

Giordano Bruno and the Theory of Infinitism

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Introduction

It's not always an absence of original ideas that makes the world stagnate, but the lack of paying attention to the new thoughts. The mechanism is psychological, on an individual level, but also institutional, on a general scale.

This reality made and still makes us miss many interesting innovations, not because they are not brilliant enough, but because we have been conditioned to ignore them. Let's get a closer sight of that.

To begin, we can ask what makes an idea 'original'. We don't have any common treaty on what 'originality' is about, but we know it's relevant to raise it when there is a newness in the way we are thinking and acting about some specific topics. Newness means, anyhow, something that had not been there before.

This unprecedented character of newness has a double edge aspect: it can attract people by its unheard-of expression and content, but, at the same time, can spook others by the same facts. This negative dimension of newness is fortified if its aloofness with the well-established ideas is bigger. So we can infer:

***The more original is an idea
the least it's initially welcome.***

Let's review one historic example of this inference.



Giordano Bruno (February 1548 - 17 February 1600) was an Italian philosopher, mathematician, and cosmological theorist. His extensive

intellectual work was carried over the topics like Copernican model, Cosmological structure, and the Infinitude of the universe.

His ideas and theories rattled utterly the dominant religious beliefs rooted in an archaic Aristotelian worldview. What *Bruno* suggested was so far from the unfounded dogmas of the Church that this institution reacted violently by accusing him of ‘heresy’. Hegel said that Bruno’s life could be seen as *“a bold rejection of all Catholic beliefs resting on mere authority”*.¹

Alfonso Ingegno says that Bruno's philosophy "*challenges the developments of the Reformation, calls into question the truth-value of the whole of Christianity, and claims that Christ perpetrated a deceit on mankind... Bruno suggests that we can now recognize the universal law which controls the perpetual becoming of all things in an infinite universe.*"²

¹ Hegel's lectures on the history of philosophy, translated by E.S. Haldane and F.H. Simson, in three volumes. Volume III, p. 119. The Humanities Press, 1974, New York.

² *Cause, Principle and Unity*, by Giordano Bruno. Edited by R.J. Blackwell and Robert de Lucca, with an Introduction by Alfonso Ingegno. p.x. Cambridge University Press, 1998.

Could there be any chance for him to avoid the furious reaction of the ecclesiastic authority while *Bruno* was depriving the Church's God of its faux exclusivity of infinitude and sharing this characteristic with the whole universe?

Not really, and that's why the institutional power deleted the individual in an extreme retort entrenched in its fossilized cherished wanted ignorance. Because he poised infinitude in front of all the fake but firmly believed finitude of the Church, Giordano Bruno was "hung upside down naked before finally being burned at the stake. His ashes were thrown into the Tiber River."³

This was an example of how the considerable distance between the established institutionalized creeds and the new

³ https://en.wikipedia.org/wiki/Giordano_Bruno#Physical_appearance

ideas could cause the more catastrophic reactions leaned toward pure atrocities.

What about now?

Time, of course, changed, and we are today in the twenty-first century. The reactions are not as stark as they were 422 years ago in the Campo de Firori (a central Roman market square) where they slaughtered cruelly Giordano Bruno.⁴ But something more or less comparable to that period is still running?

Even though we can be safe from being burned for our newfangled ideas, an odd reluctance is still there, as firmly and severely as before. Whose fault is it? Again, the institution, but this time, with a little difference.

⁴ Even though the return of Taliban in Afghanistan let the door open for the similar situation, right now.

In the twenty-first century, the institution -or as it is fashioned to call it now, the *Establishment*- cannot erase you physically, but it can bar the way from moving forward if your original thoughts want to challenge the seats on which the institution is comfortably situated. There is always an interest for those who lead an organization in the continuation and stability of the latter since they are all financially dependent on it. They assure the maintenance of their breadwinning system by keeping it untouched as much as possible. Any original idea that comes to shake it is, of course, suspicious, nefarious, and refutable.

The impact of the institutionalization of knowledge is though beyond self-defense. It also endeavors shaping the mindset of those who have to come through it either to complete their education or to work for. As to students, if they want to be graduated and finding a job, they have effectively to consent being instilled in their mind by the fabrications of these

institutions; later, they will themselves reproduce them to fill the necessary criterions of the “academic or professional success”.

The institutional authority will dictate the way any new idea can be produced, processed, and then, recognized. For instance, if you present your ideas as a plan of dissertation or thesis to a recognized “research director” within the institution, you will have a chance that he or she accepts your project, and then, you can make that ‘research’ under his/her direction to obtain your Master or PhD. for instance. But if you do the exact very work or even a better one out of the structure, they won’t find any value in what you did. Why? Because your work did not go through their esteemed system. It did not generate any income fee for them, it did not recognize the authority of their institution, and, it had not been framed in its content or its methodology, or its outcomes.

Then, an institutional tyranny is installed over all the fields of sciences, and no one can pretend to ignore it. The regrettable thing is that they condition the students of all levels not to pay attention to any source that is not an institutional one. They even created networks of self-accreditation where they put themselves in peer assessment and rise their ranking by attributing more credentials to themselves.

The students are told that they should value this sham ranking and be ready to pay more tuition fee for those that are higher in the list. By the techniques like this one, they condition the mindset of the students to get as reference only what they confirm whose validity, and nothing else. The intellectual and investigative curiosity in the youth is, in this way, clouded, and they learn and internalize how to miss or ignore many new and interesting ideas that don't carry the label of these self-promoted institutions' references.

Self-contemplation

One example of what we are talking about is happening to our current efforts to present the theory of *Infinitism*. We can see how the lack of an institutional label for what we are doing and presenting is causing an absence of interest in those who are exposed to all our products like books, papers, videos, and so on.

Even though one part of this inattentiveness is normal, one other portion is not. And that's why, through this paper, we would like to raise the subject for those who are interested in the social epistemology of our today's world.

The similarities between the theory of the infinite universe of Giordano Bruno and the theory of Infinitism are striking:

- Both say that the universe is a becoming.
- Both say that the universe is infinite.
- Both had been ignored by the institution.

- Both could have the same historic fate:
 - First, ignored;
 - Then, denied;
 - Next, repressed; and later,
 - Finally recognized.

Historical regrets

Now, let's imagine the contrary. If we had integrated the points of view of Giordano Bruno in our physics and astronomy, at that time, we could have accumulated huge knowledge on infinity within the universe at all levels of its structure. We would have had more than 400 years to ponder over and work on it, to get it operational. Instead of giving his work the highest academic rank, and providing him with all he needed to teach, publish and research more on this topic, the Church simply killed him.

Even though many things had been, since then, said about infinity, but we see how this major topic is still marginal and orphan in the arena of philosophy and science, let alone about technology. And why? Because we missed such an opportunity to integrate infinitude in the fabric of reality and therefore, we did not learn how to make infinity an operational concept to change the whole material sphere in which we live and act: society, nature, earth, and world, and beyond.

Once again, in 2020-2022, we are trying to repair this wrong course we took from 1600, if not quite earlier; but once again, based on our own experience, we can see how hard it is to draw the attention of people to what the theory of *Infinitism* suggests in the wake of what Giordano Bruno had been proposing as an original infinitist worldview. (Have you said “original”?)

Giordano Bruno had been murdered and burned by the religion in 1600 when he was just 52 years old; I'm now 56 years old, 5 years luckier than Bruno so far, and still alive! I will keep going in my individual odyssey to reach a point where I can be sure that this theory won't be lost once I snuffed it.

I hope those who read this text can get the point, not for the sake of the author's individual pride, but for what could be done if this theory is objectively and methodically verified. Here again, we present the main assertions of the philosophical theory of *Infinitism*:

- Everything is infinite or is not.
- If everything is infinite so are the resources any volume of matter can provide us.
- We can have infinite resources of material and energy if we know exploring the infinitude in action within matter.

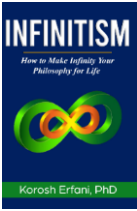
- To know how to discover and utilize the infinitude in action in the inner edifice of matter, we need the appropriate triangle:
 - A comprehensive philosophical theory (that establishes the idea of the presence of infinitude in everything, without any exception.)
 - A scientific methodology (that can discover the presence of infinitude in action in all levels of the matter's microstructure and macrostructure.)
 - The technological tools (that can operate over the infinite configuration of matter and bring about the expected outcome).

The theory of *Infinitism* also proposes to establish a discipline that is charged to study infinity, to assure the realization of the project of *Infinitism*: getting unlimited

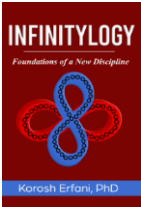
resources of materials and energy thanks to operating over the infinitude in action within the material world.

In the end, we remind our objective for creating and suggesting the theory of Infinitism: reducing and finally deleting any pain and sufferance for all the living beings on our planet and building a real pain-free civilization up.#

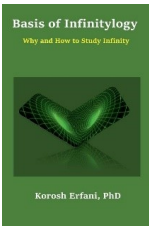
Books published so far:



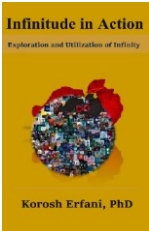
Infinitism: How to make Infinity your philosophy for life, ILCP Publishing House, 2021, 375 pages.



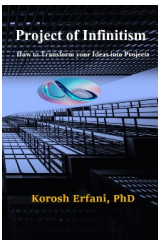
Infinitylogy: Foundations of a New Discipline, ILCP Publishing House, 2021, 148 pages.



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.

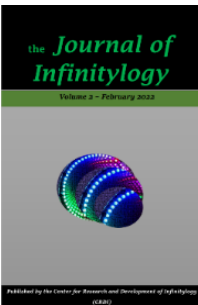


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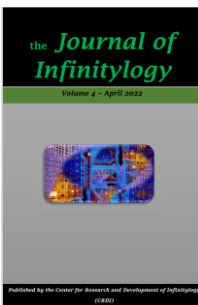
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**The Journal of Infinitylogy, Volume 4, April 2022, CRDI
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Our books in other languages



- *Infitism: 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 *Infitism* and its applications.

www.infitism.info

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

www.infinitylogy.com

- Website of the ILCP Publishing House

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