

Development of the Infinitism theory from its Inception

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Introduction

The world is constantly in need of new philosophical theories, capable of helping to solve the most imperative concerns of our epoch: Violence, War, Climate change, Inequality, Forced immigration, Poverty, and much more.

At any moment, we can ask why we still face all these issues and wonder if the lack of a practical and useful philosophical worldview makes last and aggravate these serious risk-generating challenges.

Once we don't see a general solution for these problems, we can be sure that, most probably, we won't have any efficient specific solution for none of them, since they all are intertwined and cannot be treated nor resolved through stuffy seclusion.

For providing a meta-specific solution for these issues, we need to use the only discipline that is inherently capable of dealing with general concepts and phenomena, that is, philosophy. Nevertheless, its capacity of treating widespread problems is not automatically linked to efficacy; many attempts by the philosophers remained unproductive and unsuccessful so far. If such a failed upshot had not been

the case, we wouldn't have had all the catastrophic conditions our current world turns out to be in. This dark historical balance sheet means that we need some serious modifications in our world and for that, we need a new effective and functioning philosophical theory.

The philosophical theory of *Infinitism* emerged with the intention of playing this role as much as possible. Its arrival is not fully accidental, even though coincidence is always a part of the outcome in almost every major event. What follows below will tell you about how this theory had been articulated and how it counts to fill up the vacant place of an effective philosophical theory to handle the world's worse problems at present.

The story of a theory

In quest of the way the human history could advance in the future, we remarked that there are clearly two distinct portions of deeds in our past, beyond the events that could be assessed as neutral or relatively ineffective: a bad and regrettable segment, having mainly caused destruction and carnage, and a good one, providing welfare and wellbeing. Amongst the second one, the history of science and technology has a privileged place. These two fields of

civilization deciphered the mysteries of the universe and makes humanity build its civilization up.

Within the amazing history of science, a snooping point was enticing: the more sophisticated apparatuses we utilized in studying the material world, the more details we discovered in the structure of matter. For instance, more perfect telescopes brought to our acquaintance more found galaxies and clusters; or more perfect microscopes made us discover more particles and subparticle. This happened as a flawless run; i.e. a perfect correlation between the degree of sophistication of our observation or detection tools and the number of novel components and levels of the structure of matter.

From this remark, confirmed by the course of history, we drew a question: Up to where will we be able to discern more elements in the macro and micro structures of matter? Where is the ultimate echelon where it won't be a smaller or a bigger component, compared to the smallest or the biggest that we will already have discovered before?

Through the historical experience, we can respond as follows: with more sophistication of tools, there should/could not be any ending point to this course.

Therefore, there would be always and always more elements in both the microstructure and the macrostructure of matter to be exposed. The ‘biggest’ level or the ‘smallest’ particle simply cannot turn out to exist.

Now, we insert a twist in the above argument: if we can always find a new level in the edifice of matter, doesn’t it mean that the latter is structurally infinite? In other words, the fact that there is always a new echelon in the erection of matter to be discovered doesn’t reveal that this one is architecturally endless?

By referring to the *metaphysical realism* that defines *existence* as a fact, independent of our subjectivity, couldn’t we state that matter is infinite, whether we are there to apprehend it or not?

This is where we can view a projective perspective for the knowledge of the matter. We can see that the material reality is revealing its main intrinsic characteristic to us thanks to this specific remark extracted from the course of science’s advancements.

Then, we tried to formulate this finding in a simple primary statement: *everything is infinite*. Another general

formulation of this statement is that *infinity is present in everything*. Then, we needed to express this idea in a more tangible way, by trying to explain what the above statement means concretely. Here is how we did it:

Everything is infinite means that infinity is current in any reality. This presence of infinity should be such that it makes more and more components –that mankind or any intelligent creature can discover there.

But what is a *component*? A component, consistent with what we said above about the presence of infinity, should also contain the mechanisms according to which more components are shaping there. Therefore, each component is also a reality that contains other [sub] components in its turn. So, each component contains infinite subcomponents.

In this way, we have the first precision regarding the meaning of infinity in the above statement: Every material fact is an entity that is composed of components, and each component is an entity that is composed of subcomponents, and each subcomponent is an entity that is composed of sub-subcomponents, and this drift keeps going endlessly.

Now we could bring a second precision on what implies the assertion that the composition of any reality is infinite. We formulate it by saying that the *structure of matter is infinitely composite*; or in a simpler way, the *matter is compositely infinite*. Now, the question is how, by what mechanism, the structure of matter becomes infinitely composite, or, compositely infinite?

Looking for the intricacy in which the matter gets infinitely composite, we observe that each component is itself an iteration of what is going on in its inner structure within the entity it is part of. The whole matter is at last nothing but the reiteration of the same process in which each entity becomes a set of sub-entities while it is itself one of the sub-entities of an entity.

Once we established it, it's a question of how this iteration can become inexorable. This means that we should avoid seeing 'iteration' as perfunctory or purely mechanical. This iteration is an ongoing process in which the structure of an entity comprises components while it becomes the component of a bigger composition. This is not then a static formation, but an active one, permanently under construction.

Each component is crafted by an entity that integrates it into its other components' setting, and at the same time, the component, in turn, shapes its own combination by putting together its own subcomponents. Next, each of these subcomponents is doing the same thing with its particular sub-subcomponents. This crafting activity is an ongoing one at all the levels of the fabric of matter creating a process that is dynamic and interactive. Consequently, we can set a second feature up for the fabric of matter: interconnections between components and subcomponents.

Up to here, we can state that the *matter is infinite interconnected components and subcomponents*. In other words, the matter is infinitely composite and because of that, infinitely interconnected as well. We will have then the matter as:

- Infinitely composite,
- Infinitely interconnected, and therefore,
- Infinitely interconnected composite.

At this stage, another precision is obviously required: How these infinite components are infinitely interrelated? According to what specific mechanism?

To treat this question, we should focus on the way these infinite interrelations are shaped. Are they all following the same rules and fashions, or different ones? This is where we can see the third feature of matter's structure revealing: the interrelations need just to be done, not necessarily to follow any rule. This means that interrelation is itself shaped because of the presence and action of some components, and these had been shaped because of some anterior interrelations. Whatever the way this iteration is produced and reproduced, they don't have any curb in their happening but just to happen. Because the mere presence of interrelations is due to the presence of components within an entity and these components are present because of these interrelations. This interdependence creates a dialectical association where the existence of one doesn't happen without the existence of the other; i.e. the existence of interrelations doesn't happen without the existence of components, and the existence of components is because of interrelations.

Outside this process of crafting and being crafted, the object cannot even exist. The mere existence of an entity depending on its components and their interrelations, we see that these

connections happen more just as they can than as they should. This brings up the idea of the potentially unlimited ways and fashions by which the components interrelate to each other to make exist the entity they are part of.

To describe such a relation, we use the term *intercreating* by which each component is creating the other one while being created by the others. This intercreating process that is needed to the existence of each entity, shapes itself more as it can than as it should; and nonetheless, either one, but doesn't exclusively limit itself to one of them. The reason for which the matter avoid any restriction for its existence is that it's infinite and this means that it never vanishes but can change shape and substance infinitely and forever. Therefore, as it cannot follow any rule, depriving it of its intercreating role, it uses all the means and ways possible to do it. And as we are talking about the uncountable number of interrelated components and subcomponents, it goes without saying that we here also are talking about the *infinite ways through which the interrelations between infinite components and subcomponents can be done*.

In this way, we reach three features that translate *infinity*, as mentioned in the first assertion, into something tangible:

1. Infinite components and subcomponents,
2. Infinite interrelations between them, and
3. Infinite ways of interrelations.

These three points are assuring the intercreating character of existence to all its phenomena. Because of these three facts, *existence exists*; and as these three facts designate the details of infinity, the latter is what can make existence exist.

Now we back then to a more precise definition of the matter:

***The matter is the intercreating infinite components
interrelating by infinite ways.***

This definition would be representing the marrow of the fabric of reality without any exception for the whole existence. This comprehensiveness suggests that we can design an all-encompassing philosophical theory where all the variations of existence can be explicated and systematically treated for their perspective of evolution. And if such theory can describe the dynamism of matter, it can also hint at the possibilities of change in all these expressions, including man, society, nature, world, cosmos, universe, and finally, existence.

This capacity of suggesting changes makes *Infinitism* a theory of useful practice to build a better world up. But until then, we have still a long way to go. We need first to say how the evolution of matter is done, and what the specific points, through which we can modify its outcome, are.

In this field, we explain that the idea of creation in the term of *intercreating* suggests that there is a *cause and effect* relation between these infinite components and subcomponents. So, the interrelations that are intercreating, between components, are of the type *causal* with a chainlike character. This is why we can see these intercreating interconnections as *causal chains*. The latter is a causative relationship between entities that are interactively and alternatively being cause and effect with each other.

We already said that the interrelations between the uncountable components and subcomponents are infinite, so here it's possible to infer that these causal chains are also infinite. By integrating this notion of *causal chain* in our definition of matter, we get that the *matter is infinite intercreating causal chains between components and subcomponents of an entity*.

Once we see the ontology of matter in terms of causativeness, the idea of dispatching components as *cause* and *effect* can become a basis of action for whoever wants to intercede upon the structure of matter to amend it. So, we have here a good operational track in which we can move forward to implement targeted alterations in the causal chains which fashioned all phenomena.

Now, if this pathway wants to turn out usable for changes, we should know well the way these constitutive causal chains are themselves shaped and run. For that, we need the technical knowledge that not only follows the general directions drafted by the Infinitism philosophical theory but then goes beyond and tries to elaborate on the technicality of the suggestions made by that theory.

Infinitism suggests that, based on its theoretical principles, we can plan to modify the course of evolution of anything we want, as long as we get the capabilities and abilities necessary. *Infinitism* demonstrates then this directive of changes and modifications in an interesting and useful way: modifying the infinite fabric of matter so that we can get unlimited sources of energy and materials. Just imagine

what kind of world and civilization we could have if we get access to unlimited sources of materials and energy.

While the general instruction for such a revolutionary exertion emphasizes the intervention over the endless causal chains of matter, the feasibility of this suggestion remains doubtful and uncertain. We should remind that anyone is normally shocked in front of such an appalling idea: *endless sources of materials and energy*.

The spontaneous question raised by this suggestion is this one: how can we realize it? How can we intervene over the causal chains that constitute any matter to change its outcome? How can we target the final upshot of a running causal chain within a phenomenon so as to produce or reproduce the desired result through a purposeful modification of the elements of this chain?

From here, the philosophical theory of *Infinitism* can be seen at its achievement by suggesting a change that could, if realized, modify the whole human existential condition. Now, it's time to bring up a way by which we can accomplish such a perspective. For that, we need a discipline that takes care of the technicality of what's going on as 'causal chains' and the ways we want to change it purposefully.

This is why and where we suggest the establishment of a new discipline charged with a very important mission: making infinity a functioning concept with its own techniques and methods to make decisively possible the change of the fabric of matter. We call this new discipline *Infinitylogy: knowledge of infinity*.

This discipline should work on infinity to define it in a much more practical way compared with what is suggested and described by the *Infinitism* theory.

Infinitylogy should develop infinity's acquaintance in such a way that we can employ the current technology and its sophisticated version to attain the goal: of hanging the fabric of matter to get endless sources of materials and energy.

Such a directed development of the concept of infinity, as described by *Infinitism*, makes *Infinitylogy* very inclined towards the technical achievability of this, with its potential and actual operational capacities.

In its first step, *Infinitylogy* goes to break infinity down into two components that call it better: *Infinitude and Action*. *Infinitude* because of the endless character of the process by which existence is guaranteed for any entity; and *action*,

because this is how infinitude is actually running and detectable within matter. And when we combine them, we get *Infinitude in action*; or/and *Action in infinitude*.

Infinitude in action is an abridged version of intercreating infinite causal chains. *Infinitude* means that there is no starting nor ending point to a chain, and *action* means that the chain is dynamic and moving unstoppably.

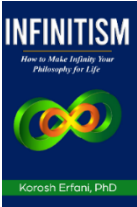
By this basis, *Infinitylogy* develops a broad set of rules and principles that are grounded on the scientific facts and guided by the conceptual generalities described by the *Infinitism* theory. This endeavor is not a case of ‘quickly done well done’. It needs a complex methodology where we should see how objectively *infinitude in action* is actualized and can be studied to explain the way the things are acting and changeable.

This huge aspect of the task necessitates that we go through an institutional and organized work where we can establish this discipline by a regular and planned activity. This is what we started with the *Center for Research and Development of Infinitylogy* (CRDI).

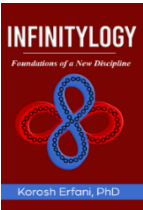
In this center we are producing books, papers, and videos regarding the main topics of Infinitylogy. For now the center is running by an individual work, but once we have the financial support we will go on with an organized teamwork. We at present welcome any volunteer that wants to join the CRDI to contribute to its activity.#

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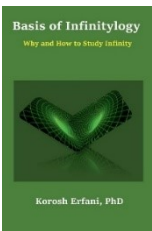
Books published so far:



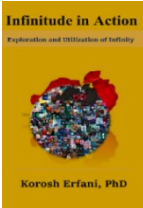
Infinitism: How to make Infinity your philosophy for life, ILCP Publishing House, 2021, 375 pages.



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.

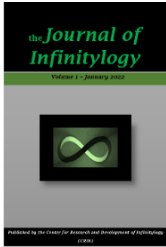


Infinitude in Action: Exploration and Utilization of Infinity, ILCP Publishing House, 2021, 200 pages.



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

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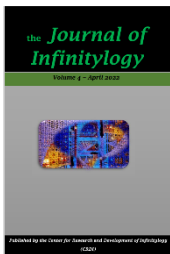
The Journal of Infinitylogy, Volume 1, January 2022, CRDI Publication



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

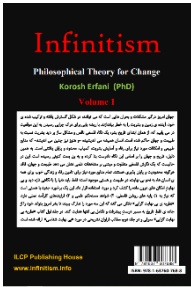


The Journal of Infinitylogy, Volume 3, March 2022, CRDI Publication



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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