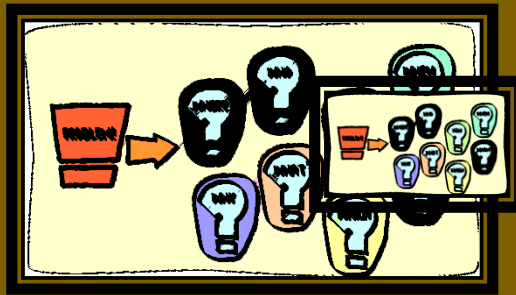


How to find countless solutions to any problem?

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Introduction

The infinite character of matter, developed amply in the Infinitism theory, germinates the idea of having, hypothetically, uncountable solutions for any problem. But this is a strange idea whereas we have many real problems in our current world, and no solution for them; shifting from this fact to the idea of countless solutions for any problem is a huge move that is not easy to digest.

This suggestion is, nevertheless, one of the derivatives of the Infinitism theory after having observed, in any material actualities, the infinite course that is going on with limitless possibilities. Here we try to set some points and rules that explain this claim.

Unbounded solution-finding

Infinitism sees phenomena as entities composed of causal chains. These latter runs so that a phenomenon can exist while making other phenomena exist. In other words, in the mere existence of every phenomenon resides the condition of the existence of another phenomenon. From these interdependencies of all phenomena in the universe, we get

the concept of “*Universal Solidarity*”: interconnection of all phenomena in the universe.

What shapes these all-encompassing interconnections among all the entities of the universe is just the chainlike character of matter’s existence. Through causativeness, each entity is causing the existence of others as its effects, while being itself caused by others as well. These causal chains are detectable and changeable, but both latter cases need to become actual while they beforehand exist mainly as potential. While even an accident is sometimes able to assure this transformation of potential point into an actual one, it’s for sure a feasible course of action for an intelligent being that can study choices and getting prepared to proceed to such a change.

From the infinitist standpoint, a causal chain is a relationship where each element is as well a cause as an effect. The interchangeability and duality of cause and effect roles are inherent to the innermost dynamism that have intercreating function for the components of a causal chain.

Any [existential] causal chain is beginningless and endless, therefore there are many shots where one could/can interfere to change it. But this action needs two

preconditions: 1) the necessary knowledge and 2) the necessary tools for intervention. After these two, are added two more conditions: 1) the willpower to intervene and 2) the good timing for. The latter includes implicitly what we call the good situation or the convenient circumstances for the intervention.

Once these four conditions are gathered, we can find a solution for a given problem and apply it. The lack of one of these four parameters means the impossibility of finding a solution or, the unfeasibility of its implementation once found. So, we need a *sine qua no* imperative for being successful and this is the meeting of all these four conditions for employing a solution.

While this formulation could look like a normal argument for the problem-solving process in general, the question remains on where the infinite solutions to a problem indeed are.

Explanation

We argue that the first condition, namely, the knowledge of causal chains is something that has no limit. We can get infinitely more knowledge on the causes of the studied issues

and learn about different levels and layers of it. The more we learn about it, the more the perspective of change and intervention raises. With any new stratum that we discern in the structure of those phenomena, acting as cause in the causal chain, we obtain the fresh ideas, thoughts, designs, and suggestions for solving the problems.

Next, it's a question of our working ability. We need tools and techniques for our solutions. Here again, the more sophisticated is our mastered technicality, the greater will be our operational capability to realize what we find as a solution in theory. So, advanced technology can open the horizon of immeasurable solutions.

Then it comes to willpower, as an essential element of this equation. There are many solutions whose finding and realizing need money, investment, research, and experimentation to work out. How can we tune much theoretical newness that need funds to become the effective tools and techniques? By investing in that. Even today we have a lot of suggested solutions for the things like renewable energy to control the global warming, for instance, but there is not enough willpower behind these constructive initiatives and the huge funds still go to the

fossil fuels companies. Yes, there would be countless solutions only if we do want to find them.

And finally, we should take into account timing if we want to have access to the potential countless solutions. Timing means when the status of the causal chain is such that our intervention is as well feasible as effective. Then, we can use that proper situation to proceed. And as long as we have more knowledge and more tools, we can use more appropriate situations to try implanting our solutions.

Therefore, we can conclude so far that, to have an infinite number of solutions for any problem, we need

- Cumulative knowledge
- Increasing tools and techniques
- Sufficient willpower to do so, and
- Detecting the good timing for.

By coalescing these four factors in a dynamic correlated scheme we can hope that there would be innumerable answers to any question.

A needed theory

Now we have to complete our query by focusing on one crucial point: such coordination between these four points

would not be attainable if we don't have a common ground for all of them. This one cannot be but a philosophical worldview whose coherency assures the feasibility of this endeavor.

The theory of *Infinitism* wants to be this necessary philosophical worldview to provide the shared foundation of these four elements:

1. More knowledge:

This is a ceaseless course that cannot be conceived if we don't view the matter as infinite. If we use our usual finite-oriented mindset, we cannot really believe in the feasibility of endless knowledge production. This is what is happening right now. As science sees many, if not any, reality as finite, the very idea of infinite sources of discovery and acquaintance, with regard to any material phenomenon, looks peculiar and absurd. How can one believe that there is endless amount of knowledge when studying an insect or a piece of wood? 'A lot of things to know yes', one says, 'but an endless amount of things to discern, no'. And why? Because we get used to seeing that insect or that piece of wood as a finite phenomenon, and it goes without saying, that there is only an ending amount of acquaintance to learn on it.

Infinetism upsets this view by saying that *everything is infinite or is not*. This means that the mere existence of any entity, any phenomenon, is telling us that it is infinite. So, why we should be worried about the yes or no of the possibility, for any phenomenon, to be simply infinite? Once we take it as obvious that *everything is infinite*, it's also normal to conceive the infinite amount of knowledge we can extract from it. This infinitude is translated in three aspects within matter:

- a. Countless components and subcomponents it is made of,
- b. Countless interrelations between these components and subcomponents,
- c. Countless ways these interrelations are formed.

Each of these is a source of an immeasurable extent of knowledge we can produce: on the newly discovered components and subcomponents, on the new discovered interrelations between them, and on the new discovered ways these interrelations are shaped. We also imagine what we can learn from the interaction and the combination of these three points.

2. More tools

Infinetism sees an infinite outlook in our abilities to make tools and techniques. This is related, on the one hand, to the first aforementioned factor (more knowledge), and on the other hand, to the third factor (the willpower). If we have knowledge that offers the theoretical ground for technical abilities' development, and also the funds and support, then we can craft any tool we want. So, we see how these factors are interrelated and complementary. So, in theory, there is no limit to developing the tools by which we have to implement our solutions to different challenges and problems that we have now or will have in the future.

We have already suggested some ideas in this field, including Nanotechnology where we can explore the inner structure of matter efficiently to acquire more elements. Once we can reach and modify the deeper layers of the structure of matter, we can see how each layer brings about new thoughts on where we can intervene over all the components and subcomponents that are acting as causes and effects of different causal chains in the inner structure of everything. Also, we should think about how each tool, in its turn, becomes a basis for a new one on account of the accumulated experience its fabrication and its utilization generate.

3. The willpower

We would not invest in the countless solutions if we don't think they can exist. That's why we should integrate a worldview that is showing us this possibility, not through any belief or creeds related to religion or ideologies but sprung from scientifically proven evidence. *Infinitism* provides a philosophical theory that can show its consistency with the real world, and opens the new horizons that motivate any open-minded individual or community. It shows the possibility of building a new civilization up, free from pain, suffering, war, man-made deficiencies, and any kind of scarcity. A world of profusion, wealth, happiness, and endless progress.

Infinitism promises this new world based on a simple fact: the matter is infinite and can provide endless resources of energy and materials. By exploring and exploiting these endless layers of the matter's edifice, we can obtain whatever we want and as much as we desire. We can have a world of fullness and abundance if we release our mentality from the finite-oriented vision and replace it with *infinitude in action* as the main core of reality. The idea is to intervene

and take control of this *action*, of course partially, so that we can have the desired upshot as we plan it.

In the infinitist perspective, the will to find the countless solutions comes from the view we have on the world by seeing it as infinite, and not anymore as finite, whatever is the issue or the fact upon which we operate.

4. Timing

The *Infinitism* theory sees reality as moving and changing in an unstoppable way. So, nothing is the same at whatever lapse of time we could imagine. This changing reality is ready to accept the external intervention in its internal structure if we know how, where, and when to do it. The choice of the best moment, to do the interference, means the situation in which all the identified parameters of the causal chain are ready to accept the specific alteration we want to implement there. Even though we know that the parameters are infinite in any matter, but we chose our level of intervention, which is one or a few of the innumerable levels of the structure of matter. At that level and at a specific point of inner evolution of the matter, the setting can show its readiness for our intervention and the change that it will be implementing there. We should then not to miss that timing

for doing so since it's the appropriate one with regard to our aimed upshot. This is the meaning of timing.

The strength of the Infinitism theory is in its suggestion of the countless number of opportunities we can have if we assure the active presence of the aforementioned factors. This is to say that, there would never be an absolute stalemate if we 1) get more knowledge, 2) more tools, and 3) more will. Then, it would be easy for us to know what the good timing to organize and to execute our involvement is.

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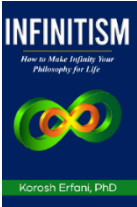
To conclude, we can see that the infinitist claim on the existence of potential infinite solutions for a problem is an expansion where the conditions gather to make it relevant and possible. Thanks to a philosophical view, formulated in the *Infinitism* theory, we can get more knowledge with more ensued tools, combined with our well-founded willpower, and a good sense of timing to find, try and make the changes that are seen as a solution to any problem.

This view equips us with the possibility of finding a solution for whatever challenge we have or we are going to have, and thanks to this worldview we can build a new world up; a new

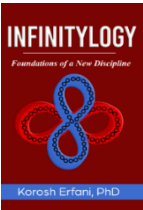
civilization in which there is nothing that we can think, but we can't know how to realize. A world with infinite progress.#

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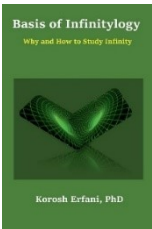
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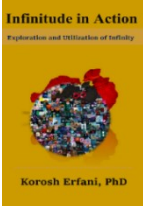
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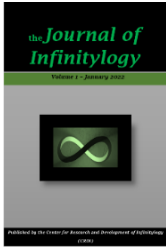


Infinitude in Action: Exploration and Utilization of Infinity, ILCP Publishing House, 2021, 200 pages.



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

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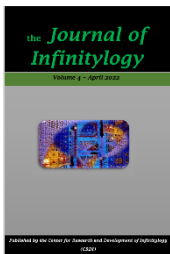
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The Journal of Infinitylogy, Volume 2, February 2022, CRDI Publication



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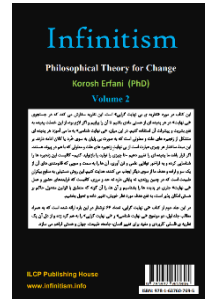


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Our books in other languages



- *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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