publishing House, 2021, 148 pages.



Basis of Infinitylogy: How and why to study Infinity, ILCP Publishing House, 2021, 148 pages.

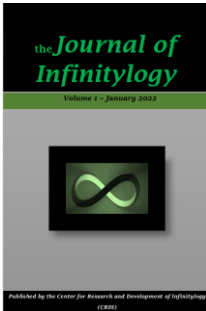


Infinitude in Action: Exploration and Utilization of Infinity, ILCP Publishing House, 2021, 200 pages.



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

The Journal of Infinitylogy



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

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.

www.thecrdi.co



[Our websites](#)



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

www.thecrdi.com

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

www.infinetism.info

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

www.infinitylogy.com

- Website of the ILCP Publishing House

www.ilcpbook.com