

The Quintessence of Infinity

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Introduction:

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Reducing the abstract specificity of a notion can help to reinforce its practical usage. It usually happens by a good definition of the main theme.

In the farm of *Infinitism*, as a philosophical theory, we need at most to clarify the definition of *infinity*, since this theory puts this notion in the core of a redefinition of our whole understanding of existence and universe. A useful definition needs criterions that are the least abstract possible so that we can see the tangible side of it and cope with that for all the practices that this theory suggests. That's why we proceeded so far in several attempts to get there. What follows is one more.

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To make it tangible, we need to break our interrogation on infinity down into several parts:

- In infinity,
 - What is exactly infinite?
 - How is it infinite?
 - How can it be infinite?
 - How should it be infinite?

These questions will intertwine tightly as we proceed. To start with the first query -*what is infinite*-, we should think of a self-sufficient argument. What ‘infinite’ is should refer to what makes infinity and as much as possible nothing outside or beyond the theme. This is an epistemological challenge since we could easily fall into a vicious-circle trap. Let’s proceed:

If infinity is the feature of what is infinite, we should explore first the etymological root of the word *infinite*: in + finite.

‘Finite’ means “having limit and bounds”. Therefore, ‘infinite’ means without limit and bound; or, as it is said “limitless”, “boundless”, or similar. Both ‘limit’ and ‘bound’ refer, mainly, to space and time, as far as limitless and boundless mean timeless and spaceless.

So, we can say that *Finite* involves space-time while *Infinite* suggests spacelessness and timelessness. But by saying it we enhance on what infinite is not, which is embodied in the negative terms of spacelessness and timelessness; but, we would like to know what infinite is. By searching for it, through the above terms, we can affirmatively replace spacelessness by Omnipresence (ubiquity) and timelessness with Permanence (perpetuity).

So, if finite is a combination of space and time, infinite is a mixture of Omnipresence and Permanence. Let’s see what each of these means:

Permanence: Infinity is what is present for all the units of what we name, arbitrarily, time; i.e. Past, Present, and Future. When it comes to infinity, there is no starting point, nor ending point. Infinity is what isn't but permanent.

Omnipresence: Infinity is what goes at any place; there is no point where infinite could have started nor a point where it can stop in the absolute meaning of term. So, we are talking about something that goes everywhere at any time.

By developing these features of infinity we are getting progressively to what infinity is, while we still stick to a self-sufficient definition by keeping these two characteristics of omnipresence and permanence and the dynamism they are creating. This dynamism pushes us closer to the materiality of infinity.

Permanence is the negation of time; while time is defined as “the indefinite continued progress of existence and events in

the past, present, and future regarded as a whole.” So, ‘permanence’ in infinity takes in this continued progress (past, present, future) as a whole with no separation, pointing or measurement. Also, when we define time as “the measured or measurable period during which an action, process, or condition exists or continues” we see the involvement of space for “action or process” beyond the involvement of the notion of time. Nevertheless, infinity means that all these “action, process, or condition” happen without any separation or distinction of past, present, and future, the absence of these temporal elements removes the idea of any spatial indication that can mean limit or bound.

This means that:

- Any action is running within a permanence [of past, present, and future].
- Any process is going on within a permanence [of past, present, and future].

- Any condition is shaped within a permanence [of past, present, and future].

This coalescence of past, present, and future creates ‘permanence’ that accounts for what is infinite. Same thing for space which is “the dimensions of height, depth, and width within which all things exist and move”. Infinity will be what is inherently present in all these dimensions without exception. This means that “action, process or condition” are all running everywhere it’s a question of space or location. We cannot imagine that the action or the process stops at a point; the process is pointless, starteless, and endless. This is what we call ‘omnipresence’ and we consider it as one of the characteristics of what is infinite.

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At this stage of our argument a technical question raises: We have been told so far that infinity is what is omnipresent and permanent; if we accept these as the natural features of

infinity, the basic question still remains on what is infinity that is everywhere and every time?

Through our efforts to answer this question we can get more technicality on what is, ontologically speaking, infinite.

The corresponding aspects of permanence and omnipresence will get across the factuality of infinity.

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The first fact is the necessity for permanence to be transformed into omnipresence. This means that by getting to be present at all the times (past, present, and future) infinity is situated above any spatial boundary to let time mark it. So, permanence will account for omnipresence.

In the same way, omnipresence, which indicates the presence of what is infinity everywhere, makes impossible any indications of time like past, present, and future. In other terms, omnipresence accounts for permanence.



Then comes another aspect that brings even more materials to the factuality of infinity; which is the dyad of omnipresence/permanence. This couple represents the real dynamism of what infinity is.

Infinity is the simultaneity and inseparability of omnipresence and permanence since, as we saw above, one cannot exist without the other.

Here we have two dyads:

- Permanence of Omnipresence
- Omnipresence of Permanence

The first one means that at all times infinity is at any place. By omitting any temporal exception the spatial exception becomes impossible as well. So what we have is ongoing perpetuity in the past, in the present, and in the future at

any place: any location in which infinity has moved, moves, or will move, is covered by one of these aspects of permanence. This is the **Permanence of Omnipresence** [Or Permanent omnipresence].

Things get complex infinitely when we consider that the *Permanence of omnipresence* gets into the *Omnipresence of Permanence*. This means that whatever is the spatial level where infinity is running, it includes past, present, and future. I.e. each of “the dimensions of height, depth, and width within which all things exist and move, includes concurrently past, present and future in itself and in an inseparable way. This is the **Omnipresence of Permanence** [Or Omnipresent Permanence]

All these transformations create a process that is perpetuated and endless, and we call it *infinitude in action* or simply, *infinity*.

Now that we consider infinity as permanence of omnipresence combined with omnipresence of permanence we would like to know what will be the practical outcomes of such a view.

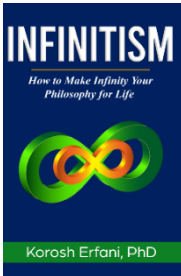
As Infinitism states that everything is infinite or is not, we can see that everything without this integrated dyad of permanence and omnipresence is then finite. And what we can cope with in the material world is effectively finite: something bordered with time and space. Infinitism doesn't deny that our actual capacities are limited to deal with finites, but it suggests that we use our potential capacity to treat the infinite. Because we should be aware that what we consider as finite is a cut of infinite, separated and parted artificially in order to deal with infinity. In other terms, the finite is our take of the infinite; but we should know that the latter is the only factual reality of the existence. We take a segment of the permanence, and we call it time (past,

present, or future) while perpetuity is the meta-anthropoc reality of the existence. Also, the dimensions like height, depth, and width are the cuts of a continued arrangement of settings.

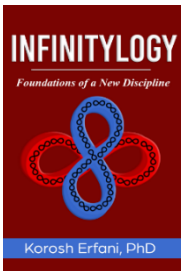
By realizing that finite is a tiny segment of the infinite we could get the intellectual, scientific, and technological readiness to explore it and put an end to any material shortages or insufficiencies, once forever.#

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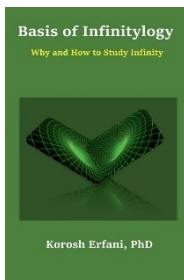
Books published so far:



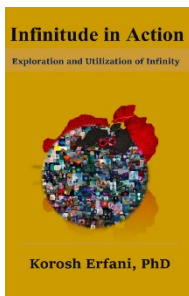
Infinitem: How to make Infinity your philosophy for life, ILCP Publishing House, 2021, 375 pages.



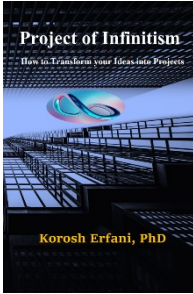
Infinitylogy: Foundations of a New Discipline, ILCP Publishing House, 2021, 148 pages.



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

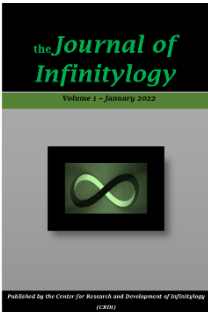


Infinitude in Action: Exploration and Utilization of Infinity, ILCP Publishing House, 2021, 200 pages.

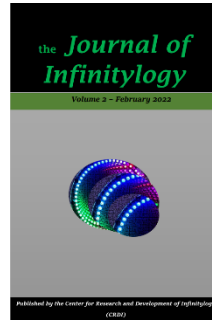


Project of Infnitism: How to Transform your Ideas into Projects, ILCP Publishing House, 2021, 132 pages.

The Journal of Infinitylogy



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



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

Our books in other languages



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



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

[Our websites](#)



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

www.thecrdi.com

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

www.infinetism.info

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

www.infinitylogy.com

- Website of the ILCP Publishing House

www.ilcpbook.com