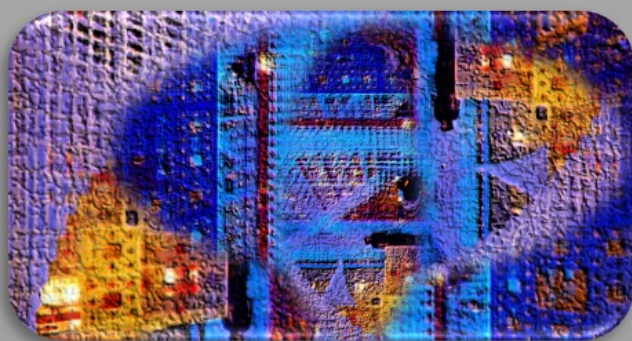


# the *Journal of Infinitylogy*

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## Foreword:

### We can create a new world if...

For thousands of years, two procedures of logical reasoning help humankind to build knowledge, philosophy, science and, overall, civilization: *Deduction* and *Induction*.

*Deduction* is the method of reasoning by which we infer general laws from particular instances. *Induction* is when we infer particular instance from general laws.

Through these two methods, Aristotle and other philosophers and logicians founded logics that became a basis for philosophy, mathematics, philosophy of mathematics, and later, science in the modern meaning of this latter.

In the philosophical theory of *Infinitism*, we used both of these reasoning methods. First, we used *induction* to discover the main assertion of our theory, and then, we

utilized *deduction* to extrapolate this assertion to the concrete cases of our real world.

This is how this had been carried out:

By going through the history, we can see that with progress in philosophy, science and technology, we discover more details about the microstructure and macrostructure of universe. There is no exception to this rule. The line that draws the pathway of humanity to acquaint the universe is constantly increasing. The more we learn, the more we discover. Then, the more we discover, the more we learn.

We concluded therefore that if there is no stoppage in this course, we should be able to discover and learn to a greater extent, endlessly. In other terms, there is no any ending point to this historic development for the humankind or, most probably, for any other probable intelligent being, elsewhere in the universe, using more or less the same

rationale: if we dig in further, there is more to find, and this course will never end.

This is for the subject of this relation: mankind. But what about the object: the matter? Can we extrapolate that, because we find more progressively the new aspects of the matter, the structure of this latter possesses the physical endless?

The normal extension of the first part of this reasoning leads to the confirmation of the second one as well:

If an intelligent being can discover endless micro and macro levels of the structure of matter, this does mean that the structure of matter must be endless.

This inference, despite its simple appearance, carries a hugely complex idea on the fabric of reality, inciting us to review fundamentally our theoretical and practical approach regarding the universe.

The task is enormous since this means that we have to fully reinvent our relationships with the material existence. We should start seeing the world differently, and learn how to deal with a universe that would have any end in its microstructure, nor in its macro-configuration.

This will put an end to our vision of the universe and our worldview. For thousands of years we thought that what we call the *finite* is really so; but thanks to this new approach we should see that any *finite* is actually *infinite*.

Integrating infinite in “everything” is the first step of the theory of *Infinitism*. It states: ***Everything is infinite or is not.***

Through this sole assertion, all comprehension that we elaborated, since our history of Homo Sapiens, changes, and we enter a new era where nothing can be seen and understood as past.



If the matter is infinite, so are all the possibilities that matter can offer us. While we were using nature and world as an imagined finite fact, we now should see it as an infinite reality that requests a completely different attitude from us, and if we can provide it, the matter will show us its endless possibilities.

*Infinitism*, therefore, says that what we get there is supposedly infinite sources of material and energy. If it's accurate, it means we can change the way we explore the world to find all necessary material resources for our survival and our development.

Once this suggestion is recognized, comes the necessity of proving its objectivity and its relevancy in the real world with its rules. That's why *Infinitism* is a continuous theoretical work that cannot see its achievement without its complementary steps.

One of these necessary subsequent phases was to establish a new discipline that will be in charge of investigating and verifying the objectivity of the theory of *Infinitism*. This new discipline, which we call *Infinitylogy*, will be looking for concrete answers to the questions like:

- Is everything infinite?
  - Can something exist without being infinite?
- What does concretely mean the presence of infinity in everything?
  - What will be the material consequences of such an approach?
- Is it possible that we have access to endless resources of material and energy? How?
- How infinity, in the inner structure of every phenomenon, can be operational and technically operated?

All these questions and much more will be there for this new discipline to be taken care of. The complex subjects that necessitate a close collaboration of philosophy, science, and technology.

Then we should explain how such a discipline can be established. How *Infinitylogy* can become the discipline of study of infinity? Through which methodology and technics? What will be procedures and standards upon which an always -skeptical scientific community could agree?

In order to answer to all these queries, we needed to carry on a highly organized activity. This is how we actually proceeded:

Once the theory of *Infinitism* had been formulated in its first initial version, we started also the premises of this discipline to be built up. This part of the task is so important that we created a study center for working on this multidisciplinary

field: the *Center for Research and Development of Infinitylogy* (CRDI).

The CRDI is looking for gathering people with diverse specialities to work on the topics like this one:

- What is, actually and factually, infinity?
- How does infinity operate within matter?
- How we could check and prove the presence of infinitude within matter?
- How we can interfere in the *infinitude in action* (infinity) within the matter?
- How we can operate over the *infinitude in action* to get endless sources of materials and energy?

All these activities regarding the philosophical theory of *Infinitism* and the new discipline of *Infinitylogy* had been carried out by one individual -the author. But I hope that later some other people will be interested in this idea and

will bring their contribution (knowledge and investment) to this enterprise.

While we see the seriousness of the global issues that are risking the survival and the future of the whole humanity and the planet, one could ask what we have to lose by trying something different from what we already tried and that brought us to the brink of catastrophe and extinction of our species.

Infinitism opens a horizon that can be a win-win situation. If it's true that the resources of material and energy are endless, we will learn how to find and explore them, and if not, we will, at least, have a better understanding of what the matter is and better dealing with it will be.

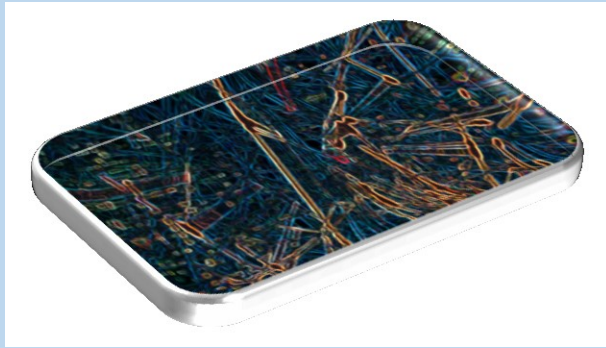
I hope some people will be curious enough to see why I'm humbly doing all these efforts.

***Korosh Erfani, (editor)***



# Infinity as Action in Infinitude

***By: Korosh Erfani, PhD***



April 2022

First Version

## **Introduction:**

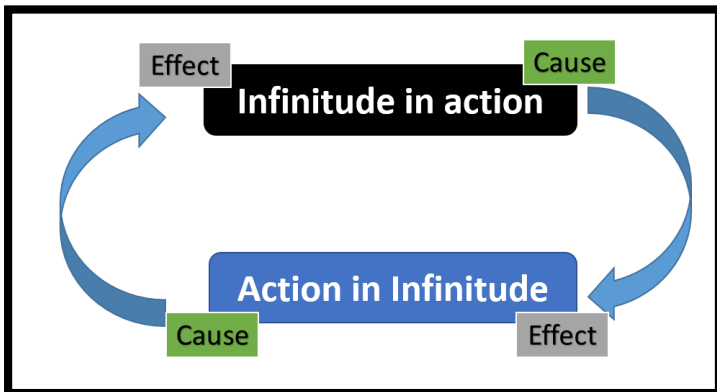
Through every new definition of Infinity, we could also get a better idea on what it is and what we can do with. Up to now, we proposed several formulations whose most used is “[infinite in action](#)”. By this latter, we mean an unstoppable process that shapes the fabric of reality.

The same definition could also be formulated as “action in infinite”. This means that what we call matter is the result of an ongoing action that continues endlessly to make matter be.

What is interesting in these two definitions is that they are not just a displacement of words but also two aspects of a complex process that can cause each other. The below



scheme illustrates this kind of relationship:



Before we explain the reciprocal causativeness between them, we should explain the components:

- Infinite: absence of the end
- Action: movement that brings about change
- Infinite in action: Absence of the end for a movement that brings about change
- Action in infinity: a movement that brings about change and doesn't have an end.

Based on these definitions we can provide the following description for the above scheme:

- A movement is causing changes in the fabric of reality, it doesn't stop anywhere and doesn't have any bound, any end, or any limit' because of this character;
- It's infinite because it's acting;
- It's acting because it's infinite;
- It's infinite because it cannot be but acting;
- It's acting because it cannot be but infinite.

Therefore

- Infinity is acting infinitely and is infinite activity.

Here are some statements that could formulate this new definition of infinity as “action in infinitude”:

- Action is the reproduction of a pattern.
- Pattern is what represents the fabric of matter.

- Reproduction is generating patterns infinitely within matter.
- The encounter of patterns creates the diversity of matter.
- Diversity accounts for the perceived distinction.
- Beyond this apparent diversity and distinction, is going the total relatedness of the whole existence.

As regards reproduction we can say:

- Any reproduction is the result of the encounter of micro-reproductions and macro-reproductions.
- Any reproduction, therefore, accounts for the presence/existence of micro-reproductions (smaller entities) and also macro-reproductions (bigger entities).
- Any reproduction is also and always a micro-reproduction for its macro-reproduction[s] and a macro-reproduction for its micro-reproduction[s].

- No reproduction can be done outside this formula.
- Any new reproduction is like a ‘production’.
- A production is the result of the new encounter of
  1. Horizontal/identical reproductions
  2. Change in micro-productions
  3. Change in macro-productions
  4. Interactions between
    - 1 and 2
    - 1 and 3
    - 2 and 3
    - 1 and 2 and 3

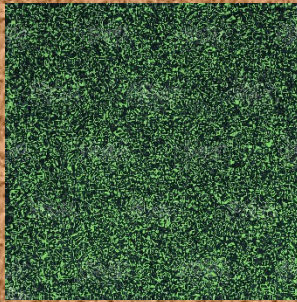
To conclude, we can see that when we think of an infinite action as the substance of matter we could take into account much better the inner dynamism inside matter. A dynamism

that not only accounts for changes in the material reality but also for what is the reality.

\*\*

# Patterns as the Fabric of Matter

***By: Korosh Erfani, PhD***



**April 2022**

**First Version**

## **Introduction:**

There are infinite ways to define existence, the universe, and matter. Whatever is the basis that we choose to elaborate on, the decisive point is if we can practically operate on that to modify it as we desire. This is maybe the best criterion by which we can measure the rightness of our acquaintance with material reality up.

From the time, when we start to work systematically on the theory of Infitism, we tried numerous possibilities to conceive objectively the matter's constitution. We used several gauges or indicators to explain what the fabric of matter could be. By linking all of them to the question of infinity -as the sole real vector of existence-, we applied a quite significant variety of forms and formulations to explain the fabric of matter. Some of the concepts we have used so far to describe what substantially the matter can be, are:

- Components / Subcomponents
- Sets / Subsets
- Phenomenon / Phenomena
- Entities / Subentities
- Netentity / Netentities

The interesting point is that all the main characteristics of different labeling were more or less identical. This shows that whatever is the way we espouse to define existence, from an infinitist point of view, the outcome would show a huge procedural similarity. Can we take it as a proof of coherency and relevancy in the main assertion of Infinitism according to which everything is infinite or is not? Maybe.

This is also a demonstration of what we called the Sameness of material existence in all its actual or conceptual diversity. Whatever is the echelon of the structure of matter, or the specific aspect of it, we are always talking about just an



apparent variety where the configuration shows a considerable resemblance.

Again here, in this paper, we will proceed to a description of matter through the notion of **patterns**. This is an additional concept to the above-listed ones, but we might see that, without any preconceived upshot, a huge likeness of the dynamism and mechanisms of the fabric of matter would show up, as we already observed through the above concepts.

## **Patterns**

By looking closely at any phenomenon in the macrocosm or macrocosm we see some pattern-oriented structure. While we don't forget the involvement of our senses and their epistemological specificity, we nevertheless observe that the main particularity of the patterns is their recognizable iteration. A huge identity looks dominating the whole set in

which these repetitive patterns are intertwined and echeloned.

Here is the image of a “structure of cluster of galaxies”

In the same way, the substructure of matter looks very inclined to follow

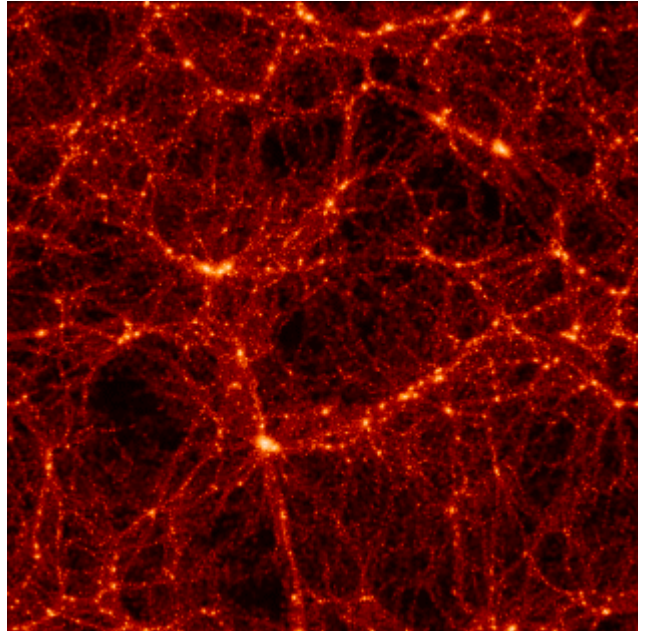
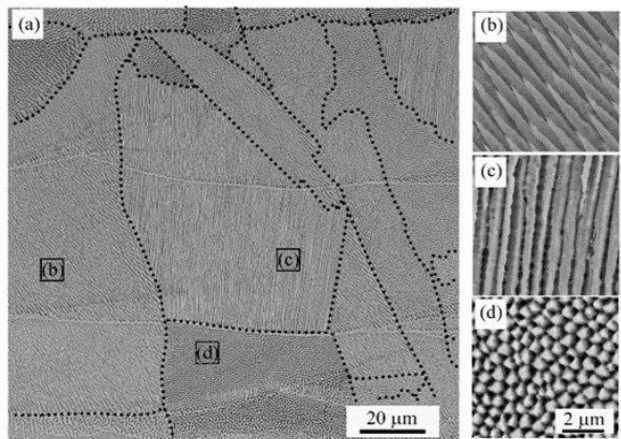


Figure 1 <http://www.astronoo.com/en/galaxy-clusters.html>

forms that are identical and repetitive at different levels.

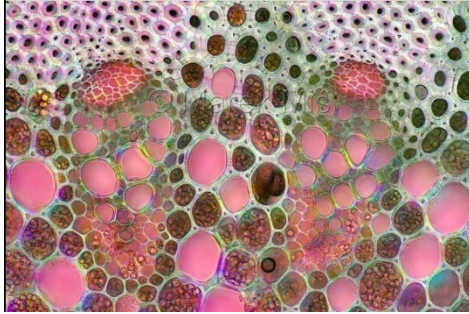
Below is an example of “Cellular Substructure in Laser Powder Bed Fusion”.



Source: Figure 2 <https://www.mdpi.com/2075-4701/9/11/1231/htm>

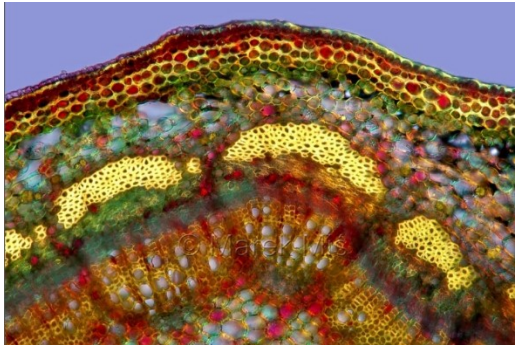
## Patterns everywhere

Here in the Tissues in *Consolida regalis* stalk.



Source: <https://www.instagram.com/p/Cb7HK4djyub/>

Or here in Apple tree stalk transversal section



Source: <https://www.instagram.com/p/Cbo9R6vijfGD/>

Every pattern, like every other thing, is an organic phenomenon, not in the habitual meaning of this term with a biological connotation, but as an action in infinitude, by the way we defined infinity in these terms. We will develop this organic character of the whole existence in an

independent paper, but what we mean by that here is that anything, in all states of matter (solid, liquid, gas, and plasma), is a kind of alive and animate phenomenon since its very existence depends on the vitality of live mechanism through which it can be/exist/live.

If patterns are what the matter is made of, the question is how they take shape? Why and how the structure of what we call matter is formed by these repetitive and interrelated patterns? What dictates their shape and their arrangement? How are determined shape, size, and interrelations of these patterns?

Our infinitist approach provides the conceptual tools and underpins the answers to the above questions: As Infinitism states that the only existential genuineness is infinity and the latter is action in infinitude, we can say that the process by which these patterns are produced and reproduced is without any starting point, nor ending one.

This means that the process of shaping these patterns is an ongoing course coming from a startless causal chain and going to an ever-ending extension.

The process is self-sufficient. The causal chain needs only itself to be produced and reproduce. Each production of pattern triggers a reproduction process of matter and each reproduction of patterns cause a production of pattern.

The ‘production’ is when a new pattern is shaped and the reproduction is when an already existing pattern is shaped.

The process is dynamic in the sense that it causes a permanent movement whose trail is the line of production and reproduction of patterns. Any mechanism that is shaping a pattern contains infinite micro/nano mechanisms that are going on and shaping the smaller patterns as well.

Here are some details:

What we call matter is interacting sets of patterns at different levels:

- Microscopic
- Nanostructure
- Molecular structure

All these levels are shaped by patterns.

A pattern is made of smaller patterns.

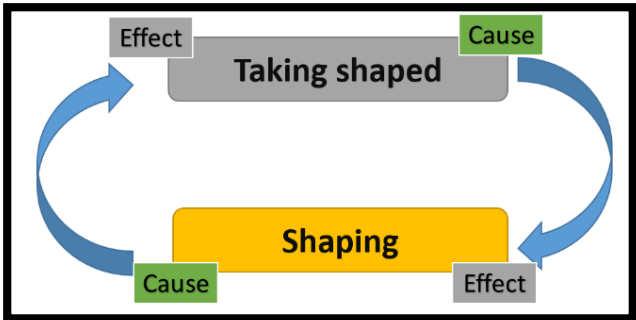
This search for smaller patterns in the structure of matter doesn't get any limit or end. A pattern is an infinite repetition of [sub-] patterns and nothing else.

Therefore, all the rules of matter can be extracted from understanding one crucial point: The matter is an imbrication of infinite sizes of patterns where the smaller ones shape the bigger ones and the bigger ones shape even the bigger, infinitely.

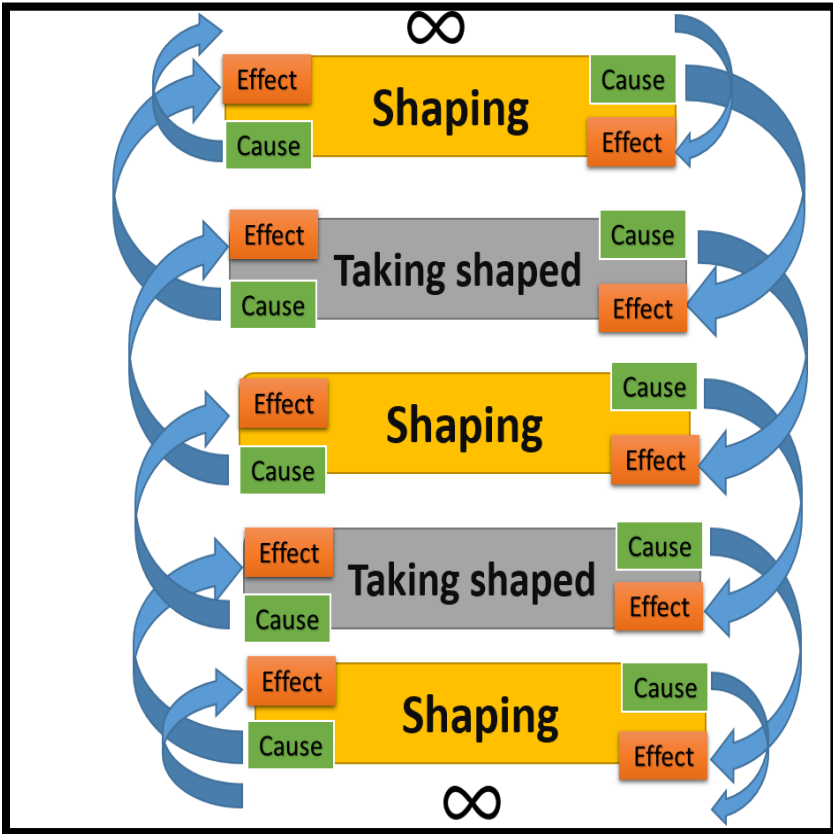
The complexity of each pattern is determined by the way its smaller patterns interact to shape it. But we should notice that the complexity is made of nothing but these patterns and sub-patterns themselves. Life, movement, action, dynamism, and motion, all come from the necessities that a pattern deals with to take shape and by doing so, it shapes other patterns and this process goes endlessly.

Each pattern is the outcome of the interaction of ‘Taking Shape’ and ‘Shaping’. These two facts interact in a dialectical manner where the place of cause and effect exchange

constantly as we can see in this scheme:



The trend to reproduce the same pattern is an infinite process. The process of shaping the patterns is also the trend to reproduce the same pattern to infinity.



We see this process in the below scheme:



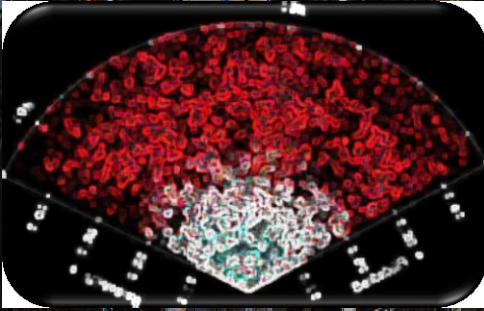
Here is the **summary** of what we said:

- Matter is made of infinite patterns.
- Pattern is a made of infinite sub-patterns.
- Each pattern is a result of the dynamism between two action of Taking Shape and Shaping.
- Each pattern to take shape, shapes another pattern and this goes endlessly.

\*\*

# The Avoidable Scaling of Existence

**By: Korosh Erfani, PhD**



**April 2022**

**First Version**

## **Introduction:**

The theory of *Infinitism* has one main and several secondary assertions; all the latter comes from the former. This assertion states that “**Everything is infinite or is not**”. The outcomes of it are innumerable. For instance, if this statement is true, then what we can find in the whole universe, we can find also in only one part of the universe: infinity everywhere. Even though this idea could seem odd, illogical, or even impossible at the beginning, we will see it clearer at a developed stage of the explanation.

## **Infinitism and Existence**

Let’s first formulate this idea:

*Any amount of matter and energy that we can find in the smallest known particle in the universe, will also be found in the biggest entity that we identify there.*

But how is it possible?

If every entity is infinite, the number of layers, echelons, and components in its inner structure will be just immeasurable. In other words, an infinitude equals another infinitude. A given infinitude matches any other infinitude. So we get:

$$\infty = \infty$$

The dimension (length, width, depth) and the scale (big, small, bigger, and smaller) are both the arbitrary anthropic indicators we invented and added to the existence. This latter actually doesn't know any of this. Its essence is not but an infinitude in action between uncountable infinitudes in action. Existence, in all its man-made scales, is not but an infinitude of the interconnected infinities. Whatever is the scope of the phenomenon we chose to study, through an infinitist approach, we will meet the same configuration: intercreating causal chains of entities, running infinitely at all levels.

By studying a star or a neutron, we will find the same structural principles, with, of course, their specificity of forms and procedures. But if we make abstraction of size and magnitude, we get the same network of causal relationships that are going on interminably. So, as long as we can go deeper and deeper in the inner structure of the studied star, we can also go in the edifice of the given neutron. The amounts of materials and energies that we will find in the one, or in another, will be the same if we make abstraction of the size of ourselves, as active observer and measurer of these two. The anthropic epistemological exertion is not but a hurdle of the objective acquaintance.

So, in the absence of an external assessor, with its restraining epistemological specificity, we will find the evenness of this quantity of matter and energy in both phenomena or in any other material dyad.

This brings us to the importance of scaling in channeling and shaping our perceptual vision over the material world. We can see how our discernment is decidedly hostage to the scaling-oriented scheme of our brain to conceive the universe. If we would like to find a more objective impression of the latter, we should make an abstraction of scales and see if we can perceive it as infinitude in action and nothing else.

Only it's in this case that we would be able to see the reality of existence: [that] everything is infinite and because of that, in everything, there is an infinite amount of matter and energy.

The common denominator of all the pieces of material existence is that whatever will be the number of layers and echelons you can explore, this number will be undoubtedly infinite. So, whatever is the phenomenon we study, we would be able to discover all the resources that we can find

in the scale of a planet, like the earth, or in a subatomic particle, provided that we have the proportionate and appropriate tools and technology.

These are the common features and identical characteristics in the structure of any two phenomena with the biggest discrepancy of size or scope imaginable among them:

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

Every phenomenon in the universe, seen as an entity of a certain size, has the above three points in its inner fabric, first to exist, and second, to make existing other phenomena of the universe. Any absence of even one of these three features would be impossible or imaginable for the simple

reason that it denies the substantial necessities of its very existence.

The system that includes these three features is not exceptional nor marginal. This is the mere formula by which matter could exist. Whatever is the diversity of the shapes, the variety of extents, or the degree of complexity of a phenomenon, the presence of this triad is a precondition to its plain being.

What makes all the phenomena an identical actuality is that the structure of each possesses endless layers, unbounded components, countless subcomponents, immeasurable interactions between the components/subcomponents, and finally, incalculable number of ways by which they interact among them. The whole thing is identified in the theory of *Infinitism* as **infinitude in action**. An action that has no limit, nor end.



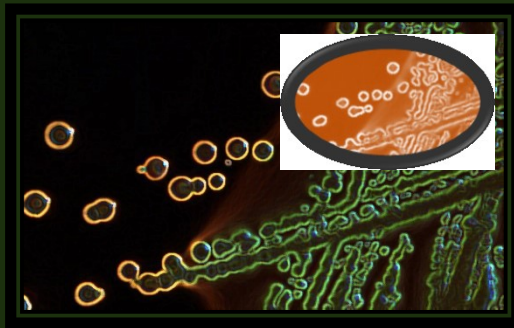
The dynamism thus created can be called infinity, as the sole reality of existence; it suggests the idea of the identity of finding the same volume of matter and energy in any single component of the universe as in the whole universe, since this latter is not but a component of a bigger set, which is not itself but, again, a subcomponent of an even bigger one, and this goes endlessly, inward or outward. Everywhere the same structuration is being actively played unendingly and this shapes what we call *Action in Infinitude*.

\*\*

**Source of the cover image:** CERN pauses future research collaboration with Russia at Ukrainian scientists' request | Space .com

# Matter as Living Entity

**By: Korosh Erfani, PhD**



**April 2022**

**First Version**

## 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.

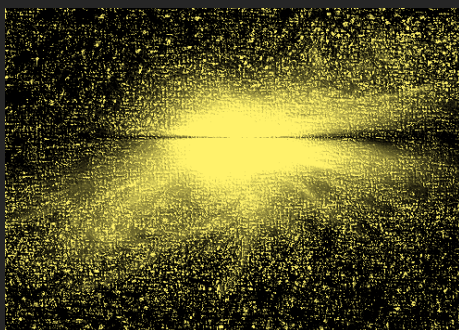
We add that this infinitist methodology goes sometimes against current and classic epistemology; we are aware of this and as we had already stated we do it purposely since we believe that for taking acquaintance on the infinity, there are infinite ways and methods. And as we see existence as

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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# Infinitist Epistemology and the Concept of Existence

***By: Korosh Erfani, PhD***



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**First Version**

## **Introduction**

Nothing is more important to know than what we don't know. The anthropocentric epistemology accounts for a tiny portion of it, but we should constantly work on what is for now farther than our turf of knowledge. Even though we can suppose that this still-unknown part of the universe is boundless, there is always a possibility to acquainting further, endlessly.

One of the activities for doing so is to review frequently and methodically the definitions of the central concepts by which we are discovering and apprehending the universe. These concepts are our decisive tools to express anything we get as ideas based on our intuition, observation, deductions, inductions, arguments, and so forth.

Any deficiency in these concepts brings about an insufficiency in comprehension or apprehension of the objective reality and engages us in a wrong intellectual or

even scientific pathway. That's why we should always review and revise these concepts in the light of new data and new theories. For the latter the philosophy is an excellent source for critical deconstruction of the obvious and usual constructed concepts, in such a way that we get some analytical revision of them.

### **Infinitism and Existence**

The philosophical theory of *Infinitism* and its twin discipline, *Infinitylogy*, look forward to doing this critical reconsideration regularly. As they both assert that “the *knowledge of infinity is infinitely moveable*”, they believe in the importance of having an active and dynamic epistemology to grasp better the complexity of reality and its multiple facets.

One of these concepts, maybe the most encompassing one, is *existence*. As soon as we have a distorted take of what could

be existence, we will be alienating our vision from the vastness and density of the material universe.

Every methodical review of this point starts by a basic question: What is existence? We can see it as “*what is existing*”, but then, what ‘existing’, itself, means? Here are some general encyclopedic definitions:

*“The fact or state of living or having objective reality”.*

*“Existence is the ability of an entity to interact with reality.”*

*“In philosophy, it refers to the ontological property of being”.*

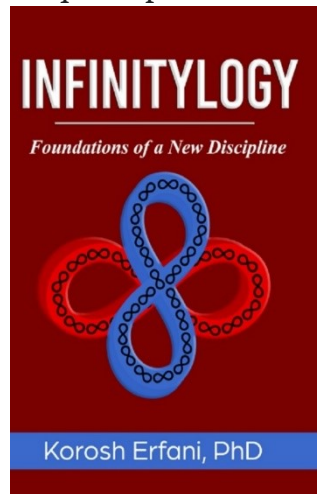
We see some degree of absurdity in these examples through their outlandish resort to what would be a sub-concept of the main concept of *existence*. So, we cannot, on the one hand, think of ‘reality’ as a part of the whole existence, and, on the other hand, representing it as one of its own parts. For instance, we can’t say that the man is a living being with

hands, legs, head and body, and then stating that man is a being with two legs.

### **A different definition**

The definition of *existence* needs to carry a more accurate and more inclusive slant to grasp all its subsequent products like reality, universe or even objectivity.

In the theory of *Infinitism*, we already tried to build such an all-inclusive definition of *existence* up. In our first book on *Infinitylogy* we stated that “*existence includes anything made of matter*”.<sup>1</sup>



One can ask then what matter, itself, is. We define ‘matter’ as ‘infinite in action’, therefore, we get that *existence includes anything that is infinite in action*. This brings us

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<sup>1</sup> Infinitylogy (Basis of a new discipline), ILCP Publishing House, 2021, p.21.



to the main assertion of *Infinitism*: “*everything is infinite or is not*”. These two assertions here corroborate perfectly where we can say that what exists is either infinite or it doesn’t exist.

So far, our approach remains structurally classic, even though we provided a different definition of ‘matter’ compared to classic science.<sup>2</sup> Nevertheless, we break through this usual framework in the same book when and where we state that “*there could be metamaterial beyond existence*”.<sup>3</sup> Consequently, we already supposed that if one day we find something that doesn’t follow our definition of matter -as *infinitude in action*-, we should be able to have a concept that would cover it. That’s why immediately after

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<sup>2</sup> For instance from this definition of the Oxford Languages: “(in physics) that which occupies space and possesses rest mass, especially as distinct from energy”.

<sup>3</sup> Infinitylogy, p.21,

the above assertion, we stated: “*ALL includes matter and [probable] ‘metamaterial’*”.<sup>4</sup>

This opens the way to anything beyond matter that one day we could discover somewhere, and we would notice that it doesn’t act as one of the known variety of matter. Here, in the framework of *Infinitism*, the notion of “meta-matter” refers to something that would not be infinite. We already elaborated on this topic by having said that if something is not infinite, it means that it doesn’t exist. And by saying so, we mean that whatever is not infinite cannot enter into the definition of *existence* while we know that existence is made of matter and also that, matter is *infinitude in action*.

Now, this idea of *meta-matter*, which, if discovered, would not enter the inclusive concept of *existence*, opens the way to the idea of something beyond the existence, or more

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<sup>4</sup> Ibid.

precisely, a different existence. This suggests that maybe what is objectively going on is a variety of existence[s].

What we call ‘existence’ might actually be “existences”: this is what we also can call *unlimited modalities to exist*. In a large approach, regarding the matter and probable meta-matter, each modality of existence might be created while creating another [kind of] existence. So, existence is not self-existing, but self-creating; i.e. existence needs to be created to make everything -that it includes- exist. This interactive equation provides infinite modes of being, and infinite modalities of existing; this might be the real meaning of the concept of *Infinity*. The largest conception of this latter, so far: the latest one, maybe but not the last one.

Once again, as we had stated for matter and universe, every phenomenon is created by creating another phenomenon, and it’s also creating something else by being created. Now, with what we said above, it looks that the same rule could

be running for what includes anything material, i.e. existence. Yes! Even *existence* follows this rule of being creating one more existence while is itself created by another existence.

While this assertion can be odd, we should not forget that for now, we remain still in the frame of infinity, or more precisely, infinitude in action. In brief, ***there are infinite existences.***

What would be the epistemological byproducts of such a statement? This would be the subject of another paper.

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# The dead myth of Dying

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## **Introduction:**

For a long time, our understanding of the universe has carried the traces that lasted deeply in our unconscious collective mind. We underwent the hardship that was due to the beliefs entrenched in our shared memory, without knowing where they come from.

We have many of these kinds of beliefs in our intellectual history that shaped a barrier to our advancement in science and technology. While we got rid of some, many still remain in our thoughts and are dominating the epistemic sphere of human life. In this paper, we are going to use one example of this in order to see how we could increase our readiness to challenge them.

## **The famous death:**

One of these petrified beliefs is the unavailability of death as the sole “natural” fate waiting for all of us. Death

appeared as a fact that we could not but consent to as a ‘normal’ destiny of life. It was seen as our predetermined fate of birth.

We then started to make many myths and fantasies up to justify our ignorant fear of death and to glorify our imaginary postmortem life with some amazing details about its steps and phases. All fake and baseless, nay childish.

Even though such a belief could, to some point in our history, be seen as a normal upshot of our philosophical and religious evolution, from a moment, this wry creed can be vigorously subject to doubt and further meticulous interrogation.

At a given point, our thoughtful striving should inspire us to put into question the misleading obvious aspect of death as a fatality that we could never escape.

This interrogation is not -or at least should not be though - a byproduct of our famous eagerness to have more and more

of everything: money, land, gold, and then, why not, more age. This theme deserves to be the result of a more careful consideration if we want to produce some interesting outcomes in the last part of such introspection.

### **How to doubt death?**

The question that could be an initial point for this reflection is a simple, but daring one: Why we should die? Is something dictating death to us? Is it unavoidable? If yes, to which extent; if not, how?

These questions draw our attention to the technicality of death as a process with its own details, steps, and mechanisms. With this regard, we clarify that Infitism is a matter-oriented philosophical theory. This means that it takes everything into consideration as “made of matter”, and this latter has not any predetermined purpose but the consequence of interconnections of its parts according to a set of accidents. Some of this latter appear as “rules” since



they are more or less repeated for a while. But we should know that this apparent stability is nothing but a man-made label based on another man-made notion of ‘time’, and ignoring the details that are out of sight. Otherwise, in man-free objectivity, the matter is changing through ceaseless interrelated accidents that come one after another causing each other.

In the same way, we know that our body is evolving during our lifespan from birth to death, according to a combination of mere accidents and a repetitive set of these latter that we call rules.

So, what is dictating our death, once we are born, is just a set of regular accidents.

On the other hand, we know that “intelligence” is the capacity of a being, having been created by accidents, to intervene in the development directed by nature. We have already done it to nature all along with history by creating

agriculture, habitation, and civilization. We mastered what nature was imposing on us for thousands of years thanks to our intelligence.

If we did it with many other “natural” causes, why we should not be able to do it with the ‘natural’ course of death?

But in order to do so, we would need to know how this course is happening and how we would be able to interfere in this process.

Here is where the discipline, which comes along with Infinitism, can help us since Infinitylogy studies the macro and micromechanisms according to which matter evolves and shapes the universe.

Through our methodological studies, we saw that matter is an infinite configuration of intercreating and interrelated causal chains. Our body is not any exception to this assertion. If we age and our body loses its strength, it’s

because these interrelated causal chains are going in a direction that creates this undesired physiological condition. The mechanisms through which this happens are running at multiple levels of our body. They should be seen as an infinite number of micro-mechanisms that are interacting to cause our aging.

Once we have a highly detailed map of a sufficient number of these mechanisms, we could start altering them intelligently to see how the process is affected. Gradually, we will find what segment should be more precisely targeted to obtain the results we desire.

So, it's not a question of reversing the process to stay young and healthy, but to redirect purposefully the inner dynamism of the body, in the sublevels of its structure; the objective is having a process that doesn't go in the direction that the accidental pathway had been dictating for thousands of years to the human body.

In other words, if we want an eternal in-good-shape body, we have to change the causal chains that make it catch bad shape.

### **Methodological attention**

What we said above about the death and the possibility of stopping it was just an example of those firm beliefs that we saw as unchangeable for thousands of years. We said that all of them can change if we have a good method to do so.

Nevertheless, one reality will be shaking our certainty on the feasibility of this kind of proposal. We should be attentive to this reality for the sake of an objective infinitist methodology.

The sensitive issue arises from the fact that the constitutive causal chains of matter are unlimited and mankind can never have access nor control to the infinitude in action within the matter, in this case, the body.

In our above example, how we can be sure that the untouched or unknown part of the structure would not neutralize our efforts to eternize our body?

The solution to that is to see it as a gradual process. The more we know and manipulate it, the more we get to age in a good shape. Then we can put more time and resources to explore those unknown inner parts of the organism, and this is a continuous course; not only for this example, our body but also for many other things.

The barrier with this solution is that we actually don't spend our time and resources in this direction. We do exactly the contrary and waste our time and resources. Therefore, we can never catch up with this historical lag as long as we don't change our worldview. We are still fighting each other and destroying what we hardly had built while depleting our natural resources.

## **Infinitist proposal**

The theory of Infinitism is suggesting a new pathway that can bring us out of this unhelpful stalemate. It says that by accumulating our knowledge and resources and channeling them judiciously towards a redesigned plan of action, for the whole of humanity, it would be possible to put an end to the scarcity of natural sources, and subsequently, act based on their endless abundance.

This will be the end of all war, conflict, competition, and the starting of an era of peace, cooperation, and progress.

This needs that we just consciously believe in the infinitude of the material resources and act accordingly.

*Infinitism* had been created as a philosophical model that is able to formulate the theoretical aspect of this historic shift in our vision towards a full fulfillment of all our needs, without any limit. And then, *Infinitylogy* had been

established as a discipline that wants to discover and present the technicality of such a claim.

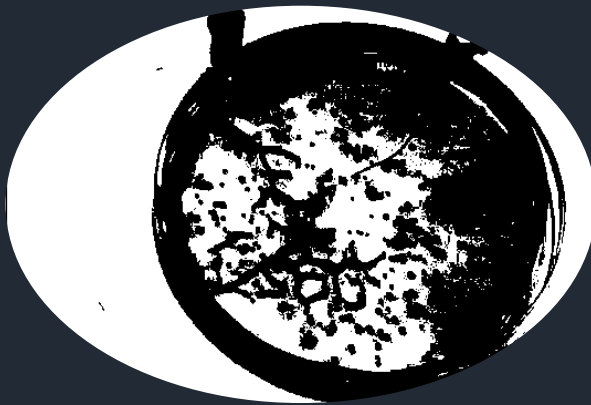
Both *Infinetism* and *Infinitylogy*, go hand in hand, to set this theory and its application up. For now, I'm doing it alone, but I'm sure that later the people will join this effort so that we could do it like an organized collective activity.

The model needs a joined collaboration of philosophy, science, and technology. This is the most ambitious project ever planned since it changes the fate of humanity, and from that basis, the destiny of everything humanity with infinite material resources can touch and realize. The horizon is just limitless.

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# Randomness and Predictability in the Universe

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## **Introduction**

The philosophical theory of Informatism is one of the most recent examples of this epistemological process in which we transform many scientific evidences into conceptual assertions. While these assertions can and must be verified empirically, each of them opens the way to a new set of experimentation that will, in return, bring about new scientific discoveries or fresh technological endeavors.

Another function of this philosophical treatment of scientific facts is to revise many beliefs that made, tacitly, a comfortable place for themselves in the arena of science. These are the opinions that don't stem from purely scientific work, properly speaking, but they are some thoughts whose impossible empirical corroboration, at present, makes them look like unquestionable facts. In one of our books, we made a review of the Standard Model and showed several

controversial cases of these semi-scientific assertions based on this model.

Here we are going through the concept of randomness and the general acceptance that it means merely accidental, without any logic nor inner predictable rationale.

### **What Randomness means?**

The division comes up as Purposeful and Accidental or Predictable and Random, as two possible categories of action in the universe. While the former suggests the presence of intelligence to foresee or channel a motion of matter, or its transformation, the latter says that things happens haphazardly without any kind of intelligent intervention or plan.

This might be true, but only to some extent. The infinitist epistemology starts to put this general thought in question differently. It suggests that Randomness or Accident in the

existence are not so beyond our interpretation and because of our ignorance of the infinite complexity of the fabric of matter.

The first remark is that what we call haphazard, or the absence of purpose comes from our assessment consistent with the fact that we cannot find a source of purposefulness in the studied set. As we don't see that source, either we attribute it to the randomness, or we try to find an imaginable mysterious source that would be behind all the invisible mechanisms of ordered development for creation and management of the universe.

From an infinitist epistemological contemplation, both approaches are deficient. As regards the absence of the purpose's source, we should be aware that this assessment is based on an observation limited to the superficial layers of a structure. We use the term 'superficial' compared to infinite stratum of the latter. What we see as a 'random'


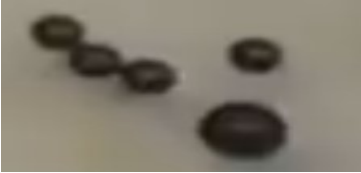

interaction of phenomena could actually be the result of many parameters that are running in the deep levels far from our senses to be seen and taken into consideration.

The inner structure of every phenomenon is made of infinitude in action. This infinity makes that everything is composed of countless components and subcomponents and their endless interactions.

These ways of shaping interactions between components and subcomponents are themselves uncountable, according to *Infinitism*. Therefore, what we call randomness is being shaped through a tripartite interconnection of 1) Infinite components/subcomponents 2) infinite interactions between these components and subcomponents, and 3) infinite ways these interactions are fashioned.

Here, we take the example of a simple experiment of “The behavior of ball bearings as they self-assemble under an electric field... reaching for each other to form emergent structures.”

Let's bring the elements of this simple experience into our model of description for the fabric of matter:

	<p>The components are there.</p>
	<p>Each component is composed of subcomponents and this goes infinitely.</p>
	<p>Components and subcomponents are interacting with each other. As their amount is infinite so is the number of interactions among them.</p>

In the below tracing case study, we can see how variable, apparently unpredictable, and therefore, randomly is the attachment or detachment of a component (the encircled ball bearing) under influence of the electric field.



The situation of the component (the encircled ball bearing) is seemingly moving, changing and determined in an erratic manner under influence of many parameters and forces that are intermingling with each other. We can never predict the above pathway of changes and movement of this element thanks to a simple observation. Such a prediction requires a much more technically accurate observation in the deeper levels of this setting, the levels that are not necessarily accessible by the available knowledge and technology;

however this doesn't mean that we can never reach that degree of technical precision.

The whole thing becomes more complex when we know that the own position of this component is also influencing the adjacent balls bearings, and through them, the whole components of the set. When we imagine the innumerability of the factors that are interrelated in all the echelons of the setting and its components, we can start to have a much better idea of the sense of 'randomness' and 'predictability'.

### **The interrogation that changes the things:**

The question is to know how much of this countless number of interactions can be taken into consideration. In other terms, what is the proportion of an infinite quantity  $\infty$ ?

When we know that, next to the infinite, even the biggest number of probabilities our supercomputers can calculate for this quantity is almost nil, we understand better that

there is no way to say how random a move is, in any other way but in an arbitrary and contractual mode.

So, a more realistic approach would be:

- Seeing randomness as a part of a predictable set if we had had the theory and tools of prediction.
- To see prediction as a part of a random set that we know is a portion of a predictable set.

So we can state that:

- Every randomness has a predictable part inside it.
- Every randomness is a part of a predictable set.
- Every predictability has some randomness.
- Every predictability is a part of randomness.

Based on these statements we can say that:



- Every phenomenon is an infinite set of randomness and predictability in the ways its components are interacting to make it be.
- Every phenomenon is infinite interrelated intercreating randomness and predictabilities.
- Randomness is never absolute.
- Predictability is never absolute.
- Each randomness has infinite predictable portions in its inner structure.
- Each predictability has infinite random parts in its internal configuration.

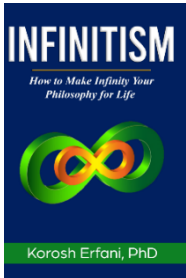
The below scheme tries to summarize this intermingling situation of the randomness in the predictable and the predictable in the randomness. From these infinite entanglements of the two categories is born the whole dynamism that makes a phenomenon exist, evolve, and create other phenomena.



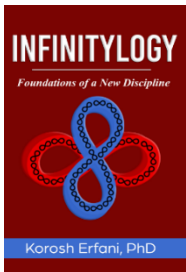
**To conclude**, we can say that predictability and randomness are both highly relative concepts whose sense varies based on the degree of accuracy in our philosophical conception, our scientific observation, and our technological ability. None of these three is trivial since our conception of randomness and prediction is the result of all of these intertwined three points.

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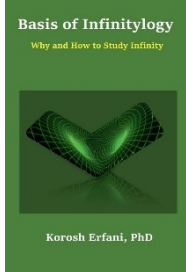
## Books published so far:



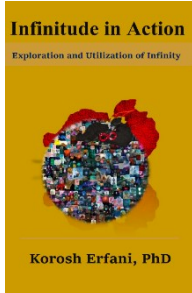
***Infinitism: How to make Infinity your philosophy for life***, ILCP Publishing House, 2021, 375 pages.



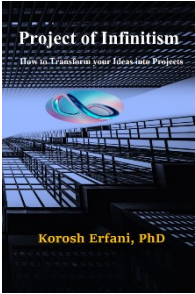
**Infinitylogy: Foundations of a New Discipline**, ILCP Publishing House, 2021, 148 pages.



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



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



**Project of Infititism: 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**



**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](http://www.thecrdi.com)

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

[www.infinitism.info](http://www.infinitism.info)

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

[www.infinitylogy.com](http://www.infinitylogy.com)

- Website of the ILCP Publishing House

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