

Infinitism and the Projection of its Future

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June 2022

First Version



A production of Center for Research and Development of
Infinitylogy (CRDI)

Introduction

The theory of *Infinitem* wants to be a useful and practical intellectual construction. It looks for its applications in different fields of science and society. The goal is to see how it will be possible to change the fate of humankind, from the current potentially disastrous one to a much better future.

The reason for which *Infinitem* seeks this role is that it had been initially conceived to do it. The title of the first book we published on this topic was: *Infinitem: Philosophical theory for change*. We did not want to add one new theory to those that exist but the one that can be applied and used to put an end to the sufferance and pain of living beings.

Infinitem wants to integrate infinity in all dimensions of human life since it asserts that *everything is infinite, or is not*. If it is the case of ‘everything’ to be ‘infinite’ to exist, the human condition is included as well; especially given that we hint at a material reality as anything else when we are talking about society and civilization.

We define society as a “social matter”. It’s composed of our bodies and our verbal and nonverbal communications that are both quiet physical and material. Viewing social matter

infinite as any other form of matter, gives us an idea on how the pathway related to its evolution can be limitless as well. But this road has no any predestined direction, and *Infinitism* refuses to perceive any foreordination or fatalism in the historical process.

All is the question of a combination of choices – where they are possible- and accidents. As to society, this combination is highly inclined toward choices its members make since it is mainly a historical provision based on the design, will, and intelligence of folks. So, our civilization can potentially go in the best as well as in the worst alleyway possible and imaginable.

Infinitism predicts that we can get either one but not between them for a long time since some portions of randomness are there as well. If we are not ready to face the natural and man-made accidents to come, we can be badly damaged and vanished. Therefore, it's really in our interest to think about how we want to act for changing this course, in such a way that we secure our survival, but also, provide a better future for ourselves.

One of the ideas of *Infinitism*, in this regard, is inspired by the concept of “*Superman*” (Übermensch) formulated by

Nietzsche in his famous book “*Thus speak Zarathustra*”. To this philosopher, the overman is someone who goes beyond his current existential scope through a fundamental review of what he believes in.

In the same spirit, we suggest that our society appraises what might seem obvious and evident to its members. We are, in the majority, taken in a banality that keeps getting worse and could, sooner or later, reach a critical point that equates the brink for human civilization’s collapse.

The solution is that humankind of the 21st century dares put in question numerous ideas, creeds, and beliefs that carried it to this highly risky and critical situation. Here, we are pointing to the philosophical, religious, scientific, and ideological beliefs that pushed humanity toward this unfortunate situation.

But this is not an easy task as this was not for the man of Nietzsche to become a superman. Getting away from everything we got used to seeing as normal and daring to integrate the abnormal into our vision is not something that our mind is comfortable with. Our brain had been structured in a process of several thousands of years and a great part of

what we think and do comes from our unconscious segment of our individual or collective mind.

This alteration that *Infinetism* suggests cannot be done without a flexible methodology that generates the best approach to that purpose. How we can though avoid scaring people while asking them to review the most constitutive elements of their intellectual existence. This is where lays the challenges down, and we should be aware of its shaking aspect for the mental building that supports our social and psychological stability.

The methodology we are talking about cannot be equivalent to pure anarchy. Many aggressive experiences show that this will surely fail even though we think of them as ‘revolutionary’ or ‘original’. We need some different approaches where we depart from the certain established points that are familiar and assuring for our brain, and then, by a dynamic and progressive course we introduce some conceptual newness that can trigger a changing process in the one’s mindset.

Let’s see how it would be an example of this approach:

For instance, for years we believed in the veracity of the *Big Bang theory*. But is this true that it happened? Did we actually have a Big bang as we imagine and if yes, how we could prove it?

This kind of question is very usual, or at least, familiar; once we warm up our minds with these acquainted queries, we could progressively go toward more difficult questions: Why did the Big bang happen? What did cause the Big bang? What did precede the Big bang?

These are harder questions, but still approachable to us since our mind is more or less familiar with the causativeness, which is the main ground of these latest inquiries. The uncertainty that will be accompanied any attempt to answer these questions will prepare the mind to go further in this doubtfulness, and get it ready for the third round of the questions:

Was only one Big bang? Will it be more Big bangs? How many Big bangs we have had so far? How many more Big bang will we have later? What would be the beginning of the end of this presupposed chain of big bangs?

In this third set of questions, we have the premises of what can be a turning point of what we installed in our mind regarding the universe, its scope, its dimensions and its intricate configuration. This is where the things start to present itself differently. The oldness, the vastness, the complexity, the steadiness, the alteration, the evolution, and the ontology of the universe are all revised and presented from a different perspective.

From that tremor, our brain gets a new capacity by which it can now look at the world otherwise; this opens the way to some more extrapolations in other fields, but with the same rationale: If the universe is going, according to a startless and endless causal chain of big bangs, is it possible to find a similar alignment in other levels of the universe as well? Is the same thing happening on earth? In the nature? Within any matter? In us? ...

This is how a pattern comes up from our rationale and takes shape gradually pushing us to go through more details and areas in its mechanisms and procedures. We need now to know if such an explanatory pattern could become an analytical system for the whole universe and its components. Could we suggest that everything actually contains a kind of

causal chain that is without a starting point, nor an ending point, generating permanent changes of any phenomenon at all its structuring levels?

If yes, what will be the laws and rules of this constant alteration? How can we detect it? How can we know it? How can we manipulate it, or change it in our favor?

This is how *Infinitism* counts acting with its theoretical productions, in view of bringing change in our beliefs and creeds in the different fields of science and society. We are aware that the course of action will take a long time, and it will face many challenges to move forward. But let's see here how we could apply this very method we are describing in our own approach regarding the future of the theory of *Infinitism*.

The source of worrisome in many important projects is the time necessary to reach their objective. Those who are working on the project try to achieve their goal in a scope of time that cannot be too long, let alone for an open-ended perspective.

Again, here we can identify one of these firm beliefs of our collective mind that adopted the importance of time for

whatever we want to achieve. While this obsession is linked to other similar creeds inculcated in our behavior, we are not doomed to forcibly go in this way and reproduce the same infertile approach with regard to the ground-creating projects like the theory of *Infinitism*.

Many assertions of this theory are diametrically opposed to the established ideas. Each of them could create intellectual or institutional upheaval in its turn. How could we expect that such a theory, containing many turmoil- generating's statements, could be directly accepted and adopted after its launch? No way! We are aware that, as the fake basic ideas put thousands of years to be integrated by humankind, its antithesis will also take a long time. Compared to those primary ideas that did not have a serious hurdle in their way, the new ideas have this serious burden of the old bogus established ideas that don't leave any room for them.

This is the reason for which we launched the *Infinitism* theory as a timing-free project that cannot hope to achieve any goal that soon. We know -and this what we are actually doing- that we should make many efforts to start to attract the people's interest in what we are offering as the core of ideas and assertions of *Infinitism*. For this purpose, we are

constantly producing and working on different platforms of social media and also in the field of classic marketing. The lack of budget makes us do so on a very basic level, but it is planned to lift the activity to a new professional level while we can find a financial source.

Nevertheless, as we see our project as a world-changing one, we don't look for any immediate outcome for such a huge ambition; just producing more and more, and spreading the word as much as we can in the frame of an individual effort. Our objective for doing so, and also for writing about it, is to leave this clear message to other people who would want to launch their original and odd ideas, not have any fear or worries about their success' chance. For the unusual ideas, there is no usual victory.

We even developed and told out our version of action in a book entitled: "[Project of Infinitism: How to transform your ideas into projects](#)". In that book, we described how we count on moving forward with our project and how it could be a source of inspiration for those who want to carry such an undertaking out. At a given moment we should break through the establishment's



vicious circle where only the non-new ideas can have a chance.

As the globe turns and time passes, the new worldview suggested by *Infinitism* is maturing and mounting week after week. This is for sure that if the consistency of our work goes with the quality of substance, at a given moment we start impacting our audience. Let's not forget that meanwhile, this natural process is trimming the ideas as well as their applications. The discipline that we founded, *Infinitylogy*, is continuously fed by its source, *Infinitism*, and the latter finds its verification and application by *Infinitylogy*.

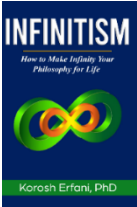
This cooperation is right now in an embryonic stage, but we project housing it in an institutional framework once we have the financial support for this. Meanwhile, the institution that we created, the [Center for Research and Development of Infinitylogy \(CRDI\)](#) is moving forward by feeding its website and its social media accounts with our new publications.

In conclusion, we can say that getting the people involved in the construction of a better man, and a higher level of society is not a challenge for everyday and any average Joe. We are aware of the enormity of the goal and the difficulty of the

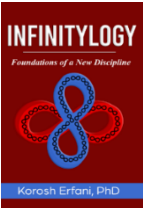
challenges; but when we think of the necessity of such an endeavor, all the hardship just turns into a meaningful hardship whose bearing is itself a joy and pleasure.#

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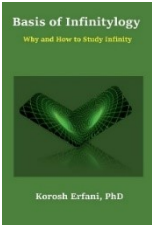
Books published so far:



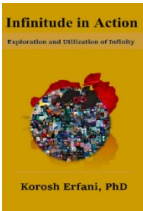
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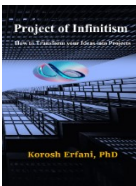
Infinitylogy: Foundations of a New Discipline, ILCP Publishing House, 2021, 148 pages.



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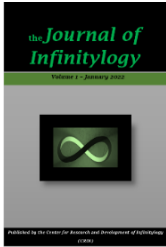


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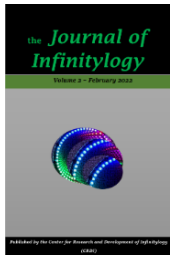


Project of Ininitism: How to Transform your Ideas into Projects, ILCP Publishing House, 2021, 132 pages.

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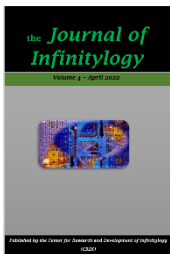
The Journal of Infinitylogy, Volume 1, January 2022, CRDI Publication



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

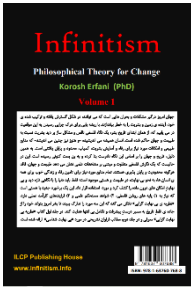


The Journal of Infinitylogy, Volume 3, March 2022, CRDI Publication



The Journal of Infinitylogy, Volume 4, April 2022, CRDI Publication

Our books in other languages



- *Infitinism: 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 *Infitinism* and its applications.

www.infitinism.info

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

www.infinitylogy.com

- Website of the ILCP Publishing House

www.ilcpbook.com

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