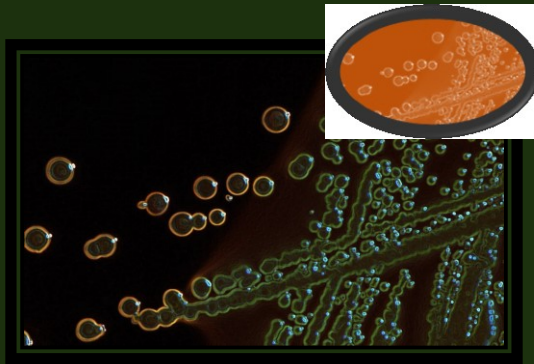


Matter as Living Entity

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Introduction

What is alive? What is a living being? What does “organic” mean? Once we start to treat these questions from a philosophical standpoint we realize that they are as obvious as we can see them in biology for instance.

In a major misguided extrapolation, the human beings identified, in the long run, some visible characteristics, familiar to their knowledge on their own physique, as “alive” or “organic”, and otherwise, as “lifeless” and “inorganic”.

This fabricated epistemic, but also, restrictive assessment deprived us of a practical approach to the objective core of matter. For defining the term ‘organic’ we have: *relating to or derived from living matter*. Then, regarding the word ‘organism’, we see “a whole with interdependent parts, likened to a living being”. So, everywhere there is a vague presence of a word that should justify the distinction

between organic and inorganic: 'living'. Once more, when we look up the very meaning of this latter word, we find the term "alive" and for this one, we see: "(of a person, animal, or plant) living, not dead".

So, we cannot really escape from a vicious circle without getting to the very core of the subject through a profound interrogation that distinguishes itself from the questions at the begging of this writing:

Can the matter exist without being organic or alive?

Changing the viewpoint

The above question changes the angle of our discussion and suggests that any phenomenon -and without exception- to exist, needs to be, in some way, organic. What this means is that there should be a vitality in the configuration of matter through which a phenomenon exists. If we take this

dynamism out, we would be talking not about a lifeless thing, but the non-existing.

The infinitist view

In the infinitist analytical system, the dynamism in question is a result of three facts that shape the matter:

- Innumerable components and subcomponents that constitute every phenomenon,
- Uncountable interrelations among these components and subcomponents,
- Countless ways of establishing these interrelations.

These three points are entangled limitlessly inside the matter to make it exist and to alter it as well. The crucial point is to apprehend the interrelation between the mere existence[s] of a phenomenon and its permanent alterations. Its existence causes its alterations and its alterations account for its existence. Any abstraction of one brings the

other to nil, and the whole phenomenon will fall into nothingness. In all our published writing so far on Infinitism and Infinitylogy we tried to put forward the absolute aspect of this entanglement without which we get nix.

Self-constructed dynamism

Let's see how the infinitist explication of matter could clarify its organic character through the three above facts running in the inner structure of any phenomenon.

- The first one of the three above points provides the immensity of the number of agents involved in the interactions in course. I.e. the innumerable elements make possible the potential for constitution of two things:
 1. Countless variety of matter (kinds, categories, and types of substances)
 2. Endless available quantity of different substance

- The second feature of the three above will assure the practicality of any potential combination of matter by interlinks thus created. The infinite interrelations between components and subcomponents are also creating and created permanently. The interrelations create components/subcomponents and the latter create the new interrelations. This goes endlessly.
- And finally, the third one, in the above list, makes sure about the immeasurable possibilities we can get during all the interactions and through these latter, the uncountable diversity of matter. Here, rules and accidents intertwine to bring about unbounded modalities of action in infinitude. We have to clarify that we call rules are the modalities that are dictated by the precedence of causal chain that ends up by creating the phenomenon in question.

The inner dynamism

The alterations will constantly bring about a new existence. The newness of the phenomenon is perceptible by some adjacent and related phenomena, and unnoticeable for some others; nevertheless, all of them are, to some degree, affected by any newness in the phenomenon.

Alterations in a phenomenon happen at all levels, more precisely, at infinite levels; its inner structure is therefore permanently changing. Depending on the level, degree, and extension of these changes, some internal or external relationships are being transformed. All these transformations, interrelations, and chains of reactions are creating the dynamism that is factually 'organic' and 'alive'.

By habit, we call organic or alive only the things in which this dynamism is obviously perceptible and easily visible to us; likewise, we label 'inorganic' when this dynamism

happens in the deeper or smaller levels and cannot be seen or noticed by our natural sensory tools or the accessories we use for.

But, as we elaborate on the inner mechanism of existing for the matter, we can state that in any so-called ‘inorganic’ thing, there is actually an ongoing living dynamism. All the interactions that are happening in the different substrates make the whole thing quite ‘alive’ and bring about the idea that, *nothing is inorganic* and that *everything is organic to some degree*.

If we would like to understand better the material world, we should avoid employing restricting concepts that will deprive us of an encompassing view of the matter. The latter is actually nothing but an infinite motion. This is exactly what we mean by ‘*infinitude in action*’ that is exchangeable with the expression ‘*action in infinitude*’ as well.

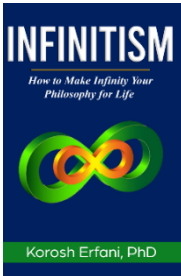
The inner dynamism of matter doesn't have one single law or even a limited number of laws. The limitation of rules of action within the matter is just an invention of our mind. Even when we use the term 'existence' to talk about the material wholeness, we are applying a reducer notion to a huge variety of matter [s]. We will develop this idea in an independent paper. For now, we would like just to conclude that nothing that exists is inorganic since its mere existence needs being and acting like an organism. This is also this inherent organic character that we consider as the possibilities to get infinite material and energy from any phenomenon in the universe. All limiting categorization or categorical limitations are just our epistemic misadventure and philosophy can help us to get rid of them, once for all.

We add that this infinitist methodology goes sometimes against current and classic epistemology; we are aware of this and as we had already stated we do it purposely since

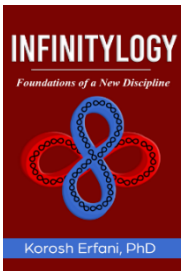
we believe that for taking acquaintance on the infinity, there are infinite ways and methods. And as we see existence as infinitude in action, we believe that there is no limit to taking knowledge of existence, at all. This is what we are developing in *Infinitylogy*, the discipline that studies infinity and its infinite aspects.#

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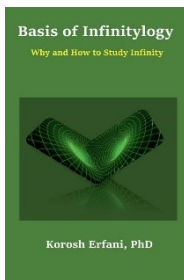
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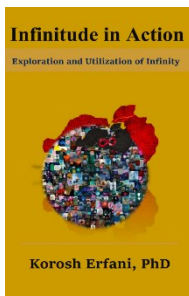
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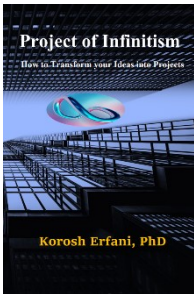
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Infinitude in Action: Exploration and Utilization of Infinity, ILCP Publishing House, 2021, 200 pages.



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The Journal of Infinitylogy



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

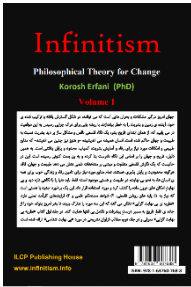


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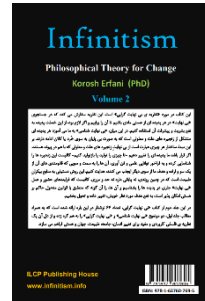


The Journal of Infinitylogy, Volume 3, March 2022, CRDI Publication

Our books in other languages



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



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

Our websites



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

www.thecrdi.com

- 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 of the ILCP Publishing House

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