To my wife.

Everything is infinitely composite;

There is no elementary or fundamental.

(K.E)

Infinitude in action

Exploration and Utilization of Infinity

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Infinitude in Action: Exploration and Utilization of Infinity

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Foreword

This is a book on Infinitism and Infinitylogy. It contains various ideas and topics regarding the new discipline that is charged to support the main thesis of the philosophical theory of *Infinitism*: "*everything is infinite or is not*."

How will science and technology be affected if they implement this assertion in their most fundamental core? Will it be a kind of TOE?[1] What will change in the methodology of science or in the practice of technology if we rely on the presence of infinitude in action in every single thing? This is what *Infinitylogy* would like to accomplish: providing a comprehensive approach to matter for science and technology.

This discipline mixes three fields of philosophy, science, and technology in a very specific direction: *Exploring the infinitude in action within the fabric of matter*. The mission is to get knowledge and ability that will help humanity harvest *endless resources* (energy

[1] Theory Of Everything

and materials) in nature by using unlimited possibilities that stand there.

This could initially seem like an idealistic goal since this looks like a gigantic assignment for a discipline that is not yet established, but things seem more realistic when we know Infinitylogy will methodically connect philosophical principles, scientific models, as well as technological tools to reach there. Nevertheless, one should not expect that we elaborate, from these first steps, the outlines of this new discipline straightaway in the narrow conceptual or methodological directions.

Like any other discipline that found its place in the arena of academic knowledge, Infinitylogy in itself will also have its phase of generalizations and sweeping statements. The three volumes that are published in this field so far witness the above fact. All of them remain in generalities and conjectures, in order to modestly put forward some ideas in front of philosophers, scientists, engineers, innovators, curious folks, and entrepreneurial bodies so that they find the interest of this field of study and start investing their knowledge, experience, time, and money in.

In this third volume, we are once more in our wide-ranging slant of Infinitylogy. It contains a set of ideas and thoughts about infinity, and in this way, we can henceforward go ahead with a new set of works with more specific productions regarding Infinitism and Infinitylogy.

What will the reader find in this third volume?

Just a collocation of the pieces, discussing the major theme, infinity, but not necessarily unified. They are the portions of writing that we started during the year where we were preparing the three previous books published in 2021.[2] These are the raw thought points on Infinitism and mainly on Infinitylogy.

Even though there is no obvious affiliation between these disparate segments, a general scheme is

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[2] ERFANI, Korosh; *Infinitism: How to Make Infinity your Philosophy for Life*, ILCP Publishing House, 2021, 374 pages.

FANI, Korosh; *Infinitylogy: Foundation of a New Discipline*, ILCP Publishing House, 2021, 148 pages.

ERFANI, Korosh; *Basis of Infinitylogy: Why and how to study infinity*, ILCP Publishing House, 2021, 145 pages.

progressively being wrought which is supposed to later become a coherent and articulate system of belief - a *worldview* and a systemic knowledge as an academic discipline.

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A short Introduction

The more we know the rules and laws of infinity, the greater our chances of avoiding the unwanted probabilities that the matter can impose on us. We know that our brain can capture only a few of the countless number of prospects in the phenomena, but by getting knowledge on infinity, we could set up the set of hardware and software that could calculate more odds and foster the ones that are our favored ones. Then we could also manipulate matter and the universe to reach a point where we would reinvent every aspect of existence. We will then come to be our God.

So far, we have been exploring a miniscule portion of the uncountable possibilities which nature and the universe could offer/provide us. We are prisoners of the lack of largess in our view, and this is as a result of the lack of knowledge on the laws of infinity. By learning how the infinitude is in action within the fabric of reality, we will be able to redefine everything. The understanding of infinity finishes the scarcity, which then starts the era of borderless profusion and plenitude.

In order to get there, we need to prove the main assertion of Infinitism: *Everything is infinite or is not*. If Infinitylogy thrives by demonstrating the actuality of this statement (infinitude in action within matter), we have the winning combination to obtain endless resources we need to build a fresh world up.

*

1

On Accidental and Intelligent

A precondition in which a phenomenon could assure its survival is to move and evolve in a relatively attuned way with other correlated components of its surrounding environment. This compatibility thereby accounts for its functional incorporation in a set where, with other connected elements, it assures as well a function for that set as its ensuing survival.

Let's see how this process of subsistence takes place:

The universe is made of a dynamic assortment of accidents and rules. Matter mainly acts by accidents. Accidents are comparatively unique occurrences, and rules are recurrences. Intelligence can turn occurrence into recurrence; i.e. intelligence has the capability of transforming accidents into rules.

While the accident remains unpredictable for brainpower, the rules are liable and manageable to it. Intelligence can get acquainted with mechanisms of the

accidental, to see how it could alter it into non-accidental and regular when necessary.

If the entire universe is a combination of *accidents* and *rules*, one can be curious about their respective proportions. What will be the chances of the intelligence changing these extents in order to afford a wished final output for a set of interactions? We should remember that by talking about the intelligent creatures in the universe, we are covering a huge scope of beings whose number simply leans to infinite.[3] So the approaches could differ from an intelligent species to one another, but the question is whether there is a common thread among them.

Let's review!

Every phenomenon is a combination of Accidents and Rules; that every phenomenon is a mixture of unique erratic occurrences and repetitive steady recurrences. When combined, they shape the fabric of reality, whatever the manifestation of this latter may be. Both

[3] Intelligence is far from being limited to humans even though we need the material proof of their presence yet.

happen ceaselessly in different strata of matter with variable extents.

We already said that every phenomenon contains three aspects of infinitude:

- Constituents (components and subcomponents)
- Interrelations between constituents
- Ways the interrelations are established.

The accidental and the regular are both operating in all three aspects:

- Components results from accidents and rules.
- Interconnections can act either regularly, or be shaped accidentally.
- These interconnections can be fashioned by accidents or by rules (regular).

The various combinations of these three interactive facts will determine if there is occurrence or recurrence, and to which scope. What is important in the evolution of any phenomenon are the extents of accidental and regular; their respective effects go through the subsequent segments of the causal chains in which they are running. The structural sustainability

of a phenomenon will majorly depend on the percentage of accidents and rules in the interrelations between its components.

Here are some basic assertions that have been identified so far:

· The proportion of accidental and regular will determine how [much] sustainable a phenomenon is.

· The proportion of accidental and regular will determine how Accumulation/Alteration's process[4] goes on inside the phenomenon.

· The bigger the accumulation, the more sustainable the phenomenon.

· The accumulation represents the recurrences that are running in accrual.

· The more frequent the alterations are, the less sustainable the phenomenon is.

[4] For more information on accumulation/alteration process see: Korosh Erafni, Infinitylogy (Foundation of a New Discipline), ILCP Publishing House, 2021, pp.37-49

· The frequency of alterations brings about a change in structure and the multitude of modifications to the phenomenon.

· Accident disturbs Accumulation.

· Accident causes Alteration.

· Regular elongates Accumulation.

· Regular delays Alteration.

The tables below show the interrelations between two couples of *Accidental/Regular* and *Accumulation/Alteration* as well as their influence on the sustainability of a material exertion:

	Accidental	Regular
Accumulation	Less sustainable	More sustainable
Alteration	More sustainable	Less sustainable

Table 1: Interrelation between Accidental /Regular and Accumulation/Alteration with their respective effects on the Sustainability of the phenomenon

As any accident will question regular processes running in a phenomenon, we can understand how its sustainability is going in a reverse line when the accidents increase. The table below depicts this dependency:

Rate of	Degree of
1	10
2	9
3	8
4	7
5	6
6	5
7	4
8	3
9	2
10	1

Table 2: The reverse associations between the rates of accidents with the degree of sustainability in a phenomenon

Intelligence could make use of the above schemes to more or less craft sustainability for a phenomenon:

· Where and when sustainability is necessary, the intelligent being reduces accidental[5] and reinforces accumulations of regulars in order to obtain recurrences and reproduction; and

· Where sustainability is not essential, it can reduce regularity and embolden alterations to get transformation and unconventional production.

[5] It can seem odd to manipulate accidents since they are unpredictable and therefore 'accidental'. But what we mean here is to reduce the regularity of a process which will increase the role of accidental and vice versa.

	Accidental			Regulars		
	Components	Interrelations	Ways	Components	Interrelations	Ways
Accumulation	Less	Less	Less	More	More	More
Alteration	More	More	More	Less	Less	Less

The interrelations between the Accidental/Regular with Accumulation/Alteration in the three Levels of the structure of matter and their affection on the Stability of the phenomenon

The ability of manipulation exerted by Intelligence may vary within all the three above levels of the inner infinite dynamism of matter:

· Components and subcomponents of a phenomenon,

· Their interrelations,

· The ways these interrelations are shaped.

So it is possible that we could weaken or strengthen the sustainability of a thing in these three levels in a bid to obtain the expected outcome.

By combining all the possible interactions between these two couples at these three levels, we will have 2!*2!*3!=12! This number represents 479,001,600 fields of possibilities for an intelligent being to intervene and alter the inner process of sustainability of a phenomenon in order to get an expected outcome.

One could imagine much more latent possibilities when we know that the number of divisions of the matter in

question is just countless.[6] Also, as all the phenomena of the universe are interrelated -in the frame of what we call the *Universal Solidarity*[7]- the proportion between accidents and rules is scaled within the latter as well. There is no sharp idea governing the proportions of accidents and regulars in this constantly evolving wholeness of Existence, but we do have a clue as to how to conceive the proportions.

*

We call *Accident* the event that is devoid of purpose. An accident doesn't have a destination. Only the intelligence can set a finality up as the outcome of a material dynamic process by conceiving choices. Choice supplies purpose.

Now, if we bring down to the earth this question of the intervention of intellect, and limit it to human beings,

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[6] We have already developed such a scheme in another published volume of *Infinitylogy*. See: *Infinitylogy: Foundations of a New Discipline*, Chapter IV, pp.82-119.

[7] The concept *of Universal Solidarity* or *Total Relatedness* is described in this volume as we as in the two aforementioned tomes on Infinitylogy.

we could say that a futuristic purpose of humankind can be to make the matter intelligent; i.e. something comparable to itself, since the human being is, beyond all interpretative outlooks, an intelligent matter. Menfolk might want to make the rest of the universe as they are; thus forming a universe that is running intelligently, or, should we say, purposefully.

By adding intelligence, men will change the laws of the universe and shape them as they please. As there is no limit to this action, each modification will make probable the discovery of other dimensions and universes, where we would also introduce our brainpower and obtain the new and targeted quantitative and qualitative modifications.

Transforming the universe -in the always-relative-meaning of the term since it is infinite- will provide a process with mechanisms that could be managed consistently with a design. This last one may be complex, ambitious, and grandiose, but above anything else, it can be infinite. The infiniteness of mankind's project can pave the way to an eternal expansion with unending perspective. This is the core of the theory of Infinitism.

As with any design, this infinitist one will shape an unbounded finality where progressive endeavors and meaningful achievements will have no closing date. A project in which matter alienates, as much as possible, its accidental actuality and embraces a new configuration that provides sense, gist, and direction. Lastly, the matter will be free from perfunctory mechanisms and will choose its own purposeful ones.

Infinitism suggests the formation of a universe that is no more made of matter imbued of its raw necessities, but rather full of thoughtful and mature choices; the latter encourages the purposeful creations and constructions whose outcome causes no more sufferance, pain, and decay to its members; where the life is a conscious self-extended one in an inspired and optimistic course.

Such a plan needs a theoretical framework which includes the infinite character of the ongoing process triggered by the intelligent being that is human species. Infinitism provides a macro-blueprint through its major assertion: *everything is infinite or is not*. It supplies the philosophical basis for such a tremendous undertaking that could substantially modify the human

civilization and its destiny. Infinitism implies infinite progress.

Let's reiterate what Infinitism claims:

As everything is infinite,

1. We could find unlimited resources in nature,

    1.1. the scarcity is subjective;

2. Eternity can be a technical fact to manage;

3. There is no end for headway and advancement of humanity.

If we combine these suggestions, we could say that hu*manity could find anything and as much as it wants in nature, to assure its eternity and go for an endless journey of advances and wellbeing*.

Now, in order to accomplish this far perspective, drawn by Infinitism, we should be much better acquainted with infinitude and the manner with which it operates in the universe. For that purpose, we need Infinitylogy; A discipline that will underpin Infinitism in its main thesis and assertions.

Infinitylogy studies *infinitude in action*. It will go over the universe and its mechanisms to see how infinitude is running within matter. It starts with philosophical speculations to make way for science that, in its turn, emboldens practical skills for the technology; because at the end of the day, we should maneuver within the different exertions of matter so as to alter purposefully the physical world.

But how can we imagine such an ambitious goal, like transforming matter into the intelligent factuality, when we have an idea of our pettiness compared to the vastness of the universe? In order to answer this question, we need to use one other concept of the Infinitist worldview: The *Total Relatedness*. A concept which opens a new standpoint to the endless paths of action for human beings. But before we go over this concept, there is need to emphasize the realism of our method.

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As soon as we remove any limitation from our worldview, a limitless sphere will appear in front of us, ready to be discovered. The exploration of the

endlessness in Infinitism has nothing to do with a subjectivist opinion nor with a metaphysical demarche; on the contrary, it is merely a technical undertaking that will fully use intelligence, rationality, scientific clout, and technology.

Infinitism is a project-oriented philosophical theory. Thus, it separates itself from any other school of thought that may promote exploring the immensity of the universe through a spiritual, mystical or nonphysical path. Quite the reverse, the infinitude here is viewed and projected as a mere technical fact. The structure of matters is seen here as composite, and this composition contains its constituting elements and their interrelations. These ingredients will then give rise to the endless possibility of exploration.

Even though the underpinning assertions of Infinitism are mainly philosophical, and are not springing from imaginary speculations; they are the outcome of deep observation over the configuration of the varying categories of the material existence: Matter, Universe, World, Nature, Society, and Man. None of these categories is a pure abstraction. They are all the representation of the matter which we have primarily

studied, and via observation, we reached this obvious conclusion that *everything is infinite* and there is no exception to that.[8] This extrapolating character of the above conclusion led us to the basic assertion of Infinitism, according to which *everything is infinite or is not*. This statement is therefore purely a materialistic interference from a methodical observation where we searched for uncountable composing elements in any category of existence, as named before.

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[8] See the initial work of the elaboration of Infinitism in this book: Korosh Erfani, *Infinitism: How to make infinity your philosophy for life*, ILCP Publishing House, 2021, 347 pages. Also we project publishing a book or booklet about "the Project of Infinitism" with more explanation about this theory. Please visit www.thecrdi.com for more information.

2

On the Relatedness of the Whole

In Infinitism, it is indeed crucial to conceive the universe as an interconnected whole. The term “whole” here includes any phenomena. By understanding how things are related to each other as causal chains, we can see the importance of such a conception for becoming operational over the *infinitude in action* within matter in an infinitist viewpoint.

Beyond its abstract pitch, we could first illustrate the *Universal Solidarity* through a fictive story related to our daily life. Here is an example with its chain of events which connect many things to each other:

· Let’s imagine an individual who doesn’t care about his car, and will have a mechanical issue during a long trip.

· He must pass the night on the side of a remote road with no chance of being rescued until the day after.

· As it gets quite cold, he cuts a tree and uses its wood to make a fire and stay alive.

· This tree, having been cut, can no longer be a part of earth's vegetation –to play its role in absorbing dioxide carbon.

· Global warming, because of increasing pollution, arrives at a critical point where the presence or the absence of a thousandth notch of oxygen will be a turning point factor.

· In the absence of that tree to deliver this minuscule amount of oxygen, the catastrophe is hence triggered and millions of people die or are forced to emigrate.

· The involuntary migration causes chaos and wars between countries and across continents.

· The war gets people killed, destroys towns and countries.

· There is no more investment in scientific projects and positive projects such as preventing pandemics or space exploration missions.

· The lack of space missions will divest us to either be in touch with other intelligent beings, or discover new planets and resources.

· The continuous degradation of the environment on earth without the lack of external relief could push the whole life on our planet to a gradual end.

This fictive example gives us an idea not only of how things are interrelated in the world, but more precisely of the importance of all that we are doing; we could calculate the coefficient of our actions' impacts. As we discover more and more the ways these interrelations are taking shape, we can organize our activities in such a way that we get more possibly the expected results.

The above example should make us think about a world in which everything we do is, somehow and to some extent, related to what the entire universe does, and everything that is done anywhere in the universe is related to what we do.

This total relatedness, which excludes nothing, will put us in a functional connectedness with the whole universe in a mutually affecting way. The idea of being related to the full kit and caboodle is an alive sense of

eternity. It excludes the absolutist meaning of death as non-existence, and the permanence of the existence or eternity. Our being turns into becoming of existence within the total relatedness. This is as well conceptual as material unity of existence through the immeasurable diversity of beings.

Once we see ourselves as a part of the society, the society as a part of the world, the world as part of the universe, and finally, the universe as a part of existence, we can then see how the connectedness between all these categories is constantly running and mutually established. It is at the core of this network that our presence and our actions find their place in a total relatedness which involves all the phenomena in the universe –or even between universes- to give birth to the most inclusive concept the human mind can conceive so far: *Universal Solidarity*.

The particularity of the latter concept is that it can pertinently exist in an infinite perspective schemed by Infinitism. This theory sees anything as a set of causal chains. These chains can then run endlessly and cross each other. As they meet, they shape new chains of events which will encounter others, and this process

keeps going. As there is no end for none of these causal chains, we could see that they shape a vast network where no phenomenon is excluded and all are interconnected. This total inclusiveness is what shapes the *Universal Solidarity* and gives us an idea of how impactful our deeds are across the universe, and how we are also affected by what is happening in the universe.

**

3

Relativity of the Notions

Any notion created by man could have some benefits and some damages. The benefit is to expand our intellectual and linguistic means for a deeper consideration of the world, and the damage is its intrinsic hidebound effect that could make us omit many aspects of the reality that are not covered by this notion. This happened to all the concepts that men created so far through philosophy and science. Releasing our mindset from the restrictions that are imposed, not by the very reality itself, but through the conceptualization of it, is an epistemological prerequisite. That's why in Infinitylogy, we try to go through a flexible epistemology in which the things are to be known in a dynamic mode where object and subject of cognition interact animatedly.

But how?

Man has always being a part of the process in which he is getting the acquaintance with some topics. The latter include concepts and notions we develop to apprehend the actuality of a phenomenon. For each invented notion, we should ask: What is the interaction between *objective reality and the human brain's production*?

For instance, regarding two concepts of Species and Cases. We gather the common features of many cases to conceive a species, with a label. But we should remain aware that the "species" is just a devised conception and what objectively exists, are the concrete cases. Once the notion of species is created through conceptualization, there will now be an interaction between cases and the notion. This interaction shapes our knowledge of reality.

An interesting example is the notion of the "beach"; what we objectively have out there is the amassment of fine sand, or more precisely even, of grains that compose sands. But the invented notion of 'beach' extends itself to cover a broader reality that is a set of other components, comprising water, rocks, sea animals, seaweeds, and vegetation, or to summarize, an ecosystem. The latter is itself a concept that includes,

this time, not only the cases of one specific phenomenon, but also other phenomena, and more important than that, their interrelations.[9]

So, the fabricated concept of the 'beach' is, intentionally or not, bringing about a new anthropic reality which takes into account how we are dealing with a part of nature, for instance. Beyond our anthropocentric effort, the natural setting that we named 'beach' acts objectively without a need for any specific intention or nomination. But, as inventors of this concept and purely under its influence, things are not the same for humans in the way they deal with reality.

Based on this example, we suggest that for any other reality represented by a man-made concept, we automatically include the anthropic sway on our effort of apprehension. This means that we should always

[9] This concatenated course reminds also the way the humankind created the entire language, knowledge, and the abstract part of its civilization. Starting from that first abstraction in human history when and where we created the first notion. A word that contained the common characteristics of many encountered facts. Before that, the men communicated only about the concrete cases: this cave, that three, those deer. By inventing the very first notion, the men learned, maybe unconsciously, the procedure of abstraction and repeated it to produce many more notions and concepts.

remain aware of how we are interacting with that set. It will comprise of the following aspects:

· Interaction between man and the [whole] set (the reality represented by our invented concept like ‘beach’),

· Interaction of the man and the other components of the set, (where the human being is a part of that set, like water, sea animals...),

· Interaction of the compounds in the man’s mind (subjective interacting with objective: beach and beauty; or beach and oil exploration for example).

Also, there are two other categories which influence the dynamism of the set beyond the presence of the human beings or not:

· Interactions between that set with the sets of others (beach with Tsunami, waves)

· Interaction between all the components and subcomponents of the set. (Beach as an ecosystem with its components beyond the presence of people).

From these five forms of interactions comes reality as we know it and as we deal with it. It could be quantified as well; the number 5! (120) would be the sum of interactions for every single thing in human acquaintance; one could see how complex the process is, which includes all the components of the set and also when we will take knowledge of our immense surrounding world and the way we cope with it.

The moment we talk about reality, as human beings, our strong anthropic attendance is present. We cannot know anything about the material universe without our direct cognitive involvement that defines what and how we observe, understand, and know. Therefore, we could say that, for menfolk, there is no *raw reality*.

The raw reality would be the one which exists separately from our perception. We can never know how it is since we need to make our anthropic theoretical apparatus enter for fabricating the acquaintance of it. In the above case, do we have the “beach” or just amassed “grains of sand”? If raw reality is pushed to the extreme, we don’t even have ‘sand’, but what the sand is made of; its ingredients -or more exactly, its infinite composite structure.

Infinitism will provide us with one criterion that is, maybe, the least affected by our human conception and springs from the most generalizable discovery we have made so far: infinity. The latter represents the internal and external motion of reality that is endless, continuous, and pervasive. Infinity is more of a discovery than an invention. That's why it bears maybe the minimum anthropic charge and acts further as a conceptual reality than as a simple concept.

This conceptual reality is shaped in a situation where objective reality meets a subjective one. When the encounter doesn't follow the methodology, it could turn to the exceedingly subjective construction of reality. In this case, the conception could carry some features of the reality, but it also adds many subjective features that may push the concept toward an often predestined purpose.

The conceptual reality, as it is used in Infinitism, distances itself from this subjectivism. It applies a rigorous procedure where the concept doesn't deform reality to its convenience, but lets itself be fashioned by the reality and its intrinsic features. The only subjective adding in this process is to project the scope and

extension of the occurrences that could be expressed as a concept. Nevertheless, the latter, in the frame of methodological construction of conceptual reality, avoids any abstract manipulation or excessive influence in the genuine presentation of said reality.

In this way, the raw reality, expressed as infinity, is nothing but *infinitude in action in the constitutive blocks of the fabric of matter*. This leaves us with, mayhap, the only, or at least, the best possible assertion on *raw reality* so far. Therefore, infinity -or more precisely infinitude in action- is the suitable version of reality that would run beyond and regardless of the impact of the anthropic-epistemological effort related to our cognitive feat.

Infinitylogy, by suggesting the conception of the material universe as infinity on all levels, takes up the main assertion of Infinitism according to which: *Everything is infinite or is not*. Here, we also have a pure product of our mind, but it goes beyond any obvious form of limiting conceptualization, preventing us from touching the immense scope of the universe as well in microcosms as microcosms.

The infinitist horizon that is thus opened brings us to conceive the Existence in the most meta-anthropic account possible. This liberation of the human mind, thanks to the infinity-oriented character of this approach, will thrust us towards the exploration of the new scopes of cosmoses.

Here and through Infinity, we have a verifiable fact which could be a source of objective discernment of the universe's intricacy by any intelligent being. This vision might also break the communicational barrier amidst diverse intelligent beings, creating a common denominator between them to make possible first, any connection, and then later, for any probable cooperation.

One could imagine how other civilizations that we call aliens might use this infinitist perspective before us to transform their destiny. If so, they are now much further and advanced than where we are regarding technological levels and civilizational echelons. We cannot catch up to them as long as we are devoid of a clue on the way they would have built their advanced civilizations. Shifting our views and assertions towards an infinitist outlook will free our sciences from all the

off-putting frameworks that keep us as a midget civilization in the solar system with the most uncertain future imaginable.

Infinitism incorporates infinity in all we are doing, and in this way, unshackles our huge potential aptitudes which are historically constrained by our deficient scarcity-oriented worldview. Once this latter is philosophically discarded, a new one will be born, and will look actively and methodically for *infinitude in action* in any single manifestation of materiality; from the simple facts to the immensely complex ones; then we will have the unlimited possibilities to act and to create.

Let's envisage this unbounded image through a few examples:

- We don't see at present that a tree is an infinite source of oxygen, fruits and so; but it is.

- We don't believe now that a lake is an infinite source of water and other kinds of stuff, but it is.

· It's hard for us here and now to imagine that a piece of land is an infinite source of agricultural production, but it is.

· We are far from imagining that any material thing is an infinite source of Elements, but they are.

· We struggle to conceive any individual as an infinite source of creations and production, but she/he is.

· Who can imagine that a mine is an endless source of the material we are looking for? But it is.

· Is it possible to believe that any simple well is an endless source of water? But it is.

· ...

So, once the infinitist sight is incorporated in our worldview, all the handicapping forged notions, like "shortage", "scarcity", "rarity", "paucity" and likewise, will vanish, and we will live and act within a world of full abundance: an infinite profusion. The production system will be transformed from its primitive modality into an intelligent way of manufacture. If so, most times, it will no longer be the question of finding more

materials to get something fabricated, but about changing the composite structure of current matter to get it.

Up until now, we thought we needed to dig deeper to get more petrol while with the infinitist approach we needed to simply change the inner structure of adjacent elements to get it. The inner-reproduction prevails the outer-production of stuff. The more macro the scale of production, the more [hardware] resources we should employ, and the more micro the scale of production, the more [software] resources you should make use of. We know that "the greenhouse gas emissions from nuclear fission power are much smaller than those associated with coal, oil, and gas, and the routine health risks are much smaller than those associated with coal."[10] This is just one of many benefits of the production of energy through the use of the atomic structure, even though we remain aware of other harmful side effects of atomic energy production such as the nuclear waste. But here, our attention is focused on the structural level of matter by which we could get the same amount of energy.

[10] en.wikipedia.org/wiki/Environmental_impact_of_nuclear_power

In order to accomplish this infinitist outlook, we need a discipline which detects infinity in the universe and shows how one could operate on the infinitude in action within various occurrences of matter. Infinitylogy is conceived to look after it systematically and methodically.

It will first draw forward the obviousness of the infinity's presence in the whole universe. Then, it will charge science to find the ways this infinitude operates in the actual world. And finally, with what science will supply, technology undertakes the procedures and maneuvers for suing the infinitude in action within any matter.

In this way, Infinitylogy will be the intermediary knowledge between the two pre-infinitist and infinitist eras of our history. Will it be a post-infinitist epoch as well? For sure, since everything is endless, including the history and its evolution.

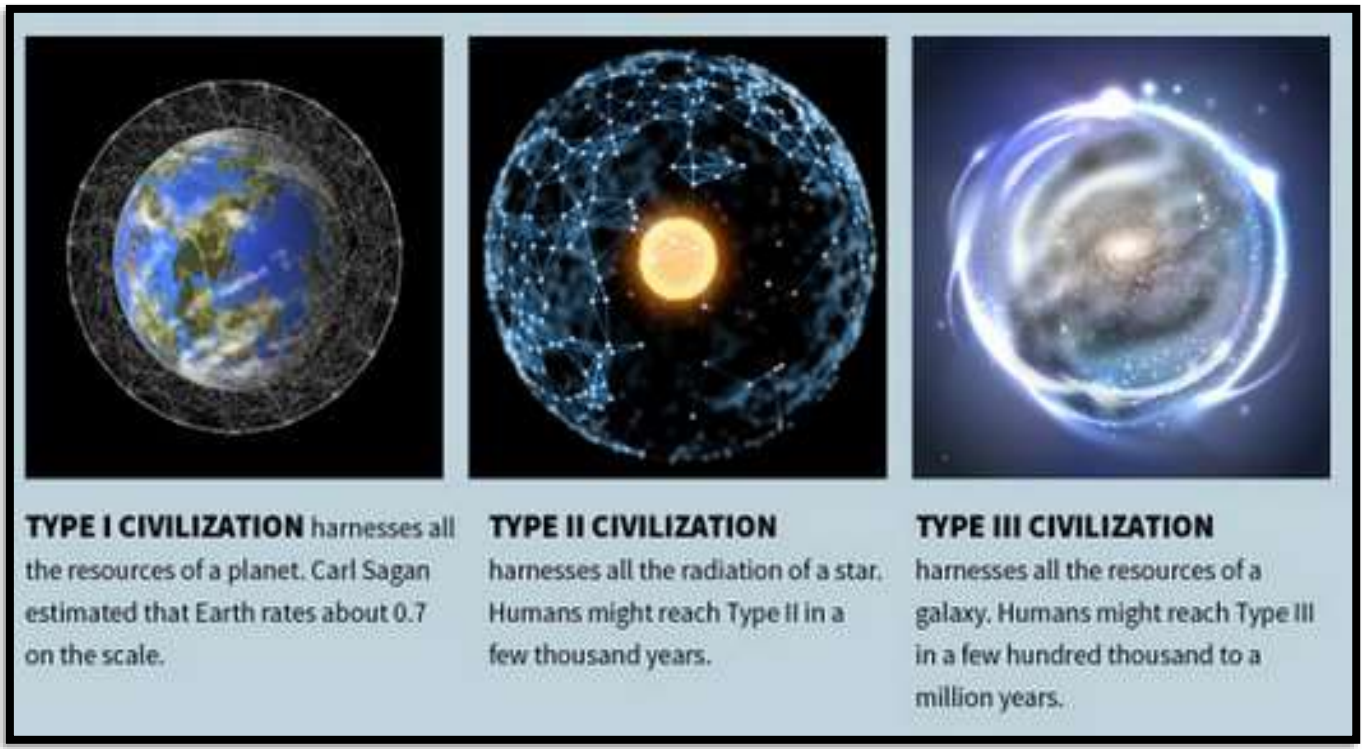
Now! We should know that the advanced civilizations could be probably very different and also ahead of us. By getting infinity as the pivotal mainstay of our measurement, we go through a scale which could

prepare humanity for any historical and civilizational comparative gap we will go to learn.

In fact, through an exploration of infinitude in the material world, we have access to such an immense source that could overhaul the human underdevelopment and reduce our lag so that we become a highly cutting-edge civilization as well, capable of coping with other advanced ones.

From an infinitist standpoint, not only we will have an unlimited amount of energy sources, but we will also possess endless cradles of any stuff and ingredients we may need, in order to go considerably farther from where we are right now. That's why we can suggest a new scaling scheme that goes beyond the *Kardashev Scale*.[11] While the latter is mainly emphasizing the energy sources of each type of advanced civilization, we elaborate our scale on the wholeness of human actions. We call it: *Infinitist Scale*.

[11] See the image of the next page that presents the *Karadashev Scale* and its details. (Source of image: quora.com)



TYPE I CIVILIZATION harnesses all the resources of a planet. Carl Sagan estimated that Earth rates about 0.7 on the scale.

TYPE II CIVILIZATION harnesses all the radiation of a star. Humans might reach Type II in a few thousand years.

TYPE III CIVILIZATION harnesses all the resources of a galaxy. Humans might reach Type III in a few hundred thousand to a million years.

These are the three indicators of our scale:

- Timelessness
- Endlessness
- Purposefulness

Let's explain these three characteristics of the *Infinitist Scale*:

Timelessness:

We will know time is an anthropic invention for the measurement of movements and changes. It is a deliberate technical milestone for our epistemological endeavors and organizing calculations, but it also became a source of stress, worry, and haste for the way we built our civilization. The approach that we suggest in the *infinitist scale* is timeless; it can embrace urgency and emergency, while systematically avoiding haste and hurriedness.

In order to know how we can get rid of the harmful trait of time, we should conceive a gradual and realistic fruition which will give us the following typology of civilizations regarding time and its role:

Current time-oriented civilization in which the time is the source of stressful shrewdness for almost everything we are doing, or for what we are even thinking of. This attitude towards the man-made concept of time goes hand-in-hand with the fabricated concept of rarity and scarcity. In fact, that was the apprehension of limited resources that had been enumerated on the one hand by the quantity of stuff, and on the other hand by the time scaling. Examples:

· Foodstuff for how many people, but also for how long?

· How many times of harvesting the farm [per year]? (How to manage the time interval for each of them)?

· How much workforce for constructing a pyramid? How long does it take?

· How many loaves of bread to feed the slaves? How many times per day?

All along with history, the two man-made stressful concepts of scarcity and time shaped the whole socio-economic organization of different societies. Proof of this association is the absence of both (scarcity and time) in the primitive tribes living nowadays in the

isolated zones of the Amazon forests in Brazil. There, the people are still hunter-gatherers and don't know the concept of scarcity. They also do not possess the timing idea, since there is no need for it. Another evidence comes from our ancestor foragers that did not know nor have any elaborated time system in their life, and were following the usual cycle of nature - day and night.

Once the concept of scarcity was born in the human folk's mind, the notion of time was required as well, intending to plan the production, storage, and the distribution of the 'rare' resources.

Later and progressively, we see the efforts of human beings:

· to introduce more units and subunits for time (Year, Month, Week, Day, Hour, Minute, Second, Millisecond...),

· to invent and install the apparatuses that remind the passage of time (solar clock, sand clock, mechanical clock, atomic clock, bells, ...) and

· to apply time division for organizing almost anything in life, for instance:

- Age partitions (Childhood, Teenage years, Adulthood, Maturity, Seniors)
- Education stages (Primary schooling, Secondary schooling, College, Higher education…)
- Duration for any activity in terms of performance:

  - How many years of seniority?

  - How many years of experience?

  - How long for intercourse?!

Timing obsession has dominated our social organization and our psychological construction so much that we cannot anymore conceive our world, our society, our relationship, or our life without employing time. This is so strong that we conceived even our worldview and our vision of the universe by employing the forged concept of time in our calculations, measurements, and theorizations. So we fabricated the formulas that give a primordial place to time in order to explain the functionality of the universe or matter. Example:

> *"To solve for speed or rate use the formula for speed, s = d/t which means speed equals distance divided by time. To solve for time use the formula for time, t = d/s which means time equals distance divided by speed."* [12]

Our remark may seem strange to some readers and raises a crucial question:

Is it possible to calculate the speed without time?

This question might look weird to all of us because of the obviousness of the formula which prevents any alternative conceptualization of the speed, without the indicator of time. The fact is that along with the history, and at present, we forgot that time was not a factual reality in nature to have been discovered, but our own invention, as an auxiliary tool, for measuring the complexity of the world's motion and changes. We chose to forget that time doesn't have an independent existence, nor a material actuality beyond our construed anthropic vision. We should recall that all the manifestation of time is accounted for the

[12] wiregrass.libguides.com

subjective necessity of practical organization in our lives and deeds, and nothing else. This is the reason for which a more advanced civilization will be bit by bit less in sync with time.

Semi/Demi timeless civilization is the one where the weakened manifestation of scarcity in the psychology of the people will release them from too much care of time. The abundance, becoming a material reality of every society, will lessen the stressful attitude vis-à-vis timing and will the way to regard work, life, and economy otherwise. More available options can take off the strict requirements which bear the temporal restrictions. Time will then fade out as a vital element of calculations and considerations. Partial experience of timelessness will open the new objective and subjective horizons for the people, and will encourage them to do more in this direction.

Timeless civilization is the one in which the techniques of accessing endless energy and materials are mastered. This makes time in calculations useless and irrelevant. When we can have everything at any stage of our evolution, and as much as we want, what else would we have to be worried about? When any

necessity of timing would be a technical point for computers, algorithms and programs for the specific control or planning, why should we be wary that today is Tuesday or Wednesday? If we could have eternal life, by finding the way we could regenerate regularly our cells, why should we be anxious about aging or retirement?

These examples show that all the stress we acquired, because of time's influence over all the aspects of our lives, can be progressively faded out, and we can easily live a full life; i.e. a timeless life where what is important is change, move, and facts, without submitting them to any arbitrary or fabricated time division or temporal ranking.

An endless civilization plans its movement according to the stages of advancements and progress with qualitative criteria and indications. It won't need to be worried about doing it in this or that scope of time, since the endeavor is planned based on the eternity of life for those who are busy with this process. So, no need to be concerned about duration since the latter doesn't take part in the destiny of any project. The endlessness acts as total freedom from temporal

limitation for our life as well as for what we will be doing.

Endlessness:

Matter acts as an existential continuation. The end is a creation of our mind, like time was so. We consider that there is no ‘end’ for whatever man can deal with. The end is a created contractual call for putting a serviceable final point to a never-ending process. As Infinitism doesn’t believe in the ending character of the matter, we would look for its everlasting furtherance, and with such a vision, we would be able to find endless possibilities in anything and anywhere to supply whatever we need to build our highly advanced civilization.

Here again, we can suggest a civilization’s scaling regarding *endlessness*.

Current ending-oriented civilization is the one in which the unhappy motto is “there is an end for everything.” In our society, the idea of the source’s scarcity dominates our approach with regard to the material world. Historically, humankind thinks everything is about to end. Therefore, our attention is

deeply and consciously -as well as unconsciously- focused on this assumed and expected end. This pushes us on the way to finding the measurements and units that can score the resources: Time, Money, Social Class, Educational ranks, Professional hierarchy, and so on. As long as we believe in the finitude of material resources, all these separating and unraveling units and gradations will be there with all the stress and anxiety that they generate and impose on us. We become, therefore, all the nerve-wracking beings deprived of the real meaning of a fruitful and stress-free life for our entire lifespan.

The infinitist view, which states that *there is no end,* could conciliate our worries and stick us to the real substantial abundance of the matter.

Semi/Demi endless civilization is the one that finds the techniques and procedures to explore the infinitude in action at some levels of the fabric of reality. Each level will supply more resources that allow taking away some psychological, sociological, and organizational characteristics specific to an ending-oriented civilization. This in turn opens the path to new theories and technologies for exploring the endless cradles of

energy and materials we will need to reach full proficiency. The more we master the infinitude within matter, the more we experience a larger expansion of our capacity. At a moment there would be no more reason to be worried about finishing the resources. The abundance proves its factuality, and people believe in its reality and the possibility of its persistence.

The Endless civilization depicts a scenario where there will be everything and as much as we want for moving forward in the new limitless evolution journeys. There wouldn't be any boundary that cannot be traversed by the human being. In that civilization, the biggest challenge is no longer finding the resources we need for every project, but in the transformation of our imagination into achievable projects since there wouldn't be any material restriction. Such a civilization will have very little resemblance to the current one, as all the similarities will be gradually removed in the aforementioned intermediary stage, called the *semi-endless civilization*.

Purposefulness:

Any intelligent action is supposed to have an intention. This can be a portion of, or an introduction to, a bigger finality. This progressive integration of finalities is continuous and unlimited. We can imagine none of the stages of the evolution's journey as the ending point since the destination is infinite. While we look to carry on the civilizational drive, the idea of the endless improvement of our existential standing will guide us uninterruptedly.

These are the stages of the evolution regarding the purposefulness:

Current purposeless civilization is one in which we lost any common sense of collective orientation since by looking for the resources -that we consider as limited and ending- we damaged extensively as well our human genuineness as our planet and put it on the brink of devastation. As long as we are following this scarcity-based attitude regarding humanity and nature, we will carry out the course of annihilation -unless we change this attitude, and to change it, we need a new worldview. Infinitism provides this latter. If we get it

and develop its theoretical groundwork in the frame of Infinitylogy, we would pass by the current unfortunate situation of our civilization.

Partially Purposefulness Civilization in which we set the goal of improvement and advancement with a defined outcome: how to get rid of all the restrictions of the previous civilization. For that, we should act in an infinitist direction so that we can remove all the man-made barriers in order to get access to the endless resources we need. Once this goal is achieved, we are freed from the imitation of our mindset and our actions, in such a way that we can build a new civilization from the ground up.

Purposeful Civilization is the one in which any planned aim could have a chance of success. We can then go through any constructive attitude we develop during the previous civilizations, while removing all the negative and limiting aspects of said civilizations. This is where the lag between our imagination and realization is reduced so much that one can see the achievement of all goods he or she wants for the entire humanity or beyond.

A connected triangle

The functional interrelations of these three aspects are:

· Timelessness creates the opportunity to explore Endlessness.

· Timelessness frees human beings' mindset from a stressful time-oriented approach and makes possible Purposefulness.

· Endlessness will show the deficiency of the time-oriented approach and approves of Timelessness' benefits.

· Endlessness makes it possible to set greater goals concerning Purposefulness.

· Purposefulness sets the upper goal and motivates the search for limitless resources in the frame of Endlessness.

· Purposefulness sets the goals beyond the timing restrictions, and makes possible the life within Timelessness.

In a well-designed collaboration, Infinitism and Infinitylogy go hand in hand to provide substance for

these three modules of Timelessness, Endlessness, and Purposefulness. There is a task division between them:

- Infinitism designs the framework in which:

  · *Everything is infinite*; and so are the material sources of nature and universe and our capacity as well. This leads to *Endlessness*.

  · Time is a dreadful twin concept of scarcity, and these two trapped our civilization in fake qualms that paralyzed and stagnated us where we are, on the brink of a global climatic and environmental self-destruction. This diagnostic consequently leads to *Timelessness*.

  · Limitedness, integrated into our historical worldview, created a paltriness of our life meaning. This causes us to be content with a miserable illusionary survival, instead of a real, higher, prosperous, and meaningful life. Putting an end to such a nihilistic existential disaster leads to *Purposefulness*.

Therefore, Infinitism is feeding all the gears of these three angles, interweaving them and creating the

Infinitist Scale. We can notice that among these three features, there is one that plays a pivotal role in making possible the realization of the functional triangle: Endlessness. If we can get it done, we can hope to experience a timeless culture and a purposeful life. So, we need specific attention to assure the endless resources for our material needs.

Enter Infinitylogy to take care of Endlessness. This new discipline has a mission to set up the practical knowledge of exploration of the *infinitude in action* within matter.

Each of these three levels should deal with one aspect of the material reality while all three are interconnected in an infinitist scheme.

What makes possible this interconnection is Infinitylogy that accounts for a combinatory scheme where philosophy is not independent of science, where this latter supplies stuff to philosophy and takes food from this one, and where the science provides what the technology needs to operate efficiently and effectively.

· Philosophy involves dealing with meta-categorical features of the occurrences. (Matter and its general characteristics)

· Science is dealing with the categories (kinds) of material occurrences (Physics, Chemistry, Biology, and Geology)

· Technology deals with the specific material occurrence (Electric engineering)

Philosophy supplies the laws which cover all material categories. Science discovers the laws that are particular to a defined category of matter, and technology finds the way to manipulate and operate on a case of occurrence in any category of matter.

This scheme of task assignments has been operating more or less in a classic approach for a long time as well, but in the frame of Infinitylogy, this relationship is intertwined in a functional stripe:

· Philosophy should look for the general laws of matter grounded on specific and reliable scientific discoveries.

· Science should use the general laws of the universe suggested by the philosophy to see how they can help find the specific laws of this or that category of matter.

· Technology should also use the scientific laws to find a way it can drive home the specific occurrences.

The methodology of Infinitylogy then suggests the innovative interlinks between these three:

· Any specific result of a technological experience could be directly used by philosophy without passing through a scientific theorization.

· Any suggestion of philosophy that carries not only theoretical points, but also practical ones could be used by the technology directly and without going through scientific processing.

· Philosophy could challenge any scientific theory that is using one aspect of the general philosophical laws of

matter, and ignore another appositely related and coherent part of that.[13]

· Philosophy could break through any technological impasse if the latter implies the abandonment of an essential effort to go through endless causal chains necessary to explore the infinitude in action.

So, we see that there is a dynamism in the methodology specified to Infinitylogy that goes further than the sequential approach of the general research methodology in science. Infinitylogy elaborates, therefore, its own methodology like any other phenomenon, and as such, it applies all the infinite characteristics of a phenomenon. Let's be reminded that:

· A methodology is made of infinite components (i.e. when we break down its components and subcomponents),

[13] Once again we emphasize the internal coherency of the infinitist scheme, where its worldview is established as an interconnected whole in which we cannot make the deliberate isolation or separation.

· A methodology has an infinite number of interrelations (between its components and subcomponents),

· A methodology contains infinite ways through which the interrelations of its components are made.

This will ultimately result in a dynamic methodology in which:

· Philosophy is not stuck in its classic status of pure intellection or abstract speculations, and is able to move back and forth between physical and metaphysical, or flanked by science and technology as well; this is what the phenomenology in physics does, for instance.

· Science is not doomed to distinguish itself mechanically from philosophy, and can inspire the latter or be inspired thoroughly and systematically by it, in such a way that no barrier stops the scientific efforts to figure out whatever is the issue, the problem, or the enigma.

· And technology uses science, feeds it, and inspires philosophy as well, while it also gets instructions from science, and ideas from philosophy to avoid any practical or operational deadlock.

By interacting freely and dynamically, the components of Infinitylogy create an analytical system provided with a methodological momentum that is fruitful, endless, and unstoppable. Such a dynamism heralds a world in which any limitations can no longer become a fatality, but a challenge; while Infinitism ensures that any challenge whatsoever has, definitely, an uncountable number of solutions.

As Infinitism asserts that *everything is composite,* its systematic decomposition of any issue opens the path to innumerable solutions for any difficulty. Here's how:

1. Consider a problem as a phenomenon with the three universal characteristics:

    1.1. Unlimited components [and subcomponents]

    1.2. Unlimited interconnections

    1.3. Unlimited ways to make interconnections

2. Decompose the problem into its prime components,

3. Detect how these components are causally interrelated,

4. See the ways these interrelations are technically happening,

5. Find which component or what relation or which way of the relational event is the best one for intervention,

6. Plan the intervention,

7. Execute the plan of intervention,

8. Study the effects of the intervention,

9. Find some better fields of new interference,

9.1. Better fields could be:

1.1.1. The other components of the same level,

1.1.2. The subcomponents of any component,

1.1.3. Some deeper levels of relations and other ways of relations as well.

We know any phenomenon is an outcome of these three characteristics: infinite components, interlinks, and ways of linking; and any change inside this triangle will bring about some alterations for all. Our intervention should keep going methodically until we end up with the expected result. Once done, we have already solved the problem.

The solution-finding procedure could be conceived in the three approaches of philosophical, scientific, and technological. Each of them will bring about some results that are exchangeable and complementary for vitalizing the whole effort which will produce the ultimate solution. Here's how:

· First, we see how the general approach in philosophy can suggest the outlines of a solution, based on the general rules and schemes of existence or of matter at large.

· Then we could see what will be the solution through the scientific approach with calculations and methods on a specific category or subcategory of matter.

· And finally, we can see what will be the effects of the practice and concrete action to be taken on a particular case.

These three articulated methods should communicate the results of their own approach to each other so that anyone could benefit from the efforts and data of the other one.

In order to see what would be a materialized output for such an infinitist scaling, let's develop a visionary utopia as an example.

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Infinity means the absence of any limit. This includes man's imagination through which he can reach where matter will have to adjust itself. The following is an illustrative example of how far our workable fancy could go before trying to use the infinite potential of the universe in practice.

One day:

- The human being could reach a point where the progress of science and technology's advancements will make it possible to create

what we may call a “universal empire”. This would be an empire composed of its countries-likewise, let’s say, galaxies, with stars and planets as its regions and states.[14]

- This empire will use the unlimited resources found in any star, planet, or in black holes and dark matter.
- This empire is not the result of a conquest campaign, nor the surrender to other alien beings, but the outcome of interplanetary cooperation and peaceful collaboration with other foreign civilizations across the universe.
- The goal of the empire is to assure and provide unlimited happiness to its members, whatever the form and the degree of their civilization may be.
- The happiness we are talking about is under varying countless and immense forms and cases whose materialization will depend on anyone’s definition of happiness, will, and desire.

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[14] Some fictional references in this field could be found here: 6 of the Most Fascinating Galactic Empires Outside of Star Wars : barnesandnoble.com/blog/sci-fi-fantasy/6-galactic-empires-more-fascinating-than-star-wars

- In such an intergalactic and unconstrained empire, we will join and unite more extraterrestrial civilizations in order to make the entire empire more efficient for the contentment of its adherents, and for assisting other civilizations in the cessation of any form of pain, suffering or rarity.
- Nowhere, in this endless adventure, do we forget our purpose is a collective delight and our motto can be: "*Infinite Love plus Intelligence Make Everything Possible*".
- While Infinitism is the principal source of inspiration and suggestion for this fictional empire, Infinitylogy is the strict practical discipline to construct this empire. It provides 1) the philosophical perspective (like the Infinitist Scale suggested above) 2) the scientific knowledge for and 3) the technological outfits we will need to build this *Universal Solidary Empire* up. An empire in which every creature lives with plenty of cheerfulness.

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4

On the Dimension

Dimension is a manufactured misconception of reality. Matter is dimensionless. What we call ‘big’, ‘bigger’, ‘biggest’ or ‘small’, ‘smaller’ and ‘smallest’, is nothing but a gathering of the components, and any of the above listed is the bigger one of an endless tinier set of components. Or they are just some smaller of the bigger sets, and those bigger sets are just smaller than their upper hand ones. So, what we consider as the bigg*est* one is nothing but a tiny component of a bigger set that is in itself a minor member of the bigger set, and this goes interminably.

Therefore, Infinity means the irrelevancy of dimensional proportions. As everything is infinite, it contains comparably all the structural levels that something else -bigger or smaller- contains. The infinitude of the structure is dimension-free. This means that the components with their proportions that

we find in the scale of what, for instance, we call a 'nebula'[15] can be found also in an eye iris.

In no direction, micro nor macro, does this trend of everything being composed of smaller sets and taking part of a bigger set stop. This proportionality is continuous and endless; it is infinite. This is *Infinitism*: No end for whatsoever. Let's be reminded: Everything is infinite or is not. Therefore: Everything is composed and component.

The struggle to put a number to the size of the universe is just a corrupt habit that could be scientifically or intellectually stimulating, and may well even seem meaningful, but philosophically, it's not pertinent. Philosophy doesn't need nor see any size: *Existence has no length*. Existence is dimensionless. Existence is present, and doesn't need to possess any proportional specificity or any measuring features to exist.

However, science looks for the material reality that presents itself as finite. Finite requires that dimensions not exist, but be apprehended through an anthropic

[15] A nebula is a distinct body of interstellar clouds.

cognitive approach. The dimensional feature is a characterizing part of the material finite contained by our conceptualization.

We should not forget that what we call finite is not an independent reality devoid of infinitude. Nothing is so. Everything is infinite or is not, including every so-called finite we suppose as such. What we call finite is but an infinite set that we put in the imaginary boundaries applied to its inner and outer structures. A lake is an infinite reality, as it is a composite actuality and is related to the endless causal chain of other phenomena (surrounding environment, clouds, rains, sun, and ecosystem). But we consider it as an independent thing for the sake of the way we organize the external world on our cognitive frame. As such, it becomes finite, and when compared to other similar or adjacent cases, we qualify it as smaller or bigger, or for instance, 'the biggest lake in the world'.[16] While the biggest doesn't mean any specific thing in the infinitist vision, it has a defined sense in our arbitrary system of apprehensions since we apply our other arbitrary

[16] Caspian Sea is known, for instance, as 'the world's largest lake'.

notions such as measurement units to point to the dimensions of that lake: How much is its length? How much is its width? And so on.

Also, the technology deals with material occurrences and material cases. It needs numbers to represent dimensions in order to cope with each case: width, length, breadth, weight, and height. And as well, time, of course, as a fourth dimension.

While we should know the necessity of these extents for coping with the material world, we should never forget that, from a philosophical standpoint, any dimension is actually part of the unidimensional existence. Measurement and proportions represent our perception of reality. These representations account for layers, echelons, or ranks of an infinite structuring configuration of an actuality. Finite is therefore a slice of the infinite. Science and technology deal with the finite that is a part of the infinite; philosophy deals with the infinite that is materialized in the finite(s) which we create to apprehend the infinitude in action within matter. While science may choose to deal with this or that end of the endless reality, the philosophy is treating the endlessness.

By the distinction of its field of study, the philosophy reminds and exposes the limitedness of the scientific approach without judging it. The philosophy however, doesn't invoke the rightness nor the necessity of the scientific approach. It just shows to science the uncountable strata that any reality possesses so that the science never stops nor stagnates at one of them, and keeps going with more and more, incessantly.

By an existential *structurelogy,* as a part of an infinitist phenomenology, Infinitism formulates the general laws of existence, covering all variations of matter. Then, branches of science could try to discover the general laws of a fragment of the material universe.

Let's be reminded once of the strata:

· All includes Existence and Beyond.

· Existence includes Matter and beyond.

· Matter includes Universe and beyond.

· Universe includes World and beyond.

· World includes Nature and beyond.

· Nature includes Society and beyond.

· Society includes Man and beyond.

In the framework of Infinitylogy, the following task divisions could be suggested:

· Laws of Existence (Philosophy)

· Laws of Matter (Phenomenology - Science)

· Laws of Universe (Sciences)

· Laws of World (Branches of Sciences)

· Laws of Nature (Some branches of Sciences)

· Laws of Society (Social Sciences)

· Laws of Man (Some branches of Social sciences)

Once we have these laws established, they will then interconnect and complete each other in the framework of the tripartite reciprocated composition of Infinitylogy. The latter works on some assertions regarding infinity and the way it operates with material existence.

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5

On the Existence

Existence is organized by infinity. The latter means infinitude in action: that each level is a part of a bigger level and contains smaller levels. Both go interminably. Every phenomenon is shaped by its interrelated components and shaping proportionally the set it is a part of.

So, if we want to provide a technical description of the fabric of reality, we can assert that:

1. Everything is a structure.

2. Every structure has substructures.

3. Every structure is a substructure.

    a. Every structure is a part of a superstructure.

Now, we know also that there are interrelations between these structures.

1. Each structure results from the interconnection of its substructures.

2. Each structure is related to other structures.

3. All structures are interrelated.

So, if we wish to make use of the above assertions tpo create a formula, we can say that:

Infinity for a phenomenon is defined as the Structure, composed of its Substructures, multiplied by its Superstructure's components.

These interactions will also shape the premises of a theory of everything (EOT):

- Each phenomenon, to exist, should connect its components to the entity it's a part of.
- Each component, to exist, should join its subcomponents to its super-component.
    - (Super-component is the set the phenomenon is a part of.)

These two processes generate what we can call the *Existential Necessity* of a phenomenon. This is imperative so that something can exist.

Now, one could ask why it's 'necessary' to run these connections. Why, existentially, should each phenomenon relate its subcomponents to the bigger set, of which it is a substructure?

There is no mystery or metaphysical explanation for elucidating this necessity, but a functional and technical one. The same explanation that gives birth, in Infinitism, to the notion of Universal Solidarity.

On the one hand, without playing the role of a substructure for a set, no structure is shaped, and, on the other hand, no structure can be formed without having its substructure. That's why we said that every structure is actually a substructure, and every substructure is actually a structure. Everything is in interconnection with other things in order to build up a structure that is, in its turn, a substructure. Whatever the direction you may trail to check this sequence, you can see that no phenomenon can be shaped without establishing interrelations between its substructures and its superstructure.

The fact is that the way some elements gather to play the role of constitutive substructure(s) for a structure

is accounted for in the way that this structure is going to be -and to act- as a substructure of its own superstructure. This is in terms of its role and its function in a superset that the set can craft its own subsets. And the role and function a subset within the set is influenced, in its turn, through the way it is formed by its own subsets. This means that based on the way the subsets of a set have been shaped, they tend to act within the bigger set and then, the latter affects the superset it is a part of.

This intricate back-and-forth goes continuously according to the duo Accumulation/Alteration and based on the pair of Accidents and Rules. Here, we have a dynamism that is shaping the fabric of matter and forms the reality of the universe. Such a general scheme, designed by Infinitism is the core object of Infinitylogy, first to be checked on its veracity, and second, on the mechanisms through which this interaction is done. All our publications on Infinitylogy, so far, were the introductory thoughts and ideas for such a task.

What we are looking for thereafter[17] is to go through concrete examples of the real world and search for the corroborations which could show the accuracy of the theoretical process described above as a conceptual process on the fabric of reality. That's why the future volumes we will publish later will be more inclined towards the concrete material world: physical cases, biological beings, Natural courses, and so on.

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[17] For the future, we plan to produce a set of works where we treat the real cases of material world in order to check the validity of some assertions we put forward in the first four books published on Infinitism and Infinitylogy. In order to follow these planned works in the future up please visit the websites: www.infinitylogy.com, www.infinitism.info and www.thecrdi.com

6

Assertions on Infinity

Infinity is *infinitude in action* within the matter. In order to apprehend it in the concrete cases of the material world, we should exit from the general idea and break free from the concept down into the formulated statements where the thoughts become tangible.

The technique that could be useful for such an undertaking contains the following steps:

1. Trying to define Infinity as accurately as possible;

2. Trying to break down the components of the definition as much as possible;

3. Trying to describe the theoretical mechanisms and procedures according to which each component is being and becoming;

4. Trying to go through investigations and researching in the current scientific data to

ascertain the validity of the conceptual assertions as well as the theoretical descriptions;

5. Trying to go through experimentation and conducting tests in order to verify objectively and empirically each statement and concept;

6. Compiling all the results, data, inferences, and conclusions so as to build up the new field of Infinitylogy as an academic discipline with its basis, branches, and ramifications.

Until now, we have been working, as best we could, on the three first stages. But as we said in the foreword of this book, the newness of the theory of Infinitism places us in a narrow line of the content production, and doesn't make it possible for us to be very precise. That's why in all the three volumes of Infinitylogy, comprising the current book, we stayed on a general record and tried as much as possible to produce what establishes the first three stages of the above technique. We will continue our publications in the future with, on the one hand, our individual productions and, on the other hand, teamwork in the frame of the CRDI.

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Now, we will present some general assertions on Infinity that should be later examined, verified, and completed. These assertions are here in terms of suggestion, and need explicit philosophical argumentation, accurate scientific studies and investigations, and also technical experimentation and verifications to be validated.

First, we remind the categorization of different topics in Infinitism:

1. All
2. Infinity
3. Existence
4. Universe
5. World
6. Nature
7. Society
8. Man

The following assertions try to show how these categories manifest through two intrinsic characteristics: Sameness and Interconnections. Sameness means that in all cases of these echelons we are talking about the same thing, even though they are not similar things, while the Interconnections are seen here as the actual substance of everything. Anything is nothing but infinite interconnections. This means that the material doesn't have any pure or genuine ingredient, but *an endless intercreating interconnection between the infinite components and subcomponents*.

By combining these two characteristics of Sameness and Interconnectedness, we get the existential duo of everything. All phenomena are substantially the same in all universe: *Interconnection of Interconnections*.

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Back to the above categories, here are the definitions and assertions that come up:

1. ALL is constituted of infinite existence and what could be beyond.

1.1.1. What could be beyond the infinite existence is an unknown presupposition, but maybe not unknowable.

1.1.2. What would make the beyond-existence knowable is the infinite intellectual capacity of Homo sapiens.

2. As long as we do not find some sort of being, beyond existence, infinity equates All.
3. Existence might be one part of All through infinity.
   3.1. Existence might be one part of what emerges/occurs through infinity.
4. Existence results from infinitude in action.
   4.1. Existence is made by infinity, but it is not infinity in itself.
      4.1.1. Existence is infinite, but is not infinity.
      4.1.2. Infinity could go [far] beyond the existence through All.
         4.1.2.1. We don't know what could be beyond existence, but infinity might be able to go such a distance.
         4.1.2.2. Infinity could account for something beyond existence.

4.1.2.3. This thing, beyond existence, could, somehow, be, but not exist. Why and how? See the below assertion. (n.5)

5. To exist, anything needs to be of matter (material).
    5.1. Infinity could [theoretically] go beyond matter.
        5.1.1. Again, we don't know what could be beyond matter, but infinity shall be able go there.
6. What exists might be one part of the Infinity.
    6.1. As Infinity is boundless, it could/might operate beyond existence.
    6.2. Therefore, in a categorical ranking, what would lead is infinity, not existence.
    6.3. The reason infinity is leading the existence is that the latter is made of matter.
        6.3.1. Matter is infinite, but is not infinity.
7. Existence manifests as the finite entirety while infinity could not stand any finitude.
    7.1. Infinity makes matter exist, but is not matter.
        7.1.1. Infinity could not bear any boundary in shape or substance.

8. Existence gets the finite form of the material part of infinity.
9. Existence is accounted for the *infinitude in action* within matter.
10. Existence is *becoming* of infinity in the *being* of matter.
    - 10.1. Existence is the infinite becoming of the finite being.
    - 10.2. Existence is the output of infinitude within finitude.
    - 10.3. Existence is a combinatory output of two aspects: the infinitude of becoming, and the finitude of being of the matter.
    - 10.4. Existence is a mixed output of two aspects: the infinite becoming and finite being, both running within the matter.
11. Each phenomenon is an infinite structuration.
12. The number of structures incorporated in any finitude is infinite.
13. The infinity of the structures of finitude is in an endless action.
14. The universe is the part of the matter perceptible to human species.

15. The structure of the universe follows the structure of matter.
16. The process of Becoming turning into Being and Being turning into Becoming is infinite.
    16.1. The existence is made of matter and the matter is made of an infinity of becoming turning into being and of being turning into becoming.
17. To turn into becoming any being requires many micro-being(s) and micro-becoming(s).
18. Any being results from accumulation of becoming(s)
19. Any becoming results from alteration of being(s). Any being is made of Accumulation(s) and Alteration(s).
20. Any accumulation ends up to an alteration at some level.
21. Any alteration sets off an accumulation at some level.
22. Alteration acts as cause and accumulation as its effect.
23. Accumulation then acts as cause, and alteration as its effect.
24. With each alteration, several accumulations set off (at different levels).

25. With each accumulation, various sub-alterations get going (at different levels).
26. Every alteration is as a result of infinite previous pairs of alterations/accumulations.[18]
27. Every accumulation results from the infinite previous pairs of accumulations/alterations.
28. Infinity is the endless interaction between accumulations and alterations.
    - 28.1. Before alteration, accumulation causes Being.
    - 28.2. With alteration, accumulation turns into Becoming.
    - 28.3. Accumulation represents Being before alteration.
    - 28.4. Alteration, after accumulation, represents Becoming.
        - 28.4.1. This process reiterates endlessly and infinitely in anything.
29. Matter is a permanent accumulation of alterations, and a continuous alteration of accumulations.

[18] This includes the micro and macro events like the Big Bang.

29.1. Any Becoming changes the Being through this process of accumulation of alterations and alteration of accumulations.

30. Any accumulation is happening in infinite levels of alterations.

30.1. Each accumulation contains, at any level, the output of the sublevel's alterations/accumulations and it keeps going infinitely.

31. Each accumulation is a tally of all its related alterations.

32. Each alteration is an outcome of all its related accumulations.

33. Each alteration is the result of the infinite variability of magnitudes and directions of the velocities in its producing accumulation.

34. All Accumulations and Alterations are interrelated. (Total Relatedness or Universal Solidarity)

34.1. This relatedness means that no phenomenon in the entire universe will be relation-less or totally and absolutely isolated.

35. As the connections are unavoidable, an unescapable creating mechanism is shaped.

36. Any phenomenon is created by and is creating other phenomena.
37. The encounter of the phenomena is the meeting of two finites.
38. As each finite is actually infinite, the encounter of two finites is in reality the meeting of two infinites.
39. Each thing is the output of the encounter of two infinitudes in action.
    39.1. From this encounter, we get the materialization of finitude.
40. When two infinite entities meet, there is no room but for the materialization of a finite.
    40.1. The matter created as such is a new infinite entity ready to deal with others.
41. As soon as two entities encounter, their respective infinite causal chains begin to interact with each other.
    41.1. In every segment of a causal chain, the interaction brings about a new entity that begins the same process of connection with its adjacent entities, and this keeps going. (Endless chains of interactions)
    41.2. The more accurate our targeting over the chains of interactions within a finite reality,

the surer the possibilities of gaining the expected result of the intervention.

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The above list contains the assertions that review and complete the other sets of the similar statements presented previously in the two other published tomes of Infinitylogy.[19] As we already said, the objective is to achieve some steps of the aforementioned method where we have to develop the conceptual details of the mechanisms through which the infinitude in action is running within the blocks of matter in the universe.

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Now, we can find below an example of the application of these assertions regarding the future of humankind:

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[19] ERFANI, Korosh; *Infinitylogy: Foundation of a New Discipline*, ILCP Publishing House, 2021, 148 pages.

- ERFANI, Korosh; *Basis of Infinitylogy: Why and how to study Infinity*, ILCP Publishing House, 2021, 145 pages.

If the earth stays livable for humanity or, at least, for a portion of it, and if we can have the constant advancements of science and technology, it is certain that at a moment, either we will meet the other intelligent beings (extraterrestrial beings-Aliens) or we will have access to other planets with many kinds of new resources. The output will be the expansion of the human civilization beyond the earth, and this can keep going, putting our civilization/environment in touch with other compatible compounds of the cosmos.

How we can get there if we do not possess the visionary capability before we can get the knowledge and the tools? As long as we don't establish the theoretical pathway to such a far destination, how can we design its actual procedures to walk in?

The above assertions on infinity are there to push back the notional limitations that paralyzed science and technology for decades and deprived them of looking at far horizons where we could produce anything we want, as much as we want. Right now, even though we have modern

apparatus compared to the primitive period of human history, the standpoint we had on the question of natural resources remains the same. We still believe that the materials and kinds of stuff we have at our disposal are limited and ending. How we can generate a different civilization if we don't find unlimited resources? How can we find these natural funds when we still firmly believe in the finitude of what we have in nature?

To face these questions, Infinitism overturns this outdated worldview and replaces it with the one that says everything is infinite, and therefore we can have access to endless material things and boundless sources of energy for whatever we want to do. This philosophical theory breaks down all the so-called scientific claims that justify a kind of finite approach regarding the material world. Any limiting belief that underpins our scientific proclamation should be removed and replaced by an infinite standpoint which states thus: there is no end to whatever

if we learn how to explore its inner endlessness.

But such a revolutionary point of view cannot be found on the wobbly pillars; it should retain strong and objective philosophical foundations, powerful scientific experimented roots, and practical, yet useful technological tools to explore the infinitude in action inside all exertions of matter. Infinitylogy has then this gigantic task of combining these three sets of ingredients so that the claims of Infinitism, regarding edifying a new advanced civilization for humanity, becomes a realistic and achievable project.

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7

On the Originality and Importance of Relatedness

Any relatedness is happening within three axes:

· Between a phenomenon and its [more or less] similar cases,

· Between a phenomenon and the things that shape a bigger set to which it belongs,

· With its inner structure.

Any relationship is a part of a bigger relatedness. In a living body, for instance, the related cells compose of the organ, and this latter is linked to other organs to compose the body, and the body is in turn related to other bodies and things, and it keeps going.

What Infinitism suggests -and Infinitylogy looks for its affirmation- is that this stripe of relatedness is infinite:

· Infinitude in the relatedness of a set with other sets,

· Infinitude in the relatedness of its own components and subcomponents,

· Infinitude in the relatedness of its composing compounds.

The infinite character of these chains of relations creates the idea of *Total Relatedness* -or *Universal Solidarity*-. This is the idea according to which everything, in the whole existence, is interrelated to each other and influences each other to some extent. The *Universal Solidarity* doesn't install any limit nor border to include what we could find in the frame of existence: all elements of the universe -but also all probable universes- depending on how we see the things. That's why we are critical regarding the idea such as this one:

> *"" We started calling it a 'multiverse,'" meaning the entire ensemble of innumerable regions of disconnected space-time," said Andrei Linde, the Russian-American physicist now at Stanford."*[20]

[20] .space.com/31465-is-our-universe-just-one-of-many-in-a-multiverse.html

Here, the idea of “disconnected space-time” is a denial of *Universal Solidarity*.

Let’s review this presupposed disconnection:

· Where does each space-time come from?

· What is causing distancing?

· Is it in an isolation?

· What is the substance of the factor that separates the space-time(s)?

If we don’t see, or can’t imagine, a link between the space-time(s), should we consider them as “disconnected”?

Infinitism suggests that *Universal Solidarity* includes everything in the frame of Existence, comprising the universes and their components. However, this is not an imaginary suggestion. What is causing the reality of *Universal Solidarity* is a functional and detectable infinitude in action that is going on within the material existence as interactive intercreating causal chains.

We defined matter as *endless intercreating interconnections between the infinite components and*

subcomponents. When Infinitism says that *everything is infinite or is not*, we do mean nothing could exist unless it's being created by something else and creating something new. This intercreating process is unstoppable and infinite. This character thus brings about the interconnections that go far beyond any limit, even if this one is a whole universe different from other ones.

But one can ask; what would be the function of this concept of *Total Interrelatedness* for us? How we could use the concept of *Universal Solidarity* for the purpose of *Infinitism* which is to get infinite sources from the material world, and put an end to our historical unconscious frugality?

Infinitism states that the way we would find solutions and techniques for getting these endless sources of energy and matter is to get a deep acquaintance of the structure of matter. This structure is made of matter. We have to deal with Infinite Intercreating Interconnections of any phenomenon at two levels:

1. Inner Infinite Intercreating Interconnections

2. Outer Infinite Intercreating Interconnections

The first one refers to the internal edifice with its components and subcomponents that compose of any phenomenon. There, we have an endless number of components and subcomponents dispatched to the uncountable levels of the structure. Therefore, every structure of any material actuality is infinite. We can find the innumerable chances of intervention for directed alterations in this structure since it is infinite.

Also, we can find the interconnections of the phenomenon with other ones while we know that each interconnection brings about some other connections, and this process never stops and goes forever. Here again, we can find, in these outer connections of the phenomenon, some innumerable possibilities to the transformation of the outward/upward structures in order to get what we want.

With a close sight to these two above statements, we see that we are more or less talking about the same thing. The inward or upward direction of the intercreating phenomena changes nothing in the rationale of our intervention. Changing the components of a phenomenon or changing the phenomenon as a

component of a set reminds us, once again, of the idea of Sameness.

Any phenomenon, whatever its size or vastness –like an atom or the visible universe- is submitted to the same rules; one thing is related to everything, and everything is connected to one thing.

The only aspect which may excessively attract our attention and deceive us later is the scope of the impact every single phenomenon has on the other components of existence. One can hardly imagine that how the movement of a little rock on the mountain of Himalaya could have an impact and be related to the fate of the Himalia (which is the largest irregular satellite of Jupiter) and then, the latter on the closest star to Earth's solar system, a triple-star system called Alpha Centauri.

In order to neutralize this probable qualm, we state that divisibility scope of any relationship or impact is in itself, infinite. This means that for many cases, like the above examples, if we don't actually realize the active occurrence of an interrelation, it's only because we don't have the theoretical module or practical tool to

measure and apprehend the infinitesimal units of that relationship. But Infinitism suggests that this mutual impact of everything with one single thing and vice versa is itself infinitely dividable. We only need to break it down as much as possible to find, at a given level, some tangible extent of influence.

The detection of this infinitesimal influence and its features is also a good opening for identifying the segment of the structure where we could plan our intervention. Several points can clarify this process:

· What is the event that alters the phenomenon to some degree?

· Where and how is this alteration happening? At which level is the structure of the phenomenon?

· What are the affected components by this alteration?

· How do these components act after having been affected?

· What are the elements that will, in their turn, be impacted by these affected components?

Now we can follow this chain of effects – horizontally and vertically (inward and upwards) – in order to identify the best segments for our plans of intervention and alteration.

The magnitude of these chains of impacts is endless, and in the framework of a purely theoretical scheme, they are existentially inclusive; i.e. they cover the entire existence.

Now, for dealing with this process, we suggest making a specific software up. This program will be used as an analytical tool, the Partial Detector of Universal Solidarity (PDUS). These are the fundamental principles of such a program:

· Limiting and framing the field of alteration,

· Identifying the 1st level of the immediately involved components in the process of alteration,

· Studying the extent of the direct impact of the alteration on each component in 1) the same level, 2) the upper level, and 3) the under level,

· Following the impact over each component in order to identify the influence over other related elements of the affected component(s),

· Identifying the impact of the subsequent elements and steps by following the same scheme, as much as possible or as much as necessary.

The software can use both quantum computation (supercomputers) and Artificial Intelligence (AI) in order to identify and measure the impacts at each level. With regard to conceiving the rules and algorithms of the software, we can serve Infinitylogy as a discipline which tries to draw the general rules of matter in action through infinitude.

For such an assignment of Infinitylogy, we need the philosophical charts related to the Phenomenology in Physics, the scientific discoveries that follow the infinitist philosophical and phenomenological suggestions, and finally, the technological ability to produce this dynamic software.

In practice, we could always follow only a finite part of an infinite chain of effects. The important thing is that we keep going until we identify some segments that are

practically useful for our planned interventions and targeted alterations, leading to the desired final output.

The software could generate the virtual configuration for each phenomenon that is intrinsically changing because of its integrated and infinite number of components. The program will also proceed to the measurement of modifications which may happen in any of the features that compose the configuration. For instance:

1. Number of Components of the 1st level under the study,

2. Number of the subcomponents of each component of the 1st level,

3. Number of the sub-subcomponents of each subcomponent as much as possible,

4. The configuration of each component and subcomponent.

We are aware that, based on the theory of Infinitism, the composition of everything is nothing else but:

1. a specific quantity of its components and subcomponents,

2. the interconnections between these components and subcomponents, and

3. the various ways these components and subcomponents are interconnected.

So, what we call “change of composition of a thing” is:

· Alteration in the number of the components and subcomponents (quantity: numeration)

· Alteration in the number of the interconnections (quantity: numeration)

· Alteration in the number of ways they are connected (quantity: velocity)

To clarify these points, we can remember that:

1. Any phenomenon is the infinite intercreating Accumulation/Alterations.

2. Everything is created by an infinite intercreating accumulation-alteration process.

3. Everything evolves by an infinite intercreating accumulation-alteration process.

4. Every Accumulation is caused by an alteration created by an infinite intercreating sub-accumulation-alteration process.

5. Every Alteration is caused by an accumulation created by an intercreating sub-accumulation/alteration process.

Here's an example serving as a premise of the idea that this kind of software could be possible:

The news broke in 2020 that: "*Scientists create first 'living robots' in major breakthrough"*. The subtitle then adds: "*They're neither a traditional robot nor a known species of animal,' says creator. 'It's a new class of artifact: a living, programmable organism'."* [21]

What is interesting about our discussion here is the way they conceived such a robot. Below is the explanation from the same source:

[21] .independent.co.uk/life-style/gadgets-and-tech/news/living-robots-xenobots-living-cells-frog-embryos-a9282251.html

"They started to do so by using a supercomputer to create thousands of possible designs for the new life-forms. It did so through a virtual version of evolution, with scientists giving the computer a task and it calculating what design might work best."[22]

In the case of PDUS, we know that for every case there are many possibilities that the supercomputer could calculate all the ways a causal chain could go forward. Then, it can calculate what design might work best for the expected goal. Based on the results, the recalculation can be done to rectify the previous design. This process could be intelligently repeated as many times as necessary so that we can find the path of evolution that fulfills the expected result: Production or Reproduction of the wanted material reality.

The above example of "Living Robots" shows that the technical basis necessary for designing PDUS already exists. We should now perfect it in an infinitist perspective, so that this ability can be used in the new fields of the dynamic fabric of reality.

[22] Ibid.

This infinitude in action can be already seen in some technological prowess like this one related to "soft robotics":

> *"One challenge in designing soft robots is controlling how they stretch and deform, which dictates how they move. All robots have components that cause movement, called actuators. Unlike rigid robots that move in fixed ways depending on their joints, the materials in soft robots have the potential to move and expand in an infinite number of ways."*[23]

This "infinite number of ways" shows the capacity of this complex system to go beyond any limitation to invent and reinvent ways of action. The model according to which this development acts likens the core idea of our suggested PDUS, where the system can gauge and simulate, theoretically, unlimited ways and mods for predicting their possible outcomes. Once the program meets the expected upshot, it presents and applies that specific found way to the actual cases of production or reproduction for which it had been

[23] .cbe.princeton.edu/news/tiny-bubbles-help-create-soft-robotics

designed. The huge capacity of the quantum computers heralds the possibility of a gigantic calculation for such a design. [24]

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[24] One example of these new capacities is explained in this report. We see that the Chinese are using light to process information, rather than the superconducting circuits in the supercomputer called Zuchongzhi 2.1. Its power is presented like this:"with 113 photons transmitting qubits, is a septillion times more powerful: it can solve in a millisecond an operation that the fastest computer in the world would take 30 billion years." Source: thespaceacademy.org/2021/12/china-achieves-crown-of-quantum.html

8

Infinitism as a worldview

Infinitism cannot be helpful if it is not elaborated as a worldview. Any worldview should be a coherent and connected 'system of belief'.[25] No belief can be integrated into a worldview, unless it is in harmony with other constituents, completing each other. Otherwise, it doesn't find its place there.

What we present below shows how the infinitist worldview is established as an internally coherent system of belief based on facts:

- Infinity is the all-encompassing notion of Existence.
- Everything is either infinite or it is not.
- Existence means infinitude in action in anything that exists.
- What we call matter is the infinitude in action.
- The variety of matter is due to three things:

[25] DWEITT, Richard; *Worldviews: An Introduction to the History and Philosophy of Science*, Willey Blackwell Publishing, 2018, p.7.

  - Infinite components/subcomponents
  - Infinite relationships between components/subcomponents
  - Infinite ways these relationships are shaped.
- The combination of these three features shape the material universe.
- As all these three characteristics are infinite, anything is actually an infinitude in action.
  - Infinity accounts for infinitude in action.
- Infinite in action is the endless interrelated intercreating phenomena.
- Each phenomenon is created by other ones, and in its turn, creates other phenomena as well to exist.
- Infinity, when defined as 'infinitude in action', is the only truth that doesn't need any other condition to be.
  - All other things and concepts are conditioned by something else to be.
  - Infinitude in action is independent since it happens by its fellows alike; i.e. micro-infinitudes in actions.
- Infinity means then: infinitude in action that is
    - Composed of infinitudes in action and
    - Creates new infinitudes in action.

In other words:

- Infinity is composed of infinities and subsequently creates infinities.
- Phenomenon is composed of phenomena and also creates other phenomena.
- Infinity is dimensionless, timeless, and endless.
- Infinity includes no measures, no time, nor end.

Existence is composed of infinitude in action that brings about Matter which generates Universe which contains the World in which there is Nature, and this latter created Man that built up Society.

- Whatever is created by infinitude in action and contains endless infinitudes in action as well.
- The infinitude in action is going on in all phenomena, and every phenomenon results from infinitude in action.

The infinitist worldview omits anything that cannot be infinite, since nothing can exist except as an infinite: A proton is an infinite set as it is the Milky Way galaxy. The whole visible universe is also an infinite set, the same way an electron is. Theretofore, Existence is dimensionless since every single thing has a

proportionally unbounded configuration as something else. This creates the notion of Sameness. The Sameness of Existence lies in the similarity of the infinite character of their composition. That's why, if we establish the rules of infinitude in action (infinity) we could apply its general guidelines to all the material parts of the existence.

Infinitylogy is there to accomplish this mission: establishing the general rulebooks of the infinitude in action. Infinitylogy does it through a philosophy that is able to conceptualize the process by which *the infinitude in action runs within anything and endlessly*. For instance, the infinitist phenomenology will state that everything is composite and has uncountable components and subcomponents, uncountable relationships between those components and subcomponents, and the uncountable ways these relationships take place. But once these general rules are founded by philosophy, we then need the science to discern and classify these components and their subcomponents, so as to study the interactions between them, and look after the ways their interrelations are running. The different branches of science could be

inspired and guided by the idea that these three characteristics are unlimited and go through them continuously.

And if we elaborate such knowledge on the matter and its texture, i.e. over the infinitude in action, we should also be able to know how to manipulate these three aspects in an effort to change the texture of matter and obtain what we want, as much as we want:

- How to rework the components and subcomponents of a phenomenon?

- How to modify the interrelations between the components and between the subcomponents?

- How to adjust the ways these interrelations are taking shape?

Here, we can see how philosophy helps science and technology endeavor successfully. As infinitist philosophy establishes the idea that *anything is infinite or is not*, we can see that:

· Each component is composite infinitely.

· Each subcomponent is a likewise component.

· Each relationship happens in an infinite chain-alike.

· The ways of establishing the interconnections are inestimable.

Therefore, when we are studying a phenomenon with, for instance, five main components, we have 5 sets of mechanisms with their infinite number of constituents for each one; also, the infinite number of interrelationships between these subcomponents, and finally, their countless ways for how these interrelations are shaped and played.

When we pass to study a subcomponent, we know this subcomponent is an infinite structure as well with its endless sub-subcomponents. There are infinite interrelations between these sub-subcomponents, and finally, we can get infinite ways in which these interrelations are fashioned.

The infinitist philosophy opens a limitless path to science for moving ceaselessly forward to get a more accurate familiarity with the material reality, and it is useful also to create the technology for innovating in a

practical way for exploring these unlimited possibilities of change and manufacture. The sameness of the general rules for all phenomena will supply a tremendous capacity for extrapolating, and can save time and money for repetitive or comparable experiences. This extrapolation heralds that we can craft programs and algorithms usable for changing the structure of matter anywhere in our universe where the sub-particle of an atom and a planet are both seen as a set within which *infinitude in action* is going on.

We previously established the basics of such a program in our earlier books[26] where we presented some parameters that should be integrated with such a technical attempt.

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[26] ERFANI, Korosh; *Infinitism: How to Make Infinity your Philosophy for Life*, ILCP Publishing House, 2021, 374 pages.

ERFANI, Korosh; *Infinitylogy: Foundation of a New Discipline*, ILCP Publishing House, 2021, 148 pages.

ERFANI, Korosh; *Basis of Infinitylogy: Why and how to study infinity*, ILCP Publishing House, 2021, 145 pages.

9

On Infinite Continuity of Causal Chains

Infinitism states that the structure of matter is infinitude in action. This action is organized as Causal Chains. Every causal chain is infinite; that is, it doesn't have a starting point or an ending one. The whole *universe is the interaction of endless intercreating causal chains*.

Any causal chain consists of components that act as cause and effect in relation to each other. The causal role is not separated from the effect role, since there is a dialectical relationship between them in which the cause is affected back by its effect, and the effect becomes a cause for what caused it.

As these mutual affections are ongoing, they extend themselves in all directions of the causal chain, including:

1. Towards anterior steps of the chain, (compared to where a phenomenon is acting as a cause)

2. Towards posterior steps of the chain, (compared to where a phenomenon is acting as a cause)

3. Towards the inner structure of each participative element in the chain.

These triple actions (Forward-Backward-Inward) will intensify when they generate and impact first-hand cause-effect sets and will keep going infinitely. The trail in all these three directions is endless and gears toward infinitude:

· Impact on all the participative constituents of the causal chain in its anterior stages.

· Impact on the participative constituents of the causal chain in its posterior stages.

· Impact on all the inner components and subcomponents of each participative constituent.

Each impact will, in its turn, influence the entire network of the intertwined causal chains inside a given phenomenon, and between this latter with other phenomena.

Such a scheme removes any idea of total isolation or of absolute separation like this one:

> "*But these new universes are not super strange, since they all exist within the same space-time framework that we know in our universe — though they erupt far beyond what we can see in our observable universe. What's more, once these new pocket universes are born, they are totally and forever disconnected from every other universe (including ours).*"[27]

We see how strongly the narrator emphasizes "totally and forever disconnected from every other universe", while Infinitism suggests precisely the opposite of that: all other universes completely and continuously connected to each other. This is how we can redefine our worldview and redirect our scientific, theoretical, or practical efforts, in order to better understand the existence.

[27] space.com/31465-is-our-universe-just-one-of-many-in-a-multiverse.html

This is when and where the philosophy comes to our aid by establishing the existential laws that cover the universal laws and beyond.

> The above statement is related to the *theory of cosmic inflation* that "*leads to the theory of eternal chaotic inflation, which generates multiple pocket universes continuously and without end*".[28]

It is evident how the Theory of Eternal Chaotic Inflation confirms our definition of matter through infinitude in action: *Endless Interrelated Intercreating causal chains*. Based on the above theory, each universe, while being created by the preceding universes, will craft the new universes endlessly. Although we can enjoy the compatibility of our infinitist view of matter with the core of this famous theory, we can also see how the lack of a cohesive worldview makes the author of the above text say that these created universes are utterly 'separated' from each other. This shows that as long as we don't have a philosophically consistent and coherent

[28] Ibid

worldview, we cannot produce theories that remain entirely relevant.

This is where we hope to maintain Infinitism as a cohesive theory where each piece of the existential jigsaw puzzle should fit the other one in a practical, non-fictional, and non-speculative rationale.

It's usually said that the laws of physics and the laws of quantum physics like being in contradiction. These laws can change from a sphere of the universe to another, or from a macro universe to a micro one. This will put in question the relevancy of the theories we elaborate on based on these laws. We need, at that point, something that can upkeep its coherence and relevancy everywhere.

The efforts for the Theory of Everything *(TOE)* show the above necessity to get a unifying system of explanation. But we need some general laws which keep themselves intact at all levels of the material universe, and could make possible the production of such a TOE. Most probably, the reason for which we could not get there yet is that we tried to bring it about through the laws of nature and the universe while they

failed to apply in different spheres of the fabric of matter.

For that, we need what is called the Existential Laws; laws which apply to all forms of existence and specifically the matter that generates the universe. These existential laws are what we call the laws of infinity. This is about how the *infinitude in action* is ongoing within matter. If we can objectively formulate these laws, then we can get the Theory of Everything from them, since *everything is infinite or is not*. So, if we get the formula of Infinity, we get the Theory Of Everything too.[29]

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[29] In all the works that we already published so far, including the current one, there are somehow and to some extent our efforts to underpin the assertions that could compose and prepare the formation of this theory of everything. We think that Infinitylogy will logically produce such a theory in search of formulating the infinity defined as “infinitude in action”.

10

On Time and its Infinite Meaning

Infinitism doesn't take into consideration time as an objective reality, but as an anthropic actuality. We need time to conceive the world, and this is how:

Time is a measuring system for putting units on infinitude in action. Since infinity cannot be apprehended by the finite sensorial and cognitive tools which human beings apply there, we need some extra gears. Mathematics and its byproduct, time, are two chief fabricated tools for apprehending the running infinitude of reality.

Mathematics has the capacity to place numbers that represent the X-state of reality. We try to arrange this process through the following statements, and we use the expression "laps of time" to make it tangible for our time-addicted mind:

· Everything is infinite or is not.

· Infinity in everything is infinitude in action.

· Infinitude in action means that nothing remains what it is after a lapse of time, whatever its scope is.

Any scope or time scaling system will be endlessly divisible. Therefore, nothing is the same at two given moments (T1-T2) of any gauge of time, whatever its infinitesimal units may be.

Any moment (T1) is itself infinitely divisible to the smaller units and sub-units: T1-1, T1-2...T1-1-1-1-1...[30]

As we could handle nothing with its ongoing infinitude, we had to fabricate the finite which could freeze the reality in one step of its infinite pathway. Then we can deal with that fabricated finite for a while. The way we deal with a finite version of the infinitude in action, in whatever reality, is following some features presented here:

[30] Our argument here has just an apparent analogy with the Zeno's paradoxes since the infinitist approach is a kind of Substantialism where what is habitually presented by a static unit of time is actually the endless simultaneous dynamic process and actions that are going on within a phenomenon.

    - XT1 is an infinite phenomenon (X) at a finite unit of our fabricated system of Time (T1).
    - XT1 is an artificial version of X which doesn't exist anymore, per se, even when we start dealing with it.
- As long as our interaction with this version (XT1) is fulfilling the expected outcome, we can rely on the stability of the situation that results from the [always] relative sustainability of the phenomenon.
- When the sustainability of the components of a set is more or less similar/functional, that set may enjoy stability.
    - The stability of a set is always relative and depends on the interpretative specificity of the observer/user.
    - The relationships of the observer/user and a phenomenon will determine the interpretation and the judgment of the former over the state of the latter.
    - If the observer evolves with the same velocity as the phenomenon, we assess Stability.

- If the observer evolves with faster velocity than the phenomenon, we assess Stagnation.
- If the observer evolves with slower velocity than the phenomenon, we assess Loss.

We should know the same relationships happen between the internal components of any set.

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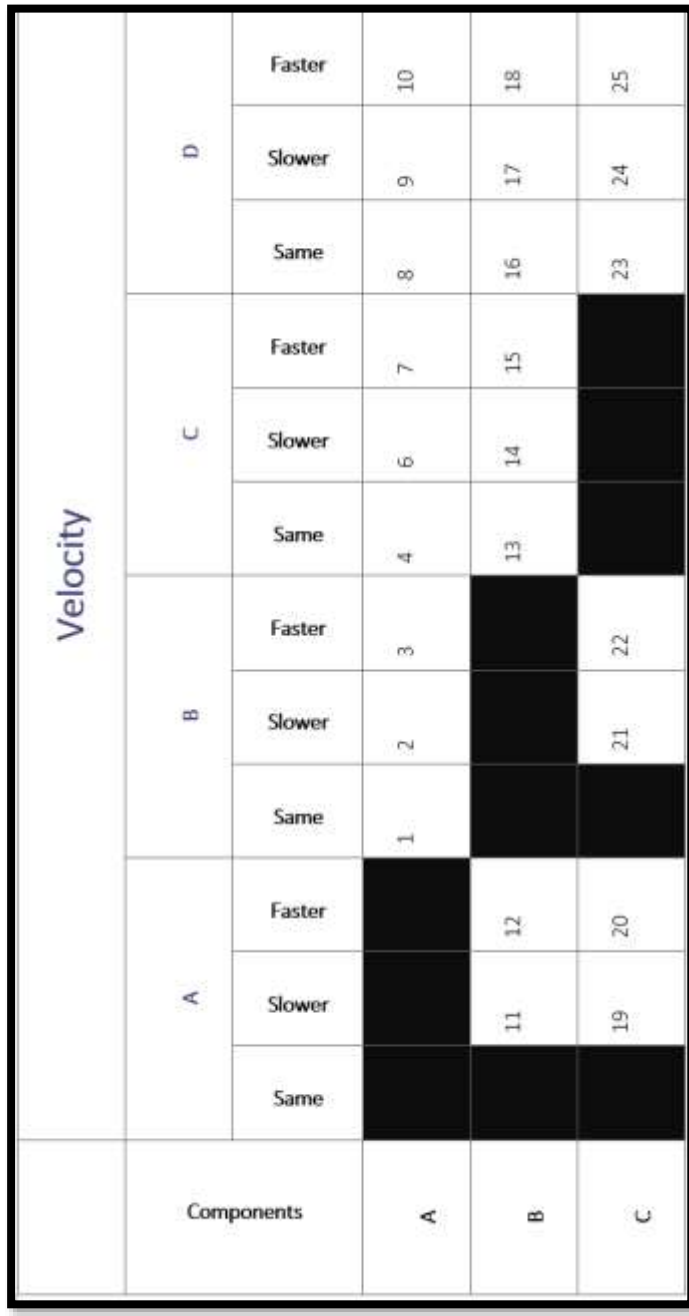
Let's see how we can analyze these situations of dealing in a fictive example of a phenomenon, with only 4 main constitutive components (A, B, C, D).

We limit this calculation to only 3 statuses for each component: Same velocity, Slower velocity, or Faster velocity. As an outcome, we reflect these interactions to only 2 outputs of Stability and Instability. Then we get the below table:


Velocity
Components
A
B
C
D
Faster
Slower
Same
1
2
3
4
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

The combination of these elements and features will bring about some 31 different possible configurations.

An example of interaction for the component (A) is shown here:

If A has	Same velocity	than	B	Then we have	Stability
	Slower velocity		C		
	Faster velocity		D		Instability
If A has	Same velocity	than	B	Then we have	Stability
	Slower velocity		C		

	Faster velocity		D		Instability
If A has	Same velocity	than	B	Then we have	Stability
	Slower velocity		C		
	Faster velocity		D		Instability

It can be noted that in the interaction of A with B, depending on their comparative velocities, we can have 1 chance to get stability, and 2 chances to reach instability.

Now if we consider all the possible interactions between these 4 components with three possible statuses, we will have:

Components	A	B	C	D	Total
A		3	3	3	9
B	2		3	3	8
C	2	3		3	8
D	2	3	3		8
TOTAL	6	9	9	9	33

This means that the total number of statuses from all the interactions between them will be an equivalent of 33!

$$33! = 8.683317618\ E{+}36$$

Or

868331761881188649551819440128000000

Or

= eight undecillion six hundred eighty-three decillion three hundred seventeen nonillion six hundred eighteen octillion eight hundred eleven septillion eight hundred eighty-six sextillion four hundred ninety-five quintillion five hundred eighteen quadrillion one hundred ninety-four trillion four hundred one billion two hundred eighty million.

This colossal number contains the combinations that will lead to two Stable or Instable situations. We omitted expressly any calculations of the constitutive subcomponents of these 4 components in order to abridge the example.

Any additional points, like a supplementary component or the influence from an external parameter, will hugely increase the above number, and at a given point, we may not have any other choice but to use the infinity recipe of mathematics (∞) as the only possibility to express the quantitative aspect of what is going on for one phenomenon with a few components.

*

Now, back to the principal topic of this segment: the way man deals with reality. When we are dealing with different things, we deal only with a few statuses

among all the possible ones that a particular thing is going through. From time to time, a few statuses or at most, some of them. But always, proportionately, a very small slice of the gigantic number of the whole statuses a phenomenon could have. For example, regarding a flower with only 4 components (leaf blade, stipules, a midrib, and a margin) we have a huge number of interactions between them shown in the below number. Among these statuses, we usually deal with only a few that are reduced here to 6 in the above example for flower, and the changes that we notice:

Only 6 status compared to all the interactions that equal:

371,993.326.789.901.217.467.999.448.150.835.200.000.000

Before now, we presented some thoughts on static mathematics which reduces the qualitative complexities to quantitative simplifications. When we circled back to the question of time, we see it is even a quantitative oversimplification in order to deal with this vastness of possibilities and status of the intricate real world. Despite the tremendous speed of sunlight running in the real physical world, we divided all the

solar motion into 24 hours and used them to quantify the other changes that are going on around us.

In fact, by compartmentalizing the continuous fluctuations, we pushed them into the units that are limited and divided roughly so that it could be handled.

Based on these efforts, we deal with three invented kinds of ongoing changes:

1. Changes can be easily observed and followed because they are slower than our observational and cognitive momentum.

2. Changes that seem more or less simultaneous with our ability to roughly follow them.

3. Changes that exceed our capability to follow them either because of their speediness, or of their length (duration).

Now that we are aware of our anthropic limits in dealing with the real world, we can bring some conclusions up:

· We have limited sensory tools for apprehending the reality which deprives us of the vast extent of infinitude in action in the fabric of matter.

· This sensory limitation could be recompensed by our unlimited cognitive capacity.

· Thanks to our intellectual aptitude, we can fabricate theories, concepts, and tools that do the job, which our sensory tools cannot do.

Replacing static mathematics with dynamic mathematics, and replacing the timing approach with a functional timeless worldview are two main activities for a more realistic approach to matter.

Among the tools we could use is a new software composed of Quantum Computation capacity and Artificial Intelligence capable of dealing with the huge numbers or quantities of data regarding uncountable variations. This program will be the best instrument to overcome the usual restrictive sight produced by the static mathematics, and the mock timing of the infinitude in action within the matter.

We can conceive systems that are calculating a prominent part of possible interconnections between the components in a given reality by:

- getting constant information and data on that actuality,
- trying to project the theoretical scheme of evolution of the phenomenon through data entry in the program,
- self-learning, by the program, on the pattern of actions and proceeding to differentiate Occurrences from Recurrences,
- simulating the possible outputs according to the likeliest ways of action,
- comparing the simulated (virtual) upshots with the as-is version of reality based on the existing data,
- leaning further and correcting the algorithms to get more accuracy in the coming simulations,
- lasting in the above process to produce more and more accurate models of prediction,

- using the established models to Produce and Reproduce the operated phenomenon.

This is just a raw idea of what could be done; but even as such, it shows the process by which we can, in the frame of Infinitylogy, inspire the technology directly through a philosophical approach or vice versa. Once such tools can treat the ontological variations inside the matter, we will get a sight on how we can dispose of time as a man-made quantitative shell that is not really functional in our infinitist timeless matter-oriented worldview.

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11

About Mathematics

We previously suggested the necessity of replacing, progressively, the current static mathematics with a more realistic one called *dynamic mathematics*. This evolving mathematics stipulates that, at present, the result of a mathematical operation is not the only one, nor the definitive one, but simply the one that our perception makes possible. But we should imagine that the infinite results are in the reality out there.

So when we calculate an event with a formula of the static mathematics, we are taking into account one change at a time, while in reality, many changes are concurrently going on beyond our limiting quantifying operation there.

Therefore

1+1=& * &

2+1=&*&*&

3+1=&*&*&*&

1-1=&*&

All operation is simply the infinite possible status [multiplied] in infinite status. While this infinite number of statuses has many positive outcomes if we know how to contain and handle it, we saw modern physics try to eliminate the infinite character of the matter in order to place it into its preconceived formulas.[31]

Static mathematics is therefore our contractual numerical version of a fact; an invention to show and express our freeze perception of an evolving reality. The reason for which the reality answers to our manipulated calculations, is that through our anthropic

[31] Modern physics, through the works of physicists like "Feynman, Schwinger, Tomonaga and many others", was "able to hide all the infinities" in specific cases and calculations. See: The *God Equation*, by Dr. Michio Kaku, 2021, p.139. We are planning to publish, later, a critical review of this referenced book. For more information, look at: www.infninitism.info or www.infinitylogy.com

epistemological endeavor, we consider that deficiently represented reality as the fully achieved materialization of our calculations, when it is only just one of the infinite circumstances possible. When we build a skyscraper of 120 floors based on this contractual calculation, the building stands firm since we adapt all our other related designs and construction actions in accordance with the same mathematics. So, even though our cunning contains only a slice of the numerous possible ways to act for the matter, it comes along with our performances since we hold on to coherence with all other actions we are implementing. This is the reason for which even when we make some miscalculations, the upshot can hold out even if all other parts of the operation come along with those initial mistakes. Like in the Tower of Pisa, in Italy, with its over 600 years lifetime.[32]

This is a clue to know how we construed almost everything else based on this deficient static mathematics. As we did all our calculations based on the same system, we see steadiness and reliability in them. So, we have succeeded in a lot of

[32] www.mackenzie.co

accomplishments, thanks to this consistency in using a similar imperfect system of calculations almost everywhere. But besides this positive aspect, we should also know the negative effect. We missed, for thousands of years, many better potential possibilities that static mathematics could not embrace in its extremely inert approach to a moving multifaceted and complex reality. We used abundantly statistic mathematics because of the expediency we found in its oversimplification of the evolving and interacting actuality, while we knew, unconsciously, that our very restrictive sensory apprehension tools could deal only with a simplified version of the actuality, produced by the static mathematics.

Our claim on the insufficiency of static mathematics could be perceived better by the "uncertainty principle"[33] where it is said that we could not figure out

[33] "The German scientist Werner Heisenberg came up with this idea called the *uncertainty principle*. He figured that the position and momentum of an atomic particle cannot both be observed accurately at the same moment in time. The idea shows that because these pieces are so small, whatever device you use to measure the particles will affect them. Think about it. If you use light to examine a piece of light, won't you knock it around? Well, now you just lost the idea of position. What if you freeze it in place? That's all very well, but now

the position and momentum of an atomic particle at the same time. Since any phenomenon has this atomic and subatomic level with its particles, we can see how deficient are many of our guesstimates regarding the material world and the way it runs since we are treating it blindly and luckily.

Nevertheless, this is a vast part of the reality we are ignoring deliberately. This narrows considerably our field of comprehension and intervention regarding the material exertions we would like to manipulate. Freeing our measurement system from a static mathematical basis, and getting into dynamic mathematics could have a significant benefit in finding many solutions to our old and persisting challenges.

The dynamic mathematics could theoretically include multiple aspects which comprise of the status of the

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you don't know where it was going, or how much momentum it had. When you increase the precision of one measurement, the other measurement will suffer." The existence of other versions that could not be observed in a classical method shows the presence of the multitude of other versions of what is going on at a level. (source: physics4kids.com/files/mod_quantum.html)

particles, coordinated dynamically by the status of the observer and its momentum, and synchronized by the momentum of the observer. This is a dynamism that static mathematics cannot reflect since its analytical system first needs to freeze the moving reality for apprehending it.

The typical presentation of a quantitative entity by static mathematics is autarchic. But the one of the dynamic mathematics is bilateral where the subject and object of the cognitive feat interact over the quantitative representations. The advantage of this fresh approach is that the outcomes will also be dynamic. This is to say that there would be a constant updating of the results based on the interactions that alter and adjust continuously the variables of an equation.

In this way, 1+1 is not always 2, but could have one of these three statuses of Equal, Bigger, or Less.

1+1= 2 or

1+1 = < 2 or

1+1= >2

This is a treatment of equations through a sort of diffraction process.

*

Now, at the beginning of the third decade of the twenty-first century, we were at a stage of intellectual maturity that we could go over our man-made millinery mathematics and see how we could upgrade it to a dynamic one. We were fully aware that our material existence had been constrained by the limitation of our senses and perception. The more dynamism we inject in the latter, the more capable we will be in dealing with this infinitude in action running in reality.

If we redefine the principles of mathematics with a progressive inclusion and implementation of infinitude in action, those mathematics will, in return, change our existential conditions fundamentally.

We already presented some ideas regarding the new mathematics in the previous tomes on Infinitism and

Infinitylogy.[34] It can just be reminded here, to suggest a technical idea, that the evolving mathematics cannot contain cases like "irrational numbers" since the latter represents the ones that "cannot be expressed as the ratio of two integers."[35] In the perspective of dynamic mathematics, any number in itself represents an infinite reality that could be embodied as a 'real number' and is capable of converting itself into any other kind of number - while we also don't forget that all numbers contain infinite sub-numbers inside.

In evolving mathematics, any number is in fact becoming a rational number since it contains endless sub-quantities or fractions. So, dynamic mathematics cannot contain anything like the defined irrational numbers in conventional mathematics, since we assign to these numbers the attribute of not having a ratio (fraction)! This doesn't make sense since everything is infinitely composite and compositely infinite, i.e. containing endless fractions. So, on the contrary to the

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[34] ERFANI, Korosh; *Infinitylogy: Foundation of a New Discipline*, ILCP Publishing House, 2021, Chapter IV: Primary Principles of Dynamic Mathematics, pp.87-118.

[35] en.wikipedia.org/wiki/Irrational_number

static mathematics that sets some actualities up as incommensurable,[36] the dynamic mathematics keeps all its elements as substantially *commensurable*.[37] This means that it goes variably at any time.

The reason for this latest claim is that within any phenomenon, the quantity and the quality interact to generate endless new inner sets that cannot be expressed by an immovable standard. Any calculation is therefore just a frame of a long and endless movie/process. A number varies, and goes up and down. It never stops on an infinitesimal scale. It

[36] "In mathematics, two non-zero real numbers *a* and *b* are said to be commensurable if their ratio a/b is a rational number; otherwise *a* and *b* are called incommensurable. (Recall that a rational number is one that is equivalent to the ratio of two integers.)" We remind that in the infinitist conception of reality nothing can be absolutely "integer" since everything has endless factional segments within itself. Source: en.wikipedia.org/wiki/Commensurability_(mathematics)

[37] At present this kind of exploration is entrusted to the branch of Pure Mathematics that is defined as "the study of mathematical concepts independently of any application outside mathematics". This assignment is artificial and damaging. The dynamic mathematics removes the barrier between Pure mathematics and Applied mathematics and combines them through the most dynamic and systemic methodology possible. If the infinitist standpoint is applied to classic physics, the physicists, that would like, at all cost, to avoid infinitude of status under the pretext of uncertainty, will see how they are mostly reducing the complex reality in their usual stagnating formulations. Source: en.wikipedia.org/wiki/Pure_mathematics

includes countless fractions. Not only that, but it also changes perpetually.

But how can we deal with the immensity of the material actualities for humankind with its limited anthropic sensorial perception?

The insight of stability in the mathematical result is a consequence of interference of our brainpower to deliberately ignore the changing situation and to consider it as a steady one. This is what we did so far, and this is also the reason for which we are in lag with the evolution of the surrounding universe; this lag can, at any given moment, badly surprise us.

Even though our biological and physiological evolution deprives our brain of apprehending the unremitting becoming of reality, we should use our overcoming cognitive ability to repair the gap. The previous suggestion for software that computes these endless possibilities in the big scales of calculations is an example of the intellectual prosthesis we could use to get along with the infinitude in action within the matter. In this way, if we can adjust our view with unstoppable development of the situation, we will go

better along with the universe's momentum and then, we won't have to undergo/witness any gap to get old and to die. We will finally experience eternity.

Therefore, evolving mathematics is the tool we need to organize our existential journey so that we can be dynamically in harmony with the budding cosmos and experience a possible realistic eternity. The passage from the static math to a dynamic one could be gradual so that we can readjust ourselves, mentally and materially, with the permanent momentum that accounts for the infinitude in action.

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12

On the Wrongness of our Civilization

With a deep and analytic view on human history, we can see from the Homo sapiens' advent on the earth up until now, that some wrong structural characteristics are lingering with us. Many misconceptions founded the deficient socio-economic substructures, and they have produced many problematic byproducts and superstructures. While we are projecting to go over a historical study for detailing this process later,[38] here we would like to outline some major features of this erroneous path we are still running our world in:

- We believed that nature is hostile to our presence.
- We believed that nature doesn't provide what we need.
- We believed that scarcity is an unavoidable reality.

[38] Follow our coming works on www.infnitism.info and www.infnitylogy.com

- We believed that there are not enough resources to be shared fairly with everyone.
- We believed that the people should be ranked based on the different degrees of access to resources.
- We believed that there is an end to everything: life, stocks, food, and water.
- We believed that the more goods you have at your disposal, the happier you are.
- We believed that all people don't deserve access to material resources.
- We believed that some people must labor for other people so that the latter can organize the society based on an [social] order.
- We believed that without this kind of unfair social order, we could end up in the wilderness and not survive.
- We believed that we should get more goods by producing more of them at any price.
- We believed that producing further of a particular good means using the sources up.
- We believed that producing more of a product could not be but by finding and depleting more resources to fabricate it.

- We believed that in no case or scenario could we have enough for everyone.
- We believed that the resources are surely ending, therefore the most powerful folks should get as much as they can, before anyone else.
- We believed that there are no interrelations between what we are doing and the rest of the world, as long as it's beneficial to us.
- We believed that the best way to deal with nature is to exploit and to even exhaust it as soon and as much as we can.
- We believed that there is an advantage to us in depriving other people of moving forward.
- We believed that sometimes we should destroy countries and annihilate people and communities just to seize their resources for our own interests.
- We believed that whatever may be the mode of production and its side effects, it's OK as long as we can generate more properties and profits.
- We believed that the more assets we accumulate, the more powerful we are, even though that this accounts for a huge harmful inequality in history

and pushes the earth's ecological balance to the brink of collapse.

The common thread of all these cases is our firm belief in 'scarcity'. This concept slopped all our efforts in the four fields of Economy, Society, Politics, and Culture towards the reproduction of society, instead of a constant fresh production of society. Since we were continually afraid of not having enough, we conservatively acted to preserve the unfair socio-economic order by using the damaging politico-cultural tools, regardless of all the pain and sufferance we were imposing on billions of people along with history.

In the detailed aforementioned study that we plan to carry out on this flawed historicity, we will look to answer one question:

What have been the proportions of the opportunities and resources we wasted or missed up till now, compared to means we effectively used to build the current civilization up?

By getting an objective answer to this question, we can see how far we are currently from where we could have been with some different fundamental concepts that

underpin our civilization. Once we establish it, we can see how Infinitism can provide these revolutionary concepts that oppose the detrimental existing evolution of history. Below are some examples:

Instead of Scarcity, we will have Abundance.

Instead of Ending resources, we will have Endless resources.

Instead of unnecessary Inequality, we will have possible Equality.

Instead of Harming nature, we will have a Heartening nature.

Instead of Exploration, we will have Cooperation.

Instead of needless War, we will have Peaceful coexistence.

Instead of Producing more, we will Produce enough.

Instead of Producing mechanically, we will be Producing intelligently.

Instead of living pitifully with the illusion, we will live happily with actual progress.

Instead of putting our species in the path of extinction, we will assure its lasting development.

Instead of borders and closings, we will have a borderless world and freedom of movement.

Instead of wasting resources, time, and energy to destroy each other, we will get more cooperation, collaboration, and unity.

Infinitism suggests structuring the world in accordance with the reality of infinitude that is everywhere in action. We only need to learn how to deal with infinity as an operative actuality. Infinitylogy formulates the knowledge we need for such a stance.

If we want to summarize this chapter, we can say that Infinitism is a philosophical theory that intends to redirect and redefine human history from a self-restricting culture to a self-liberating one through the discovery of the endless potential drawn by the concept of infinity.

Our world could overpass its self-imposing misery through understanding and exploring the infinitude that is going on within the material world. What we

have used as resources, compared to what the universe can offer us, is the proportion of a small number besides the infinite. It would be outlandish if we wanted to represent what we already got from the universe by a digit, compared to the outright endlessness it can offer us.

Not only can we realize this huge discrepancy, but we can also use the philosophical theory of Infinitism to be engaged in the solution-finding process for filling this gap. Both Infinitism and Infinitylogy are there to change our view and offer the first premises for moving forward in this historic change of our civilization's pathway.

An abundant and painless world is waiting for those who believe in the infinitude in action.

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13

On the Theory Of Everything (EOT)

For a long time, scientists tried and are still trying to grasp a formulary that can contain all the laws of physics condensed in one single theory for everything. From Albert Einstein to the brilliant contemporary scientist Michio Kaku, the eminent physicists put time and energy to get there, but unfortunately they have not been fully successful yet. Not because of a lack of creative minds -because they surely are so- but maybe because they are looking for a unicorn in the city zoo.

This is our hypothesis on the reason for which they did not succeed and most probably won't:

They might search in the arena of science, for something that would be found only in the philosophy's dome.

The reason for which they believe in the potential possibility of such a formula is that they think of a unitary universe. Although they talk about the

immensity of the latter -or even about a multiverse with several universes- at the end of the day, they are, consciously or unconsciously, carrying the idea of a kind of finitude. As they don't have a tangible conception of the infinitude of the universe, they conceive implicitly a sort of limitedness for all varieties of matter and their respective laws.

They view infinity more as an abstract notion than a mere reality of the fabric of matter. Sometimes it looks even like the concept is annoying the physicist since it cannot fit their theoretical formulations. This is how the physicist Michio Kaku expresses it in his recent book "*The God Equation*": "To a physicist, infinity is just a sign that the equations aren't working, that they don't understand what is happening."[39]

We can see that what could or should be the goal of any equation, integrating infinity in its outcome, is presented as a sign of failure of the physicist's

[39] KAKU, Michio; *The God Equation*, Doubleday Publisher, New York, 2021, p.57. The author might be planning to make a paper on this book in the future. For more information, visit: www.infninitism.info and www.infnitylogy.com

equations.[40] This lack of vision on infinitude makes them think that, as for any other finite reality, there should be a formula for the entire universe, or even for a set of universes.

Where does this expectation turn to disappointment?

Let's examine it through the hypothetical infinitist point of view on this topic:

Infinitism states that: *Everything is infinite or is not*. Even though this statement requires a long road of checks and verifications, we know nothing can present itself as being not infinite. If so, why not the universe or even the universes? And if they are infinite, how could we have the least certitude on the comprehensive validity of any TOE beyond the finitude we know well (for instance, what we call the observable universe that would be only 4-5% of the entire universe)? How can we find a formula that can cover the numerous material exertions that are not known (like dark matter or dark energy) or not even having taken shape yet? In these

[40] See our explanation on the difference between the static and dynamic mathematics in this volume and the two others on Infinitylogy.

latest cases, are we alluding to the phenomena that will be born because of the endless, continuous, and unstoppable process of the evolution of everything as well as in a micro-level as in a macro-level? Could this so-called scientific theory cover what is not yet created, but could emerge tomorrow to upside-down any laws of physics, based on which we want to found our TEO?

In order to show how hard it is for science to make the philosophy's assignment and how easy it is for philosophy to take care of its own business and offer them the upshot to the science, let's go over an example:

We know, for instance, that "even among particle physicists, the exact definition of a particle has diverse descriptions. These professional attempts at the definition of a particle include:

· A particle is a collapsed wave function

· A particle is a quantum excitation of a field

· A particle is an irreducible representation of the Poincaré group

· A particle might be a vibrating string

· A particle is a thing measured in a detector."[41]

Compared to these incongruent definitions of particles, in science, we can see below how these particles, being comprised in a general phenomenological notion will find their definition in philosophy, among all other manifestations of matter.

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Let's assume that we admit the logical impossibility of shaping a universal formula for shelling everything physical by science, and specifically by physics; now we can think about a philosophical solution that goes beyond the limitless variety of the materials, as well as the uncountable diversity of the laws that drive them. The TOE can be philosophical, with some generalizing characteristics to assure its inclusiveness regarding all possible material manifestations, both actual and potential.

But what can such a broad philosophical formula be?

[41] en.wikipedia.org/wiki/Subatomic_particle

We already presented many suggestions in our previous tomes and also in other chapters of the current volume. We can now summarize it as:

Everything is a created thing that creates other things.

The above statement is the broad conceptual formulation that comprises of all the aspects specific to the matter. Not only is it sweeping for all the variety of matter, but also for all technicality of their respective laws.

The formula comprises implicitly of the below sub-assertions:

· All matter acts in a causal chain framework. (When you think about the matter, think of causal chains!)

· Everything in the universe is a part of a causal chain. (When you think about a phenomenon, think of it as both cause and effect in a causal chain!)

· Everything has a substructure that is organized as a causal chain. (When you think about the substance of a thing, think of it as interrelated causal chains acting over each other!)

· Every substructure is an endless causal chain composed of sub-components, that is, sub-causal chains. (When you think of the deep inner structure of matter, think of it in terms of causal chains at all levels!)

· Every causal chain is created by other causal chains. (When thinking about the cause or effect, see them as a causal chain and nothing else!)

· Every causal chain creates other causal chains. (When looking for the cause of something, look for a causal chain in which this causativeness happens!)

· Every phenomenon plays the simultaneous roles of cause and effect in a causal chain. (Don't think of anything only as the cause or only as an effect. Everything is simultaneously both in the frame of a causal chain!)

· All the causal chains are interrelated. (No causal chain is isolated, separated, or independent, but are interrelated!)

· All causal chains are infinite. (While tracking a causal chain, don't look for any end since there is no end. The chain is endless!)

And we recall once again the definition of infinity that is a kind of synthesis of the above sub-assertions:

Infinity is the endless interconnected intercreating causal chains.

Infinity is materialized in action. That's why we already stated that infinity is not Being (the statement of '*infinity is*' cannot be accurate) but Becoming (Infinity of anything is infinitude in action within that thing).

That's why we said that Infinity is not a speculative concept in the infinitist philosophy, but is an endless actuality running within matter. So in a more accurate way, we can state that:

Infinitude in action is the endless interconnected intercreating causal chains.

Now, in the above assertion, we can replace "causal chains" with anything material, and we can see how infinitude in action (infinity) discloses the reality of the matter. Let's see how the key statement of Infinitism

(everything is infinite or is not) is working for anything:

Example:

- Is an organism infinite? Or, technically speaking, is there an infinitude in action in an organism?

    - Yes, because it's composed of the endless interconnected intercreating cells and their internal structures.

(Causal chains= cells and their internal structures)

- Is a galaxy infinite? Or, technically speaking, is there an infinitude in action in a galaxy?

    - Yes, because it's composed of the endless interconnected intercreating stars and their substructures (planets, moons…)

(Causal chains= stars, planets, moons, & substructures')

The organism and its cells, and the galaxy with its stars and planets, are composite, and their composition can be broken down until we get to the molecular structure of each. Then we can keep digging in:

· Is a Molecule infinite? Or, technically speaking, is there an infinitude in action in a molecule?

· Yes, because it is composed of endless interconnected intercreating composite atoms.

(Causal chains= composite atoms)

· Is an Atom infinite? Or, technically speaking, is there an infinitude in action in an atom?

· Yes, because an atom is composed of the endless interconnected intercreating composite nucleus.

(Causal chains= Composite nucleus)

· Is a Nucleus infinite? Or, technically speaking, is there an infinitude in action in a nucleus?

· Yes, because the nucleus is composed of the endless interconnected intercreating composite protons and neutrons.

(Causal chains= composite protons and neutrons)

· Is a Proton or Neutron infinite? Or, technically speaking, is there an infinitude in action in the protons or neutrons?

· Yes, because they are composed of the endless interconnected intercreating composite Quarks. [up, charm, top, Down, Strange, Bottom), three electrons (electron, muon, tau), and three neutrinos (e, muon, tau)

(Causal chains= Quarks)

· Is a Quark infinite? Or, more precisely, is there an infinitude in action in quarks?

· Yes, because quarks are composed of the endless interconnected intercreating composite...[42]

And this keeps going forever.

By combining this duo of our suggestion for EOT and our definition of *Infinity,* we get an inference: The Theory of Everything should incorporate infinitude if it pretends to be a theory for everything, and should omit nothing. If a theory of everything doesn't integrate the

[42] We know that physics doesn't believe in the existence of something smaller than quarks for now (!), but the infinitist approach challenges this idea and states that: Everything is composite; including quarks.

infinitude, it would be the theory of “some things but not everything.”

According to an infinitist point of view, any theory that wants to pretend to be a Theory of Everything should include the following insertions:

· Everything is infinite or is not.

· Everything is composite.

· Everything is infinitely composite.

· Infinity means infinitude in action.

· Infinitude in action means the endless interconnected intercreating causal chains.

A theory that could incorporate these statements will cover anything in 1) the Observable universe, 2) the Universe [beyond the observable one], 3) the Multiverse of universes. As science is still in the challenge of knowing a tiny slice of the Observable universe – which is estimated to be 4-5% of the universe - it is far from the capacity of building a theory of EVERYTHING. Therefore, this task is logically

entrusted to the philosophy that could use its power of conceptualization to suggest such a theory.

Infinitism reminds us that such a theory could never be a fixed one forever, and would surely develop with the advancements of philosophy, science, and technology. Our knowledge of infinitude increases, goes on, and changes infinitely.

At the end, we formulate a clue that could be a parameter of the construction of a TOE in philosophy: *Everything is infinitely composite and compositely infinite*.

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14

On Being and Becoming and the Expression of Infinity

One issue with infinity is how to express it so that we can approach this one in the most realistic way possible. The difficulty arises when we know we are not talking about a stationary concept, but about the most dynamic concept one can imagine: something with no end or finitude!

Our minds have gotten used to expressing things as they *are*. This involves the *being* of a phenomenon, while infinity means infinitude in action; something that can't, at any moment, be but permanently becomes. Infinitude accounts for the becoming of matter, not its being. We can say that infinity is not, infinity becomes.

We need, therefore, a linguistic arrangement that lets us elaborate on the idea of becoming, moving, and transforming, but not that much on being. As *infinity* is

a non-stop process, anytime we mean it, about a phenomenon, the latter stops being what it is/was and becomes something else. This ongoing process obliterates any static exemplification or a still expression. Adjusting our mindset and our language to utter a becoming existence and not a being one is an important challenge. This adjustment is a significant epistemological and linguistic [r]evolution of what we got used to in our history, since it brings up our vision of the universe and also changes the attitude we internalized for centuries.

In this new vision, considering the *being* of everything is mixed with its *becoming* reality; this combinatory view could change the way we recognize the world and make us able to go along with its evolving nature and capacities.

Let's formulate some assertions for this linguistic contemplation:

· *Being* is a state of *becoming*.

· *Becoming* is a continuously evolving *being*.

· *Becoming* is the infinity of *being*.

· *Becoming* is the infinite *being* in action.[43]

· *Becoming* is the actual infinity of *being*.

*

The contemporary philosophy is not devoid of conceptual elements essential to assure this linguistic integration of infinitude. If we want to have an idea, as an example, we can see the below case:

The Heideggerian method of 'Destruktion', or the Derridean concept of 'Deconstruction' can be applied to the objective, actual and material things, juxtaposed with the conceptual productions. If so, we "arrive at those primordial experiences in which we achieved our first ways of determining the nature of Being".[44] We think that this "nature of Being" is nothing but its Becoming - which remains usually away from our experiences. This Deconstruction process could go interminably for the matter, in such a way that it shapes a framework for understanding how, under its

[43] *Becoming* is the infinite *being*(s) in action.

[44] iep.utm.edu/deconst

continuous decomposing form, the *Being becomes* and how the *Becoming is*.

Viewing everything as endlessly composite and searching its components could make possible the unceasing 'destruktion', since we will find that each component is in itself made of subcomponents. The same goes for each subcomponent, and this goes forever as long as the knowledge and technology let us check the materiality of this ongoing process.

And from the effort of looking for the relationships of each component with others will emerge the structure that represents a set of components; once we get at the deep level of the fabric of reality, we should then reconstruct the tacks and compounds that led us to that level. This effort to recompose the decomposed elements can then be called the *Reconstruction*. Therefore, we have:

Breaking down the set into Components and Subcomponents = Deconstruction

Rebuilding the set that comprises Components and Subcomponents = Reconstruction

For searching the interrelations between components, subcomponents, and sets, we need only go through both stages of the above process methodically:

Relatedness = Deconstruction / Reconstruction

The entire process could be formulated as:

- Continuous and systematic deconstructions that make possible successive reconstructions, and
- ongoing reconstructions that make possible further deconstructions.

If we combine them to get an analytical tool for Infinitylogy, we get a grouping concept that we can call *DeReconstruction*.

DeReconstruction represents the simultaneity of a process in which each phenomenon 1) can be broken into its members and, 2) takes part, through its interrelations, in shaping a set in which it is a member.

Viewing the world through DeReconstruction means gathering the two aspects of each material occurrence without artificially separating them in the distinguished realities. This approach sees the two phases of decomposition and recomposition as a

unitary exertion where being and becoming join unbrokenly.

The conceptual and linguistic tools that can express this simultaneous process to show the inner dynamism of matter are one of the challenges that Infinitylogy should face so that we may get the universal semantics of infinity.

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15

On the Infinitist Perspective of Existence

Infinitism and Infinitylogy go hand in hand to inspire the sights that could upside-down our worldview. They are the complementary elements of a couple that wish to revolutionize our relationships with the existential context we have been shaped in, and we deal with. They look for transforming our status in the universe from the created ones to the creator ones; and the latter not in a limited way as we got used to, but in a limitless stance where we can achieve whatever our advancing cognitive capability (our intelligence combined with our imagination) will conceive.

These are some assertions in this line:

· Existence results from the infinity of interactions.

· Infinity accounts for existential interactions.

· Interactions represent existential infinitude.

By merging the substance of these three statements, we get the crucial notion of Sameness.

Sameness: Infinity = Existence = Interaction (s)

The core idea that Infinitism tries to launch is that nothing has any other material essence but ongoing relational actions. This means that our conception of materiality should not be substance-oriented but action-oriented; not structure-based but motion-based; not stability-leaning, but change-leaning.

This is what Infinitism states:

- Being is nothing but a passing stage of becoming.
- Being is nothing but a provisional state of permanent becoming.

The becoming we are talking about represents constant and non-stop modifications of the material occurrence. Therefore, Becoming means that everything is getting restructured unstoppably by what is changed inside and outside it: Inside, in its components and subcomponents, and outside, in what it is component of.

In no case, a phenomenon is something else but the constant change of its own gears and of its container. The reality is just the interactions of these changes inside and outside. This is the fabric of reality and what we call *matter*. The described process shapes the existence.

So, matter doesn't have any independent substance beyond these permanent interactive and interconnected modifications. The latter are endless in micro and macro echelons of the cosmos, universe, and existence. There is no end to the chains of changes in any of these two directions. In this perspective, the famous Big Bang of physics is one tiny incident in these start-less and endless entangled chains of events.

Nothing is actually existing, but as an infinite chain of changes running inside and outside of it. The reality of matter is then the absence of matter as we got used to thinking of it so far. The reality of matter is in the continuous relational components that are themselves made of interactive subcomponents, and it goes on.

Once we learn that matter is just interactions, we see how huge the possibilities are of turning it into

whatever we want. If we know that the number of layers and stages of this chain of interactions is vast, immeasurable and then infinite, we can see on the contrary how limited, small, and narrow the number of the layers with which we are dealing is. Every object we have created hitherto has come from our interaction with a minuscule fraction of the unbounded stratums of matter. If we are equipped with the infinitist view of the structure of this latter, we can go far, really far; and there, we will attain the things that will have remained out of our imagination - as long as we did not adopt the vision according to which the structure of matter is nothing but the infinitude in action.

Therefore:

· The more we know about these infinite chains, the more we get the ability to act.

· The more we get the ability to activate, the more we can improve our existential status.

· The more we improve our existential status, the more we will be acquainted with the infinite chains of changes.

And this course keeps going unendingly. This is infinity. This is what Infinitism formulates and what Infinitylogy supports. The world in which we have been living so far should be seen as the school of history where we have learned that the universe and its resources are endless. Now, with the theories similar to Infinitism, we can consider ourselves like the graduate students who can go out and practice our education. An infinite universe with infinite resources is waiting for us. Do we dare go there?

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16

On the Scientific Appeal of *Infinitism*

One reason for which some scientists are hesitant towards the reality of infinity is because they don't believe that something beyond their capacity of observation and experimentation could exist. But they should remember that many scientific truths in which we believe at present were among the unbelievable ones centuries or decades ago. So, when did they come true? When did we believe that they could exist and then subsequently looked for them?

It's obvious that as long as we don't assent, even hypothetically, to the presence of something, we don't look for it. If we think that an object cannot come up anywhere, never, why search for it? Nonetheless, we play every week the lottery despite our insignificant chance to win. Why? Because we think that the one chance of over millions actually exists. So, we should first admit the hypothetical presence of infinitude in

order to explore it, and then the material world can confirm it.

Infinitism tries to suggest this hypothetical line through assertions that are not the products of a purely speculative philosophy, but are the mere results of many material cases where we meet as well the uncountable number of the components that are shaping a phenomenon as the countless relationships that are shaped between those components. These are two objective features that we could find in many actualities.[45] And if we meet the infinitude in many occurrences, thoroughly, we can ask ourselves if this fact could be ubiquitous, universal and covers all the phenomena as well.

Once we give a conditionally positive answer to this question, we have our main hypothesis, and then we can go over the material world to verify it. What Infinitism is proposing is to see "everything as infinite", and if it's not true, the assertion will lose its

[45] To have an overview of what we found as material concrete cases in which the phenomena gear towards infinitude see the below reference: ERFANI, Korosh; *Infinitism: How to Make Infinity your Philosophy for Life*, ILCP Publishing House, 2021, 374 pages.

credibility and its chance to become a general universal law. In order to review and check this theory out, we suggested the foundation of a new field of study which will go through a methodical verification by using a multidisciplinary approach where Philosophy, Science, and Technology join analytically to help and complete each other to this end.

This is how and where Infinitism alienates the ideologies which establish their truths without fact-checking nor examination. Not only does Infinitism take its distances from this sort of dogmatism, but on the opposite of any ideological drift, it initiates a new discipline with a specific mission. This latter supposedly uses all the objective data of philosophy, phenomenology in physics, different branches of sciences, and any necessary tools and advancements of technology to accomplish its mission. The assignment of Infinitylogy is to go over the infinitist assertions and review them objectively so that we could be sure, or not, about the real and factual presence of the infinity (infinitude in action within the fabric of reality.)

So, Infinitylogy is there, not to compete or to disqualify the sciences, but for cooperating with them in a field

that will be highly beneficial for science, technology, philosophy as well, and of course, the future of humanity. What Infinitylogy plans to do is to go over the assertions presented by Infinitism through the use of the scientific methodology and technological resources like quantum computation, artificial intelligence, virtual reality, mass data analysis, and so on. The goal is to see if these controversial assertions presented by Infinitism, like the endless material resources, can be approved of or not. If yes, why and how; if not, why.

The Infinitism provocative assertions we are alluding to are several ones, among which are:

· Everything is infinite or is not.

· Everything is composed of infinite components.

· Everything is a component of infinite bigger sets.

·There are infinite relationships between phenomena.

· All the phenomena are interrelated.

· Humankind can find in the infinity whatever it wants and as much as it wants if it can master the infinitude in action.

There are a bunch of such assertions that Infinitism suggests with their subsequent interferences and byproducts ideas. Infinitylogy will then have a huge and sensitive task of studying them and to prove methodologically and materially their rightness or wrongness. In order to do so, we have already published two volumes of Infinitylogy and the present book is the third that treats it beside the Infinitism itself.[46] Also, we initiated a Center for Research and Development of Infinitylogy (CRDI)[47] where we would like to raise funds and create work for philosophers, mathematicians, physicists, biologists, phenomenologists, computer programmers, and so on

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[46] ERFANI, Korosh; *Infinitism: How to Make Infinity your Philosophy for Life*, ILCP Publishing House, 2021, 374 pages.

ERFANI, Korosh; *Infinitylogy: Foundation of a New Discipline*, ILCP Publishing House, 2021, 148 pages.

ERFANI, Korosh; *Basis of Infinitylogy: Why and how to study infinity*, ILCP Publishing House, 2021, 145 pages.

[47] Visit the CRDI website at: www.thecrdi.com

and so forth, in a collaborative team network for getting this job done.

The aim of the CDRI will be to produce as much as possible the data and information under the form of papers, books, weblogs, seminaries, educative videos, and other materials to raise the level of curiosity and awareness about Infinity. Many research projects and case studies should be carried out to see if we can methodically and objectively detect infinitude in action in the variable things, and if this action is following some rules and laws. Which ones? The goal is to see if we could then get all the endless resources we need to heighten the grade of our civilization, and build a world of prosperity free of pain and suffering for all its inhabitants.

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17

On the Principle of Absolute Relativity

Infinitism tries to avoid any usage of absolutism because of its contradiction with the idea of infinitude, where there is no end, no boundary for matter. The only application of the idea of absolute that would be compatible with infinity is as a principle which explains the endlessness of the path the matter could run through. We call it the Principle of Absolute Relativity, according to which man can always go farther compared to where he is. Consistent with the Principle of Absolute Relativity, human civilization can always move forward compared to where it is.

Let's formulate it like this:

According to the *Principle of Absolute Relativity*, man is always behind where he can reach.

Or,

According to the *Principle of Absolute Relativity*, the human civilization is always afore where he can go after.

Therefore, there is no stopping nor stagnating point, even though we can have many relatively stationary stages. As there is no ending point, any step is actually a moving/transiting phase. And this trajectory doesn't have any predestined direction since it is subject to many accidental parameters besides the ruled ones we could implement there.

Human history is the manifestation of causal chains with the same procedures that drive other forms of matter. The only apparent difference between our history and other forms of matter would be the intervention of intelligence, and the determination to channel the course of the events. We said 'apparent' because, from a sheer determinist and mechanistic point of view, intelligence and determination are not but a factual parameter among many others that take part in the mechanical and material process. We moderate this point of view by saying that there is a degree of determinism in the universe -we can call it the domination of the general rules- but there is also

nondeterminism which acts inside or along with those general rules. This nondeterminism flows as well from accidents as from intelligence. The interaction between rules, accidents and intentional intelligent deeds shape the reality we deal with.

For the human being, there is an anthropic determinism that results from human determination, materialized through choices. To choose is something that all the materials cannot do, and it is available only to those that could discriminate the options, analyze them, evaluate them, and judge them according to a system of values, so as to make a final decision called ‘choice’. The matter that is devoid of intelligence doesn’t go through such a qualifying process; it acts then, among distinct actual and potential possibilities, in line with either an automatic compulsion or an accident.

This however is true that the anthropic intelligence itself is just a degree of neuronal complexion (connectome). From this angle what we call a ‘will’ is also a specific pattern of action among many others; however, the process by which the brain acts to shape this will is not totally devoid of some calculations and

judgments that follow a self-made scheme, a specific purpose or a customized goal. All these unique features create a sort of self-dependency that differentiate intelligent beings, like humankind, from the matter that is without intellect and acts aimlessly for the sake of its material or organic configuration as well as its mechanical needs.

Therefore, even though there is no total arbitrary decision -since the start-less and endless chains of events influence our choice and judgment- but the intelligent being could even go in contrast to all the mere material rules that are dictating a specific behavior. Take the example of someone who gets killed for his ideological beliefs instead of denting them and accepting what can save his life. Even though the chain of events that shaped his background is for sure influencing his sacrifice, he can go against what other material parts of this background were recommending him consciously or unconsciously.

Again, this is true that, from a pure mechanistic standpoint, we can see any willpower as the result of what was shaped within a person before the moment

his decision is made, but there is something beyond that the intelligence causes to intervene. What is this?

Let's call it the Abstract Projection!

This is the ability that the mechanical structure of matter cannot do anything unless some sense of intellect is fashioned and inserted into the equation. The intellect is itself the product of an intricate linkage created among material and conceptual actualities (neuronal networks). Thanks to this configuration, one can process the data differently compared to a simple basic material structure unequipped with the conceptual apparatus.

The abstract projection will display virtually the prospective schemes in which the running causal chains can bring about more efficiency, more effectiveness, and more survival chance for the fellow that is deciding within these chains. So, this decision helps assure the improving direction of the chain, while the absence of this decision will usher other possible annihilating directions.

It seems that the pain and sufferance living beings (men and animals) underwent along with history are due to

lack of injection of these guiding intellectual principles in the chain. Even the physical death is an uncorrected mistake of biology, it is not its fate. Death is a miscalculation committed by the cells that have not yet been corrected by the intelligence.

We could have avoided pain, aging and death if we had reoriented the biological causal chains of our body in the appropriate direction in such a way that they could keep reproducing forever. Eternity is then our obvious missing step because of this passivity. We missed it because we did not believe in it. But believe in what?

*

To answer the above question, let's review the topic once again from the infinitist perspective:

1. Infinity causes Existence.
2. Existence is made of matter.
3. Matter makes the universe.
4. The matter is made of related compounds.
5. The relations of compounds are organized as causal chains (cause-and-effect relationship)

6. The causal chain has neither the starting point nor the ending point.
    - Each of its composing elements has though before and after.
7. Every phenomenon is a temporary upshot of a continuous causal chain.
    - Every phenomenon is an impermanent upshot of a permanent causal chain.
8. Any causal chain is endlessly ongoing.
9. Any causal chain is related to the others.
10. Humanity is an outcome of his historical causal chain.
11. Humankind can, however, redefine and redesign the course of the chain through its decisions and actions.
    - But it cannot stop the chain nor reverse it.
12. Through what humanity does to this chain, it can affect its own fate, and the other related causal chains as well.

13. Also, the human being's own causal chain will be affected by anything that is happening in other related and surrounding causal chains.

14. The more positive effects human folks introduce into the chain, the more positive feedback they could get back and vice versa.

15. The same networked scheme is happening at any level and for any phenomenon in microcosms and macrocosms.

With such an existential strategic view, Infinitism draws a futuristic trajectory for the evolution of the human race, where it is the actor of its own destiny through an understanding that covers all the unbounded contexts in which it can act. This is a permanent evolution with an endless advancement forever.

Once such an ever-ending historic pathway is designed by Infinitism, we could rely on Infinitylogy to endeavor to make such a beautiful utopia achievable.

The duo of Infinitism and Infinitylogy, suggested humbly by the author, waits for anyone who believes in the infinite power of humankind for creating a world of

wellbeing, development, and with no necessity for death or pain. Eternal life for any living being, in a beautiful borderless world, contained by an infinite universe. This realistic utopia is waiting for us to be achieved.

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Conclusion

We are all worried about our world's future and looking for solutions. What I did, as a sociologist, was to go to the deepest roots of our current unfortunate global situation to find out how and why we got here. By having done so, I found that, beyond all the known social, economic, and political issues, we have had a philosophical deficiency that brought us to where we are now with many serious ecological and humanitarian challenges. This philosophical deficiency resulted in an erroneous worldview that fashioned a fake image of our mother nature.

We indeed started to believe in the limitedness of natural resources, and from that moment, we organized our whole historical being based on this false idea. The result was a gory history full of oppression, war, massacre, exploitation, pain, sorrow, and suffering. The accumulation of all these negative events led us where we are at present; on the brink of a global catastrophe with widespread poverty, deep inequality, successive pandemics, wars, climate change, global

warming, droughts and a shaky economy going back and forth between rampant crisis and its final collapse.

This is just because we started our history founded on a bogus idea of nature where we believed firmly in scarcity, and we still do it.

This happened while paucity was just the invention of our primitive brain thousands of years ago. This is not however, something astonishing for that time; we held firm to that senseless idea of dearth for thousands of years after that and did not want to change it so far.

If we did not change it, it was because we never introduced a thought process that could thwart the idea of rarity so as to suggest a real and usable alternative.

Once my diagnosis was done, I knew that we needed a total opposite notion contrary to scarcity in order to push back this damaging perception and get to something better and fresh. But what could be such a means to this end?

Looking for this clue for years and years and passing through political ideologies, social theories, and many noble schools of thought, like humanism, I found the idea that could play this role: the idea of *total*

abundance against the overwhelming presence of the concept of deficiency and rarity.

But how can we get the total abundance, based on the material reality? Here, I looked for the real material cases to see if they can offer us the endless resources we need to create this full profusion. And there, I found that there is one characteristic that the material world shows everywhere: Infinitude.

By going through the matter to examine it and see if there is such a feature, I found that whatever is the phenomenon you take as the exemplification of matter you end up with the fact that there is infinity in.

This was the starting point.

From that point, I went on to verify the different material actualities and I realized that where you can find the infinity is everywhere, and in what you can find it is in everything.

By developing this basic fact and combining it with other philosophical and phenomenological insights, I developed a theory baptized *Infinitism*. The key idea of Infinitism was formulated as: *Everything is infinite or is not*.

By growing this basic idea, I elaborated the foundations of this theory that pretends we could get all the resources we need from nature endlessly. But no longer through exploitation, depletion, and exhaustion of nature as we always did - this time by knowing methodically how to use infinitude within matter.

Therefore, it turned out that it is necessary to develop a discipline that will study the material world with the specific purpose of finding the infinitude in action within the fabric of material reality.

Then, I started to develop the basis of this discipline called Infinitylogy in order to have the theoretical framework for this purpose.

In 2021, I published four books:

1. One on Infinitism where I explain how we could make Infinity our philosophy for life. This book explained what Infinitism is, and how it can change our life and history.
2. Then I published the first book on Infinitylogy where I presented the foundations of this new suggested discipline.

3. After that, I published another book which describes how and why we should study Infinity.
4. And finally, the current book where I developed some more ideas and insights as well on Infinitism and on Infinitylogy.

So, in one year, four books of hundreds of pages had been humbly published just to launch the idea that says: if we can learn how to use the existing infinitude within matter, we can get all the resources we need, endlessly, to build a new world up.

I hope I can continue my work in the coming years if I'm still alive physically and mentally, but I invite any curious person to look at these books and see if there is a chance to find that noble idea we all have been waiting for thousands and thousands of years to turn it into our existential salvation.

Maybe this is it. Why not? Let's just try that!

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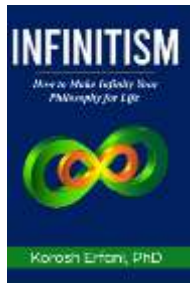
Books of the writer on *Infinitism* and *Infinitylogy*



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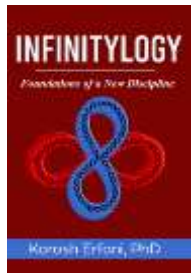

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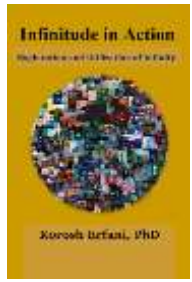

***Infinitude in Action: Exploration and Utilization of Infinity*,** ILCP Publishing House, 2021, 200 pages.

Our books in other languages

Infinitism: The Philosophical theory to change, (Book in Persian), ILCP Publishing House, 2020, 1000 pages. (possible translation in the future)

**

- The CRDI projects translating these above English books in French in the future.

www.thecrdi.com

CRDI

THE CENTER FOR RESEARCH AND DEVELOPMENT OF INFINITYLOGY

Our Websites

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

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- Website of the ILCP Publishing House

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