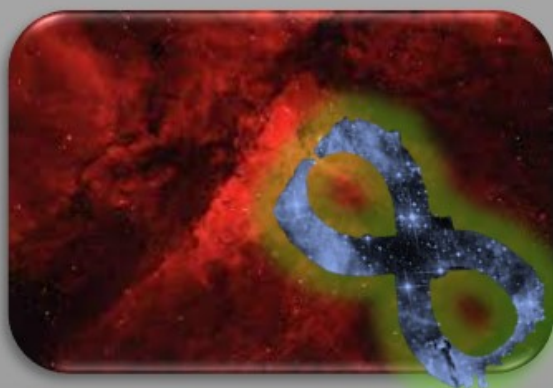


# the *Journal of* *Infinitylogy*

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# Contents

Foreword.....4

**The Reversible Trend .....9**

**Conception of a solution-finding oriented System.....15**

**Microcosm, Macrocosm and Infinitocosm.....22**

**Metaverse's demonstrative role in the theory of Infinitism.....31**

**Countless Number of States of Matter .....38**

**Existential Genuineness and .....46**

**Anthropic Falsification.....46**

**The Quintessence of Infinity .....57**

## Foreword

No day passes without having some news on the scientific progress here and there. All the fields of science are involved and details and data are accumulating at a mind-blowing speed. Nevertheless, the global situation is dominated by events and news that look very familiar and déjà vu. One of the reasons is that there is no coordination between all the scientific institutions that are discovering magnificent truths about world and universe and those that are in charge of governance or government. Therefore, the budgets are going to weaponry and war, and other useless actions while there are extraordinarily scientific, technological, and practical opportunities to be invested with world-changing consequences and outcomes.

We cannot get out of this destructive vicious circle as long as we are not interested in ideas and thoughts that try to draw different horizons for humanity and the world. As long as we

are too focused on what we are doing without paying attention to the unsustainable character of our deeds we cannot be at the origin of any important undertaking. We are all heading towards the worst-case scenario for global warming and environmental catastrophe, and yet we keep going in the same destructive pathway than before.

The theory of Infinitism is an effort to stop this attitude and bring about a change of vision in us so that we can see other perspectives where we are not artificially restrained beyond what is imposed to us by nature and matter, for now. As a philosophical theory Infinitism push far the bounds in which we wrap our scientific theory and keep them there bounded to stagnate for decades if not more. The way to break the ice in the science's arena is not easy nor welcome. It needs an institutional arsenal that requires budget, workforce, and much more. The suggestion of Infinitism is so far an individual effort and nothing more. Nevertheless, we believe

in the necessity of such an enterprise since we are heading towards a chain of crises that might be fatal. So we need action, and we need to act now.

Infinitism suggests that integrating infinity as the core of existence will replace matter with it and from that point, we see things differently. If we see the matter is “infinite in action” we can find in any manifestation of it endless possibilities, ready to be explored. This means that through any bit of matter we could get an uncountable amount of materials and energy since every phenomenon possesses as much as elements as any other phenomenon: infinite.

This vision will free us from any quantity issue or any dimension. We will be in a purely qualitative approach where all quantities are intrinsically integrated. Where we will have just adopted our tools and technology to get whatever we want and how many we want of everything. This is where our definition of the universe will be redefined

since we will realize how basic and primeval our worldview is and what we had been missing for thousands of years.

*Infinitism suggests that matter is an illusionary definition of infinitude in action and what we see as the finite is innately infinite. Dealing with the finite implies that we should undergo its artificial limitation, while coping with the infinite bring us its natural unlimited possibilities. Once the matter is defined and see as “active infinitude” we see that there is no point in any parcel of the universe that we could consider as “end” or “bound” or so. We will be handling an endless structure that doesn’t stop to reveal new horizons and contexts of exploration to us for discoveries.*

Infinitylogy has been founded as a discipline that should check the theory of Infinitism. This discipline is a combination of philosophy, science, and technology where we juggle between these three to discover more and more about how “infinitude in action” stands for what we call

matter and how this new definition opens an operable field of exploration with infinite possibilities.

In the middle of this uneasy individual endeavor, we did not forget to prepare the premises for the institutionalization of our activity. The foundation of the Center for Research and Development of Infinitylogy (CRDI) is a sign that we are aware of the importance of this aspect as well. Nevertheless, giving a real-life to this center is an ongoing process that will depend on how the people will appreciate our work and would want to invest in it. This is something that we can trigger and promote only by keeping producing more and more qualitative materials and putting them forward so that progressively some curious individuals start to see what is going here through the philosophical theory of Infinitism, the new discipline of Infinitylogy, and the CRDI.

Then things will start to change. Let's move forward.

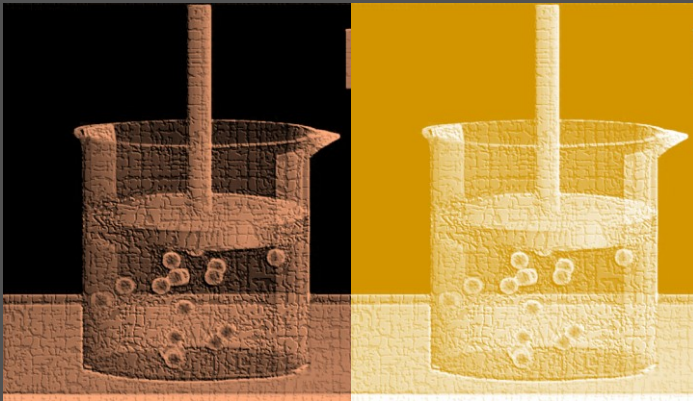
*Korosh Erfani, (editor)*



# The Reversible Trend

A methodology to stop the damaging process

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



## **Introduction:**

When we see the deepness and broadness of the damages caused by the human activities on earth, the environment, and society, we could realize how close we are to a no-return catastrophic situation. The latter will mean an unpreventable fatality to which we will be condemned with, at that point, no choice. We will, at that juncture, vanish from the surface of the earth.

One can ask if there is a solution to avoid this deterministic unfortunate destiny. Others can wonder if, even though there is no promising perspective for humanity's future, we could, at least, try to see if there is any other option or gateway.

What is suggested here is a very raw starting point for a reflection about a probable solution.

## **Source of inspiration:**

We have been inspired by what is called “Reversible process” in thermodynamics: *“In thermodynamics, a reversible process is a process, involving a system and its surroundings, whose direction can be reversed by infinitesimal changes in some properties of the surroundings, such as pressure or temperature.”*

Seen as a system and its surroundings, any damaging situation, regarding the environment, ecological global system, and humanity represent, a critical point of a causal chain. This latter has antecedence and upcoming. The classic view recommends that we focus on the present in order to, maybe, change its approaching upshot. This view could work if the timing of the critical *status quo* allows us to do it; when we say that “it’s too late” we mean that timing is not allowing us anymore to act opportunely for necessary changes.

But what about trying to modify the issue's scope of time?

What we mean by that is if we can act in such a way that it delays the critical point's arrival. Let's be clear! We know that we could not actually back to the past and change the course of preceding events; that's materially impossible; but, couldn't we do anything that stops the damaging course so that we give ourselves more time to carry some serious reconstructing actions out?

### **Innovative method**

We can conceive a new kind of approach called *Reversing Trend*. This one consists of any action that will go, intelligently and purposefully, in the opposite direction of the course that proved to be damageable.

In this approach, we can apply the following methodology:

- We define the damaging phenomenon as an effect.

- We look for the causal chain of events that brought about that phenomenon.
- We ask what the immediate factors that are shaping this damaging phenomenon are.
- Then, for each factor, we see what the possibilities of modification are.
- One after another, we pass to review all the identified causative factors.
- We also pay attention to causes' interrelations when looking for possibilities of change.
- Once the factors of a level or a step had been exhausted, we could pass to another level (vertical exploration) or another step (horizontal exploration).
- This dynamic examination can go as much as necessary, i.e. as long as we obtain the chances for aimed modifications in order to stop or slow the damaging process.

At each step, the goal is to find the component[s] of the setting that are alterable for the precise purpose we defined above. If we find it, we could see where, on which specifics, and how, we can intercede to make the necessary changes. If not, we could go to a deeper level of each factor and ask whether its composing elements are able to be altered or not. This trend can go continuously.

Many field of application for this methodology could be suggested, but here we tried to limit our investigation to the ecological and environmental issues, just as an example. Once we establish the methodical framework for the Reversing Trend, we could apply it for anything whose present status quo is unfavorable to us.<sup>1</sup>

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<sup>1</sup> As an example of application of a similar approach for the ecological crisis we suggest this article: *Stepping Back from the Brink: Working to Stop and Reverse the Ecological Damage Caused by Modern Industry*, By: Thomas Backus, in *Inquiries Journal*, 2010, Vol.2m No.3, PG.1/1. Source: [www.inquiriesjournal.com/articles/189/stepping-back-from-the-brink-working-to-stop-and-reverse-the-ecological-damage-caused-by-modern-industry](http://www.inquiriesjournal.com/articles/189/stepping-back-from-the-brink-working-to-stop-and-reverse-the-ecological-damage-caused-by-modern-industry)

# Conception of a solution-finding oriented System

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



## **Introduction:**

Even though we have the technological ability to process huge amounts of data, we cannot yet use this capacity in the optimal way. This is the reason for which the know-hows like AI, quantum computation and likewise are still misused while the entire world is on the brink of a real civilization's collapse with war, refugees, climate changes, inequalities, and global warming.

As long as we don't have a belief in the possibility of overcoming these issues and crises, we will remain where we are until our species vanishes. Nonetheless, this belief should effectively be grounded on a solid scientific basis and even before that, on a firm philosophical standpoint.

The theory of *Infinitism* had been construed for this specific purpose. It suggests a new approach of world where matter becomes something beyond what we got used to so far: the endless source of energy and materials we need.



While we amply developed the different aspects of this theory of *Infinitism*, as well as its under-construction discipline of *Infinitylogy*, we are going here to suggest a methodology for an imagined system of processing data when it comes to a precise actual issue like global warming or, air pollution, or similarly.

The core of this system is based on *Simulation Of Solution* (SOS).

The system should be able to distinguish Data, Method, and solution.

- **Data** is all the information we got regarding the issue in question. (facts)
- **Method** is the way these data could be treated and used. (rules)
- **Solution** is the suggestion of the system in such a way that what we consider as the negative aspects or effects can fade away. (queries)

We know what data in this configuration is and how to enter it into the system. The real challenge, there, is methodology. This is where the technical capacities should be driven in a direction to be effective and assuring the purpose.

The system should employ a methodology that can make sense of data through infinite possibilities of interconnections between the facts. The below scheme is what we suggest for this solution-finding oriented methodology regarding data processing.

First, several basic questions:

1. As to the structure of the issue:
  - a. Can the treated topic be broken into its main known components?
  - b. Can each component be broken into its main known subcomponents?
  - c. Can each subcomponent be broken into its sub-subcomponents?

- d. How far we could go in this direction? (As much as possible?)
2. As to the compounds' interrelations
    - a. What are the most known interrelations between the main topic's components?
    - b. What are the most known interrelations between the main component's subcomponents?
    - c. What are the most known interrelations between the main sub-subcomponent's subcomponents?
    - d. How far we could go in this direction? (As much as possible?)

For such a process, it looks we need the three actions of Structuration, De-structuration, and Restructuration. They should be shaped systematically, orderly, and constantly:

- e. **Structuration:** Gathering and Composing data (facts) to grasp the most complete version of a finite (phenomenon).
- f. **De-structuration:** Breaking down the phenomenon into its constitutive components/subcomponents and... (sub-facts)
- g. **Restructuration:** Recomposing the phenomenon with the purpose of lowering the negative effects or heightening the positive aspects.

For that, *Causativeness* accounts for the processing based on several rules:

- Anything is seen as an effect.
- Anything is seen as a cause.
- As an effect, we look for what caused it.
- As a cause, we look for what is caused by.
- As effect, we always consider the multitude of causes.

- As cause, we always consider the multitude of effects.
- All causes are interrelated to bring about an effect.
- All effects, brought about by a cause, are interrelated.
- Cause and effect are dialectically (mutually and dynamically) interrelated

Can we have a system in which these assertions are translated into logarithms, running the whole program?

In the Center for Research and Development of Infinitylogy (CRDI) we are thinking about using the language Prolog for such a system. We are not yet sure if it's the best option or not. That's why we invite everyone who is interested in such a system to contact the CRDI and give their ideas on what would be the best program or language in the computer science to establish this system.

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# Microcosm, Macrocosm and Infinitecosm

Existence beyond any dimensional bound

*By: Korosh Erfani, PhD*



of Microcosm and Macrocosm. The definitions for these two are though very generalist and somehow imprecise. Here is an example: Macrocosm: “the whole of a complex structure, especially the world or the universe, contrasted with a small or representative part of it”.

Not very helpful, right? What about the other one: Microcosm: No precise definition at all. But we could extrapolate the rational in the definition of macrocosm, and say that microcosm would mean the small structures, “contrasted with” the whole structure “or representative of it”.

The vagueness of these definitions is not accidental, it’s because we don’t have any objectively measurable idea about how big or how small is the reality of the matter.

The below image shows how huge could be discrepancy due to our perceptual miscalculation with this regard. We can see how, in one hundred years of distance only, we get to an

estimation of the known universe's dimensions that is 930,000 times bigger than what we thought it should be. Could we imagine how bigger will be this number in one hundred years from now, if humanity survives?

The crucial point is that this number is as relative as one can imagine. Let's be realistically clear: we would never have an idea on the exact number that could present the scope of the known universe. The science is discovering that whatever is the number that sticks to the size of the universe loses its relevancy with the perfection of our tools and concepts. And this experience is repeating.

This is also where the philosophical approach could come to our help to fix this issue. The theory of *Infinitism* is suggesting a concept that goes beyond any limitation we want, by habit and unnecessarily, to impose to ourselves when it comes to get an idea about the dimensionality of the



material existence. But how a philosophical theory could do it? Through a new comprehensive concept:

For the sake of similarity we will use the same postfix we find in the two above expression (...cosm); but in order to include the both micro and macro spheres of the cosmos, and also for going beyond any limiting boundaries of dimension, we use another word that will present boundlessness, borderlessness, limitlessness; then, through mixing these two points, we suggest the neologism of **Infinitecosm**.

### **What is this?**

Infinitecosm implements infinity in the field of the physical world and incorporates in itself the cosmos with the vastest meaning we can attribute to this term: cosmos, universe, multiverse, or beyond.

This concept is designed to shake our understanding of dimensionality and its derivatives: measurement, length,

height, width, breadth, and so on. It is telling us that any measurement, whatever is the extensiveness we could imagine for, is just a finite point of an infinite course.

Infinitecosm includes both microcosm and macrocosm in their infinite version in which we can go either upward or downward, infinitely and forever, there is anyway never an end for.

The visualization of infinite course through certain efforts like the *Mandelbrot Sets* shows that once you are in exploration of composing structure of matter you cannot distinguish if you are going up in a higher level, in the space, or in the subaltern layers of the inner structure of the matter.

As the below image shows, these symbolic and representative shapes could be either the innermost edifice of a water drop, for instance or among the superclusters in the universe.



The interesting point is that this perpetual recomposing sequences are not only a visual trick, but, somehow, the reality of matter. Whatever is the explorative course we chose for going inside or outside a phenomenon, we will find the sameness of its structure, in that that there is no end to the constituting layers and echelons we are dealing with; it never stops, and it never ends. And this is the exact meaning of *Infinitcosm* where the dimension disappears in the face of infinity.

Those who could be, justifiably, doubtful can ask this question: How is it possible that we could find in a thing, as

small as a dust grain, or a drop of water, as many as layers, particles, echelons, and compounds whose search will simply reveal infinite?

The answer resides in the definition of the word from which the term “infinite” stems: infinity.

In the theory of *Infinitism*, we defined infinity as “*infinitude in action*”. This definition possesses an internal dialectical dynamism that generates the sense of infinity.

If we take into account the most common definition of infinitude as “the state or quality of being infinite or having no limit”, we can see that the complementary segment of our definition comes to push it out from any static status, and puts it in action. So, the classic definition that is carrying our static view on infinity loses all its sense, and the word “*being*” is spontaneously replaced by “*becoming*” a word that expresses perfectly the idea of “*in action*”. So, we will have: the state or quality of becoming infinite or having no limit.

This means that, when we stated, as the main assertion of Infinitism, '*Everything is infinite*', we mean precisely '*Everything becomes infinite*'.

As 'being infinite' means, in fact, 'becoming infinite', or otherwise it doesn't make sense at all, we should state that '*infinity is the action that makes everything be infinite*'. And being infinite means 'existing'.

On the other hand, *Infinitism* suggests that '*Everything is infinite or is not*'. This means that everything needs to be infinite to be; or, everything needs to become to be. Becoming, by imposing itself as precondition of being, presents the existential dynamism through which matter can effectively exist.

If any phenomenon needs to become, to exist, this means that the existence of every phenomenon reveals the ongoing becoming within. And this is what *infinitude in action* means:

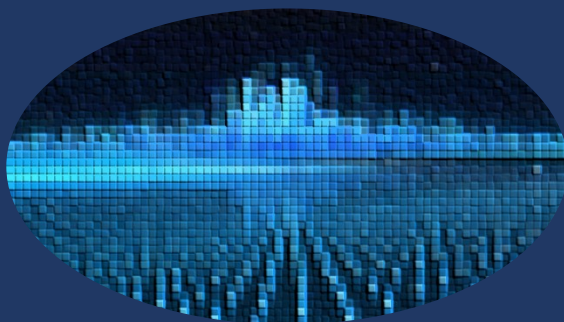
an unstoppable becoming that assures the existence of every single thing.

And it's when we trace this ceaseless process that we discover that the sphere in which it goes on cannot have any limitation or end. This sphere is then called *infinitescism*.

In the coming papers we will develop later what would be the consequences of the implication of this concept in the applicative epistemology. #

# Metaverse's demonstrative role in the theory of Infinitism

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



## **Introduction:**

There is always a period of skepticism and incredulity for any new thought or theory that goes in the opposite sense of what had been deeply believed and established. This is quietly normal. So is the case of the theory of Infinitism with the [astounding] idea of ‘endless resources of material and energy. While humanity is living and alleging limited resources for thousands of years, we can imagine how odd could look like such a claim.

Things get even worse when we learn that this theory doesn’t stop providing more wild assertions.

Infinitism states that ‘Everything is infinite, or is not’. If it’s so, this means that in any single thing that exists, with no exception, we could find as much infinite [sub-] things as in anything else. Let’s clarify it: this means that, for instance, whatever we can find in the cosmos, with billions of clusters, galaxies, and stars, we would find it in a shingle of dust as



well. I.e. both of these possess infinite constituents, uncountable components.

Infinitism states that ‘Everything is infinite, or is not’. If it’s so, this means that in any single thing that exists, with no exception, we could find as much infinite [sub-] things as in anything else. Let’s clarify it: this means that, for instance, whatever we can find in the cosmos, with billions of clusters, galaxies, and stars, we would find it in a shingle of dust as well. I.e. both of these possess infinite constituents, uncountable components.

Even though the formulation of this theory could itself be a challenge, after having it initiated, we realized that what is even harder is to meet a welcoming acceptance for it. The discrepancy between what Infinitism, - we should recognize, immoderately- suggests and what we got used to believing in is such that no rapid formula could be found to fill the gap. Far from that! Therefore, suggesting and presenting such a

theory necessitates a subtle mixture of patience, endurance, and creativity.

One of the difficulties to thinking of the material world, in terms of Infinitism, is the hardship to imagine how to go to a substantially deeper level in the inner structure of matter. The same difficulties can come up when we want to do it with an extensively higher level of cosmos; the same struggle comes up when we want to go backward or forward in a causal chain that is supposed, according to Infinitism, as well start-less as endless. For such an endeavor, theory, knowledge, tools, resources, energy and so on are, of course, necessary and the enormous extent of challenges could easily make us prefer dealing with the finite, instead of the infinite.

Such a sad but real attitude makes us think whether it's not better we illustrate this perspective, first, in a virtual universe before looking for it in the material world. And this,

since it is possible to use technology for simulating the infinitist approach in order to give an idea of its reality later.

This is the clue that, inspired by Metaverse, we would like to suggest as *infiniteverse*, where we imagine how infinitude could be shown in action in a virtual creation where we grasp a hint about the material world within an infinitist worldview.

*Infiniteverse* would be a virtual and “limitless” world where everyone can do whatever they want and this, without any curb for resources and means. This would be a timeless and spaceless world with endless possibilities to virtually materialize whatever one wishes.<sup>2</sup>

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<sup>2</sup> Some companies that produce the similar platform for games are using a vocabulary that is already close to what we have in our mind for *Infiniteverse*. For instance: “Welcome to Activeworlds, the 3D platform for creating anything you can envision.” Source: [activeworlds.com/](https://www.activeworlds.com/)

These would be the main features of *Infiniteverse*:

- Time doesn't exist. (Timelessness).
- Space has no limit.
- Resources are endless.
- No boundary for any project.

### **How we can build it?**

We don't know yet, but the under-construction Metaverse project could be a good source of inspiration for. The technical aspect could be more or less similar, but in *Infiniteverse* all the restrictions are removed to make possible the simulated experience of infinitude in action. The limitlessness of resources is something that is hardly conceivable even in its abstract form; the best way to picture it is through simulations and in a virtual environment.

A primitive example of this potential technical possibility would be the *Mandelbrot set* created by a computer program. This is a demonstration of endless compositions that can

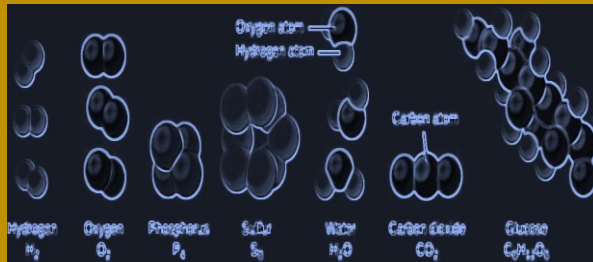
keep going for ever without any bound. Even though the concept and the logarithm necessary to create these sets are basic and simple ( $f x^2 + c.$ ), but the demonstrative value of a primeval version of infinitude in action is there.

In the frame of *Infiniteverse* we are, obviously, talking about much more complex programing and technicality, it will be a combination of Virtual Reality (CR), Augmented Reality (AR), Artificial Intelligence (AI) and so forth, but the goal is the same: to see how an infinite process of creation goes on without any limitation nor end.

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# Countless Number of States of Matter

**By: Korosh Erfani, PhD**



## **Introduction:**

By stating that ‘Everything is infinite’, [the theory of \*Infinitism\*](#) opens the way to suggest a variety of possibilities regarding the structure of universe and its substantial variation. The latter comes from an interaction between features that this theory attribute to matter. We remind the main characteristics of matter according to *Infinitism*:

1. Everything is made of an infinite number of components and their subcomponents.
2. The number of interrelations between these components and subcomponents is infinite.
3. The number of ways these interrelations are accomplished is infinite.

By mingling interactively and dynamically, these three characteristics provide different kinds of matter. We know four states of matter so far:

1. Solid
2. Liquid
3. Gas
4. Plasma

Infinitism pretends that thanks to the combination of the three above facts, all aspects and structures of matter might be countlessly altering, generating a high number of states; this can be infinite as well. The cases of “Bose-Einstein condensate” and “fermionic condensate” are examples of some possible alternative states of matter. Also the great scope of variation for each of these four states of matter shows that none of them is homogenously similar. For instance we know that “the main types of crystalline solids are ionic solids, metallic solids, covalent network solids, and molecular solids”.<sup>3</sup>

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<sup>3</sup> <https://opentextbc.ca/chemistry/chapter/10-5-the-solid-state-of-matter>



This means that not only do we have these four established states of matter, but we will also have the uncountable states that stem from their inner structural dissimilarity and the cross-combination of these known states and sub/semi states at infinite levels of fabric of matter.

### **Infinitist approach**

Our hypothesis is that at different levels of the structure of matter we could have one of the limitless variations of these states. So, by taking these four ones as a base, we could have at least:  $4!$  i.e. 24 combinatory states. Then we should know that in an infinite scope of layers and echelons of the fabric of matter these combinatory states could be mixed with each other and give us a  $24!$  Possibilities:  $24! =$

$$\begin{aligned} n! &= 24! \\ &= 6.204484017 \text{ E}+23 \\ &= 620448401733239439360000 \end{aligned}$$

This number gives us an idea on the states of matter we could have in the inner configuration of it. The number will increase when we multiply it by the diversity of the sub-states for each of these states as well.

One question is then raised in this regard: why we are just dealing with 4 states of that huge number?

We cannot yet deal with all countless states and sub-states of matter, in practice, since our mind is historically conditioned to see only the manifestations of these four states and a little number of their variety, and nothing beyond. The reason of this conditioning attitude is that these four states are immediately and easily accessible, observable, and tangible. Especially the three forms of solid, liquid and gas.

But in order to go out of the box, we need a theory and tools. Dealing with uncountable number of states of matter requires a comprehensive theory of matter that may not omit

any possible configuration within the matter, nor any dynamism that is going on there. The methodological difficulty for such a theory is that it cannot be grounded on facts, which is notwithstanding the core principal of any ‘scientific’ approach. Hence the deadlock of science to see this huge number of the states of matter. That’s why a *comprehensive theory of matter* could be, for now, a philosophical one, where we can conceptually browse broadly configurations and dynamisms within matter.

*Infinitism* wants to play the role of this all-inclusive theory of matter since it takes into account “existence”, a notion that covers the matter in all its assortment of shape, substance, structure, and state. In this way, *Infinitism* asserts that we can have all these four established states and furthermore, all their known and yet unknown but highly possible variations in every single material phenomenon if we look for.

By referring to these four established states of matter, here are the most general assertions that we can project in this field. For instance:

- In **Solid**, we have actual and active presence of liquid, gas, and plasma.
- In **Liquid**, we have actual and active presence of solid, gas, and plasma.
- In **Gas**, we have actual and active presence of solid, liquid, and plasma.
- In **Plasma**, we have actual and active presence of solid, liquid and gas.

With this basis, we can explore other assertions of *Infinitism* in which we describe the immeasurable complexity of structuration of matter. We already asserted that any component of matter is composed of infinite subcomponents that are themselves constituted of a mixture of the above combinations. Therefore:

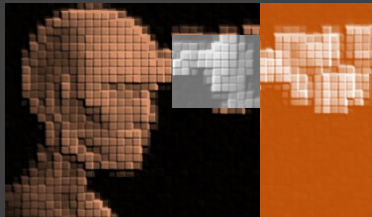
- There are infinite states of matter in its components and subcomponents.
- There are infinite interrelations between the states of matter among and within its components and subcomponents.
- There are infinite ways the states of matter among and within its components and subcomponents interact and interchange.

\*

In brief, what we say here is that let's put no limit or bound when and where it comes to matter, since what we call as such is nothing else but *infinitude in action*. There is no any substantial genuineness in the matter. The latter is nothing but an infinite number of interactions between the infinites. So, setting any end or number to the variation of matter is to say that infinite is finite, while the factuality shows that any finite is infinite. #

# Existential Genuineness and Anthropic Falsification

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



## **Introduction:**

The epistemological assessment of human knowledge is the key to releasing our worldview from conscious or unconscious restrictions we entrench there. The distinction between observation and interpretation is delicate, and we could, with no trouble, take the former for the latter.

The theory of *Infinitism* endeavors to avoid the anthropic limitations we habitually engrain in our vision of the universe so that we remain in our conceptual comfort zone. The objective is to see what would be the outcome of an anthropocentrism-free acquaintance of the world. Here are some examples of this effort of *Infinitism* to question our beliefs regarding the universe and matter:

### **On the Complexity:**

- Does complexity exist? If yes, what is its substantial difference with simplicity? Is it

possible that any so-called simplicity leads to complexity and ends up infinite?

The Infinitism solves this mystery by a humble argument:

Any simplicity is actually an infinite complexity too. Once we admit it, we see that the factual process is going from infinitely complex to infinite complexity.

What we consider as simple or complex is just an arbitrary choice to deal with this or that degree of complexity in a phenomenon. ‘Simplicity’ is a portion that we cut out of complexity for the sake of our purpose and in arrangement with our available intellectual resources to treat it. Likewise, complexity is another portion, which we can frame, of an infinitely complex phenomenon. Anyway, in both cases, it’s just an abstraction of reality that accounts for the notions like simplicity or complexity.



## **On the dimension:**

- Does dimension exist? What is exactly measurement? Except for the material presence, what will be a non-abstract indication to assess the bigness or smallness of phenomena?

*Infinitism* upside-downs our view on dimensionality by arguing that dimension (length, height, width, breadth) is an invention. We call something ‘small’ or ‘big’ in the function of the view we chose to approach it. Therefore, the dimension is a question of anthropic interpretation and doesn’t have anything independent in the real world. What we call small is huge in comparison to something much smaller whether we ignore it deliberately or not. In the same way, what we call ‘huge’ is very small compared to something that we could neglect or simply ignore.

The notions like ‘microcosm’ and ‘macrocosm’ are our conceptual artifacts that are in reality the replicate of each

other, without any objective peculiarity between macro and micro. Any micro is a macro and any macro is a micro, freely of our vision; all question of dimension is then a comparatively and relatively intellectual elaboration.

**On the matter:**

- Does a state of matter exist? What would be the state of matter at a given moment in a phenomenon if we knew that all the states are simultaneously and concomitantly present in it?

When we talk about the ‘states of matter’ (solid, liquid, gas, and plasma) we are talking about how our own anthropic state of matter can deal with another one. We should not forget that we get acquainted with phenomena through our mind and senses, and they are both material things with their own states of matter. So, our classification of the matter is not but the result of the interaction between diverse states of matter: ours and theirs. At the same time,

both of them are carrying all the infinite diversity with themselves. When they somehow match each other we feel it tangible and can communicate with it, otherwise, we don't sense it, and therefore they don't exist to us. So, from the infinite states of matter that could be there, our human sensory and the plasticity of our brain will determine how many of these countless states we could account for.

**On the matter:**

- Does matter exist? What is the matter? Is, what we call matter, our discovery or our invention?

*Infinitism* asserts that what we call 'matter' is just the result of the above process where our own state[s] of matter can deal with other states, and therefore, we talk about 'matter' for that linked parts. How strange would look if pretend that beyond that, in the real world, there is no such thing called 'matter'? What we have is just infinite interactions between infinite interacted finites. And what is finite? Nothing but

infinite interactions between infinite interacted finites. So, our concept of matter and our classification of states of matter is highly subjective and doesn't represent what is going on in the real material world.

\*

Based on these limiting artificial conceptual constructions we also crafted other chimeric notions that don't have any roots in the real world: time, space, speed, and so on.

As long as we don't take into consideration existential genuineness and integrate it into our epistemological efforts to know the universe, we cannot have a realistic view of the latter. And, because of the lack of this objective standpoint, we twist reality constantly and deal awkwardly with the real world.

*Infinitism* tries to redefine our falsified view of the universe by bringing up the existential genuineness of this latter.

What we call, in the theory of *Infinitism*, ‘existential genuineness’ stands for the most obvious features of material world once we try to get rid of any preconception or interpretative understanding of phenomena.

For that, the most visible characteristic of the universe will be its infinite structure, whatever are the features that we take in and follow. This approach leads to the fact that the matter is not, finally, but *infinitude in action*. Beyond this fact, which we call also *infinity*, nothing is distinguished or has any genuine presence in the realm of matter. This means that everything else in the universe is a byproduct of infinitude in action. Nothing has a genuine reality in the existence but infinity.

Through the new discipline of *Infinitylogy*, *Infinitism* endeavors to demonstrate that the unique genuine substance of existence is not but infinity, or more precisely, *infinitude in action*.

With a methodology that is grounded on this assertion, we can get rid of many inopportune and unnecessary attributes of matter so as only to treat the core of it, which is not but infinite relationships between interrelated settings that are not themselves but infinite relationships between interrelated settings and...

Once our worldview is released from all these genuine features, we discover the real core of the matter, and we can deal much more efficiently with it. That's why relying on this view, *Infinitism* suggests that we can find endless resources of materials and energy in nature if we discover that 1) everything is infinitely composite, 2) this composition is made of infinite causal chains, and 3) these causal chains are infinitely manipulatable.

Such a theory of existence needs of course a high degree of technicality in its construction and examination. That's why

we established a new discipline called *Infinitylogy* that can process it from a purely technical view.

While *Infinetism* uses philosophy to elaborate its standpoint on existence, *Infinitylogy* utilizes science and technology to test this standpoint and provide the necessary arguments for expounding on this theory.

If successful, we will get our purpose: Building a new world up. So, we see that *Infinetism* is an ambitious project. Its tasks are:

- Redefining Existence
- Rediscovering Universe
- Reinventing World
- Rebuilding Civilization
- Re-birthing Humanity

We will explain each of these cases in an independent paper where we will elucidate that this is a feasible idea since we are carrying it as an operational project with philosophy as its foundation, science as its structure, and technology as its tools of construction.#

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# The Quintessence of Infinity

*By: Korosh Erfani, PhD*



**Introduction:**

## **Introduction:**

Reducing the abstract specificity of a notion can help to reinforce its practical usage. It usually happens by a good definition of the main theme.

In the farm of *Infinitism*, as a philosophical theory, we need at most to clarify the definition of *infinity*, since this theory puts this notion in the core of a redefinition of our whole understanding of existence and universe. A useful definition needs criterions that are the least abstract possible so that we can see the tangible side of it and cope with that for all the practices that this theory suggests. That's why we proceeded so far in several attempts to get there. What follows is one more.

\*

To make it tangible, we need to break our interrogation on infinity down into several parts:

- In infinity,
  - What is exactly infinite?
  - How is it infinite?
    - How can it be infinite?
    - How should it be infinite?

These questions will intertwine tightly as we proceed. To start with the first query *-what is infinite-*, we should think of a self-sufficient argument. What ‘infinite’ is should refer to what makes infinity and as much as possible nothing outside or beyond the theme. This is an epistemological challenge since we could easily fall into a vicious-circle trap. Let’s proceed:

If infinity is the feature of what is infinite, we should explore first the etymological root of the word *infinite*: in + finite.

‘Finite’ means “having limit and bounds”. Therefore, ‘infinite’ means without limit and bound; or, as it is said “limitless”, “boundless”, or similar. Both ‘limit’ and ‘bound’

refer, mainly, to space and time, as far as limitless and boundless mean timeless and spaceless.

So, we can say that *Finite* involves space-time while *Infinite* suggests spacelessness and timelessness. But by saying it we enhance on what infinite is not, which is embodied in the negative terms of spacelessness and timelessness; but, we would like to know what infinite is. By searching for it, through the above terms, we can affirmatively replace spacelessness by Omnipresence (ubiquity) and timelessness with Permanence (perpetuity).

So, if finite is a combination of space and time, infinite is a mixture of Omnipresence and Permanence. Let's see what each of these means:

**Permanence:** Infinity is what is present for all the units of what we name, arbitrarily, time; i.e. Past, Present, and Future. When it comes to infinity, there is no starting point, nor ending point. Infinity is what isn't but permanent.

**Omnipresence:** Infinity is what goes at any place; there is no point where infinite could have started nor a point where it can stop in the absolute meaning of term. So, we are talking about something that goes everywhere at any time.

By developing these features of infinity we are getting progressively to what infinity is, while we still stick to a self-sufficient definition by keeping these two characteristics of omnipresence and permanence and the dynamism they are creating. This dynamism pushes us closer to the materiality of infinity.

Permanence is the negation of time; while time is defined as “the indefinite continued progress of existence and events in the past, present, and future regarded as a whole.” So, ‘permanence’ in infinity takes in this continued progress (past, present, future) as a whole with no separation, pointing or measurement. Also, when we define time as “the measured or measurable period during which an action,

process, or condition exists or continues” we see the involvement of space for “action or process” beyond the involvement of the notion of time. Nevertheless, infinity means that all these “action, process, or condition” happen without any separation or distinction of past, present, and future, the absence of these temporal elements removes the idea of any spatial indication that can mean limit or bound. This means that:

- Any action is running within a permanence [of past, present, and future].
- Any process is going on within a permanence [of past, present, and future].
- Any condition is shaped within a permanence [of past, present, and future].

This coalescence of past, present, and future creates ‘permanence’ that accounts for what is infinite. Same thing for space which is “the dimensions of height, depth, and

width within which all things exist and move”. Infinity will be what is inherently present in all these dimensions without exception. This means that “action, process or condition” are all running everywhere it’s a question of space or location. We cannot imagine that the action or the process stops at a point; the process is pointless, starteless, and endless. This is what we call ‘omnipresence’ and we consider it as one of the characteristics of what is infinite.

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At this stage of our argument a technical question raises: We have been told so far that infinity is what is omnipresent and permanent; if we accept these as the natural features of infinity, the basic question still remains on what is infinity that is everywhere and every time?

Through our efforts to answer this question we can get more technicality on what is, ontologically speaking, infinite.

The corresponding aspects of permanence and omnipresence will get across the factuality of infinity.

\*

The first fact is the necessity for permanence to be transformed into omnipresence. This means that by getting to be present at all the times (past, present, and future) infinity is situated above any spatial boundary to let time mark it. So, permanence will account for omnipresence.

In the same way, omnipresence, which indicates the presence of what is infinity everywhere, makes impossible any indications of time like past, present, and future. In other terms, omnipresence accounts for permanence.



Then comes another aspect that brings even more materials to the factuality of infinity; which is the dyad of omnipresence/permanence. This couple represents the real dynamism of what infinity is.



Infinity is the simultaneity and inseparability of omnipresence and permanence since, as we saw above, one cannot exist without the other.

Here we have two dyads:

- Permanence of Omnipresence
- Omnipresence of Permanence

The first one means that at all times infinity is at any place. By omitting any temporal exception the spatial exception becomes impossible as well. So what we have is ongoing perpetuity in the past, in the present, and in the future at any place: any location in which infinity has moved, moves, or will move, is covered by one of these aspects of permanence. This is the **Permanence of Omnipresence** [Or Permanent omnipresence].

Things get complex infinitely when we consider that the *Permanence of omnipresence* gets into the *Omnipresence of Permanence*. This means that whatever is the spatial level where infinity is running, it includes past, present, and

future. I.e. each of “the dimensions of height, depth, and width within which all things exist and move, includes concurrently past, present and future in itself and in an inseparable way. This is the **Omnipresence of Permanence** [Or Omnipresent Permanence]

All these transformations create a process that is perpetuated and endless, and we call it *infinitude in action* or simply, *infinity*.

Now that we consider infinity as permanence of omnipresence combined with omnipresence of permanence we would like to know what will be the practical outcomes of such a view.

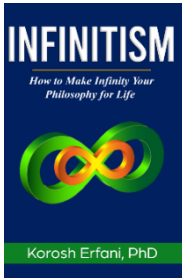
As Infinitism states that everything is infinite or is not, we can see that everything without this integrated dyad of permanence and omnipresence is then finite. And what we can cope with in the material world is effectively finite: something bordered with time and space. Infinitism doesn't

deny that our actual capacities are limited to deal with finites, but it suggests that we use our potential capacity to treat the infinite. Because we should be aware that what we consider as finite is a cut of infinite, separated and parted artificially in order to deal with infinity. In other terms, the finite is our take of the infinite; but we should know that the latter is the only factual reality of the existence. We take a segment of the permanence, and we call it time (past, present, or future) while perpetuity is the meta-anthropoc reality of the existence. Also, the dimensions like height, depth, and width are the cuts of a continued arrangement of settings.

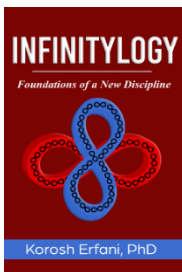
By realizing that finite is a tiny segment of the infinite we could get the intellectual, scientific, and technological readiness to explore it and put an end to any material shortages or insufficiencies, once forever.#

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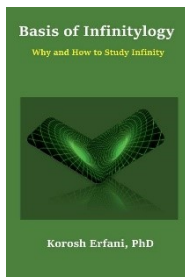
## Books published so far:



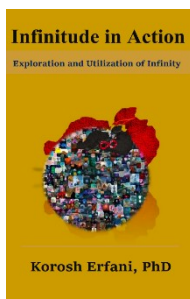
***Infinitem: How to make Infinity your philosophy for life***, ILCP Publishing House, 2021, 375 pages.



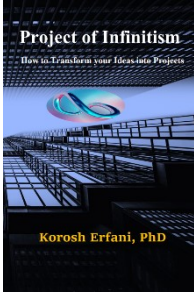
**Infinitylogy: Foundations of a New Discipline**, ILCP Publishing House, 2021, 148 pages.



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

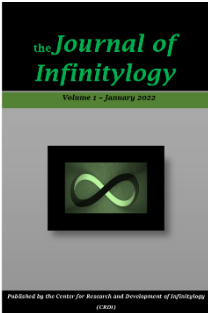


**Infinitude in Action: Exploration and Utilization of Infinity**, ILCP Publishing House, 2021, 200 pages.

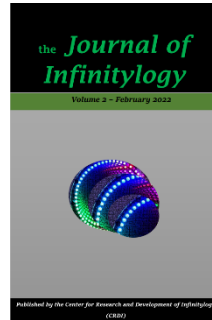


**Project of Inffinitism: How to Transform your Ideas into Projects, ILCP Publishing House, 2021, 132 pages.**

## The Journal of Infinitylogy



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



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

## 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 *Infinitemism* and its applications.

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

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

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

- Website of the ILCP Publishing House

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

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