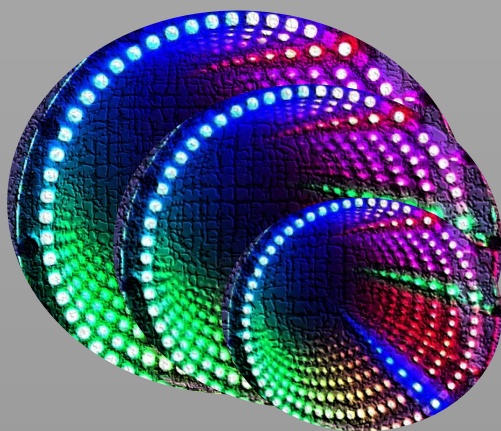


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## Foreword

The efforts for establishing *Infinitylogy*, as a new discipline, are an ongoing process. It needs a constant work on the methodology of this discipline as well as on its core topics. The production of these two elements is, of course, a collective and long term work. What we are doing for now is just opening the pathway in the hope that other people will join us down the road.

One of the challenges is to be able to keep producing papers and other materials while the whole work should be done on an individual basis before the undertaking could take any primitive institutional form. That's why it's so crucial and even vital that this personal effort doesn't stop until we could assure its continuation by a collective organized work.

The Center for Research and Development of Infinitylogy (CRDI) is a framework for this task. We are optimistic that, because of the necessity of such an exploration, at a given moment the attention could be attracted towards this center and its activity. Until that time we will carry on this mission as much as possible.

We already explained in one of our books, *Project of Infinitism*, how and why this kind of effort should and could be done. This means that we have already created our blueprint that is kind of guideline for what we are doing.

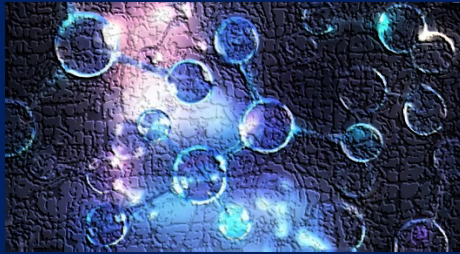
In this second volume of the Journal of Infinitylogy, we offer all the papers that had been published by the CRDI during February 2022. It covers various topics without having any specific order beyond the order of their publications' time.

We hope that you will enjoy this volume and give us your thoughts and feedbacks on what is presented here.

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

# Matter is not a thing but an infinite action

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



## Introduction:

In the theory of Infinitism, we call the "quantum entanglement" with a new label: Universal Solidarity. This latter means every phenomenon in the

According to quantum physics a particle vibrating due to your sound when you speak can affect a molecule inside a star at the edge of the Universe instantly. This phenomenon is known as quantum entanglement. The greatest illusion of this Universe is the illusion of separation.

Source: <https://earthtriberadio.simplecast.com>

universe is interconnected to all the phenomena of the universe. The methodology suggested for measuring these connections up it to break a connection down indefinitely; at a given level the relation will reveal objectively established. This is also one of the fundamental principles of Infinitism that asserts the presence of infinite interconnection within an entity, whatsoever.



## **Our idea:**

Any entity, according to Infinitism is composed of infinite components and at the same time is itself a composing element of a bigger entity. When we think about how all the levels of interrelations are disheveled we reach what the concept of “quantum entanglement” is signifying.

But Infinitism goes far beyond that and by suggesting the undimensionality of the matter tears down any structuring attempt of this entanglement. This means that the *quantum entanglement* or the *universal solidarity* we are talking about are just actions and never things.

We find this action-oriented materiality of the universe in what we consider as the only material reality of the whole existence: Infinity. And more precisely in how we defined infinity: Infinitude in action.

So what we call matter as what the universe is made of is nothing but infinitude in action or in other words the infinite

action. And here the most wrong question is: the infinite action of what?

Not only will this question bring about an unnecessary vicious circle, but it also reveals a bend from an infinitist conception of the matter and universe.

There is no on the one hand a matter and on the other hand its infinite action; there is only one: the infinite action.

### **Only exist infinitude in action**

So, the matter doesn't exist but as the infinitude in action or as we said the infinite action.

The contact between two material entities is the interaction between two infinite actions and this is true at all levels of the universe: inside a proton or among the clusters of galaxies. Everywhere the same reality is going on the intertwined infinite actions and nothing else.

Therefore, when man deals with nature two infinite actions are interacting. Our sensory capacity dictates that we see these ongoing infinitudes within a phenomenon as its components. But a component is not really anything but some interconnected infinite actions revealing to our sensory as a micro or macro entity.

Whatever is the scope of inner constituting actions we can deal with will determine what we obtain through our endeavor. So, the more dynamic is our vision on the structure of matter the bigger will the extent of our intervention.

Once we alter our approach from the static one to a dynamic that integrates the infinitude in action as the sole reality of the matter we will start to have a real touch of the universe. The new science is not the one that will keep the same philosophical vision of existence but the one that will be grounded on a new vision where we discover that matter

doesn't have any structure but intertwined infinite actions. Beyond this everything we see is the result of our unconscious subjective interpretation historically conditioned by our anthropic epistemological artifacts.#

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# Three major blunders about Infinity

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



## **Introduction:**

The concept of infinity underwent several misdoings by those who tried to make sense of it all along with history. All of this played a crucial role in misrepresenting what infinity is and how it touches the reality with which we have to deal.

In this paper, I'm going through three of these cases and explaining how we could try to overpass these hurdles:

### **1): Invention or Discovery?**

A first major mistake in the infinity's understanding is that the efforts had been mainly focused on inventing a concept to represent it and not on its discovering. We presupposed that infinity cannot be a factual topic but a conceptual one; so, we kept treating it just as a notional construction that can never embody the real world.

If we did that it was because we got used to dealing with the finite; this latter is something with indicators to which our

senses is responsive and consequently, we can deal with; the ease and comfort of this primitive approach made us escape the infinite and the way we could have detected its presence a long time ago. This was not done, and we are brought to do it now. That will be a new epistemological endeavor humankind never experimented since all we materially dealt with so far was the finite, while the infinite is the only reality of existence. This means that the version of the universe we got used to tackling is a fake one, shaped accidentally by the hominoids that we always were to some extent.

## **2) Hardship of definition**

The second issue is raised by many failed efforts to define infinity. This difficulty is somehow linked to the first slipup we pointed to above. I mean it is normal to find it hard to define something that we pretend not having seen yet. How to define somewhat that doesn't manifest as a usual material reality like we learned to cope with? How to define

something subject to such profound misperception that twists reality and alienates us from it?

This was going while a definition of infinity should not be that difficult to formulate if we had discovered it as it presents itself to an unbiased mindset. Of course, it's easier to define something we learnt by an objective observation than whatever we should first make up on doubtful and uncertain grounds. In a word, the difficulty of defining infinity comes from the fact that we deal with a concocted version of infinity and not with an unbiased version of its action.

The stalemate will start to alter once we emphasize the reality of infinity, not as a conceptual fact, but as a factual concept that is making matter exist and from which, it erects the whole universe. In this case, we can be attempted to define infinity as *infinitude in action*. (See below)



### **3) Strange example**

The third issue is that philosophers, traditionally, looked for infinity through the fabricated examples in which subjective divisible finite points are there to arbitrate the objective aspect of the infinite. By dividing infinity into a countless number of divisions and subdivisions, they reach the conclusions that picture infinity as confusing and doubtful fact; this practice made Aristotle say that there is no actual infinity; from the domination of this Aristotelian view sprung the mistreatment of infinity as an abstraction. This might be the most harmful and costly misinterpretation in the whole human history.

### **How to overcome these wrongdoings**

Now that we have had a rapid inventory of these difficulties with regard to infinity and its perception we can look for some solutions as well. The philosophical theory of *Infinitism* takes knowledge of these three questions and tries

to find answers to them so that we could deal with infinity as the mere reality of existence and nothing else.

Our argument to repair the first wrong deed is that infinity is what makes the whole universe exist; we don't need to invent or fabricate whatever else to grasp its presence than its genuine way of acting; for that, we need to observe through a mindset that is as free as possible from a finite-oriented prospect that can prevent detecting infinitude.

*Infinitism* suggests overpassing this intellectual stage of our historical evolution in order to enter a new phase where we learn about the non-manipulated version of reality which is the infinite one. On the other hand, *Infinitylogy*, as the discipline of studying objectively and methodologically infinity, interferes in this examination by stating that as long as we arbitrarily use the boundless capacity of our brain with a restricting view, we will remain where we are, in the prehistory of the potential human capability, or anyhow very

close to it; but, if we adopt the infinitist approach and adjust our mindset to what infinity is, then, we will gain the capacity with endless power to change fundamentally and structurally man, society, civilization, nature, world, and universe.

In the infinitist approach, what we call matter, as the constitutive substance of the universe, is not in itself anything else but *infinitude in action*. Taking any ontological authenticity away from matter and recognizing it as infinite interactions between the infinites, will deeply alter as well our vision as our practice regarding the real world.

This is what *Infinitism* initiated. Regarding the reality of infinity, we looked to see where and how we can spot it, find it and even, test it. So, instead of a hypothetical thing or situation, like *Achilles and Tortoise race*,<sup>1</sup> or an imaginary

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<sup>1</sup> “The paradox concerns a race between the fleet-footed Achilles and a slow-moving tortoise. The two start moving at the same moment, but if the tortoise is initially given a head start and continues to move ahead, Achilles can run at any speed and will never catch up with it. Zeno’s argument rests on the

stick that we will divide into the infinitesimal parcels, we began observing different real world's phenomena and through overviewing their existential structure, we saw that this is not like **what is infinite is matter, but what is matter is infinite**. That's why we stated that **everything is infinite or is not**. So, what we found was that everywhere and in the inner fabric of every material thing, there is an infinite process of interrelations between start-less and endless interrelated causal chains.

What we revealed is that we would not find anything that is not composite and that, this composition is infinite. Nothing could be the starting or the ending points of a phenomenon, whatsoever. All is a question of the continuous process of intercreating within the universe's components. So, the

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presumption that Achilles must first reach the point where the tortoise started, by which time the tortoise will have moved ahead, even if but a small distance, to another point; by the time Achilles [traverses](#) the distance to this latter point, the tortoise will have moved ahead to another, and so on." Source: britannica.com

observation exerted over all things like cells or organs, body, man, society, nature, world, universe and finally matter, reveals that all is infinitely composite and compositely infinite.

Once we found that how infinity was present as a pervasive feature in all kinds and dimensions of matter, we need to just avoid any arbitrary diversion of abstraction, to be able to attack the second challenge: how to define infinity.

What helped us to deliver a definition of infinity was the way we found it in our observational efforts. We saw that every component itself is composed of the subcomponents and each subcomponent is made of sub-subcomponents and this goes endlessly; we, therefore, understood that there is nothing as ontologically pure or structureless. In this case, all that is going on within the matter is just the way the infinitude operates. This is a process in which, shaping anything requires interconnections and when it comes to

connections, we are alluding to ongoing linked actions between phenomena. So, infinitude takes as well all its meaning as its factuality through actions that 1) make matter exist 2) shape the structure of a phenomenon and, 3) provide an endlessly composite structure.

This brought us to define infinity as *infinitude in action*. This means the infinite set of actions that is assuring the three above functions. Infinitude in action means activities that are going on within a material entity and it never stops and goes endlessly.

So, we mean by infinity what brings existence to matter, what crystallizes existence into the matter, and this, through endless actions and interactions.

Therefore, we suggest the below definition as a self-sufficient one:

***Infinity is the infinite interconnectedness of infinitudes.***

Or we can reformulate it as:

***Infinity is the infinitude of the interconnectedness of infinites.***

Through this definition, we see that what characterizes infinity is not only the known traditional features like its limitlessness, its infinitesimal divisibility, and its endlessness or alike, but mainly, the fact that it is moving and is in action. This is a never-ending ongoing process. Once we introduce action and operation as the main characteristic of infinity, we cannot reduce anymore the topic to the oversimplifying attempts that we find in the classic examples of *Achilles and Tortoise* or likewise. Infinity becomes the sole reality of material existence with its main features: Infinitude and Action; of which comes first our definition of infinity and then, our subsequent description of the matter: *Infinite interrelated intercreating causal chains.*

**In conclusion**, we could see how a resurrected view of infinity helps us to overcome all the classic man-made blunders in our history to understand and to deal with this concept.

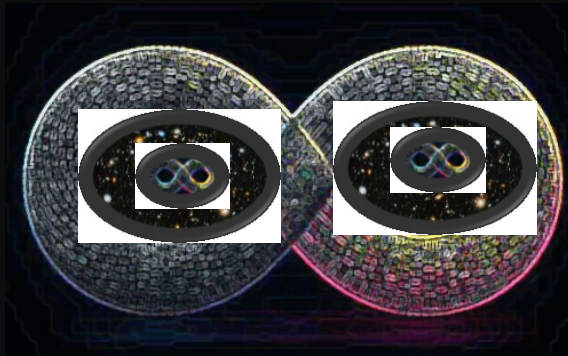
*Infinitism* as an encompassing theory and *Infinitylogy* as the discipline of technicality of infinity can help us obtain this objective comprehension we need about this latter in order to use it for a fundamental change in our world and getting humanity out of its civilizational prehistory.#

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# Infinity as Causation of Existence

*By: Korosh Erfani, PhD*



We already attempted to define infinity in an objective manner in our published works.<sup>2</sup> What follows is just one more effort among others.

\*

### **Introduction:**

Infinity doesn't inspire so much when treated as a purely speculative concept, it should come from the real and material world to impact it. Every phenomenon stands by because of its interrelating components. Components are not static entities; each component, seen as a phenomenon, is made of [sub]-components as well. This streams endlessly.

So, any phenomenon is made of a bunch of interconnecting phenomena. The general law that is governing them all is the same: All phenomena are composite and composing.

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<sup>2</sup> See the list at the end of this paper.

The interrelations between these two, composite and composing, are dialectical. It means that each of them brings about the other one, and they affect each other continuously: Being composite is due to Composing (as action) and Composing stems from Being composite.

Every single thing in the universe is filling these two functions simultaneously: It's Composite and Composing.

### **What does “*being composite*” mean?**

*Being composite* means that the constituting interacting components of a phenomenon don't stop becoming decomposed at any point. This means that the interacting components of the matter are broken down and causing breaking down into subtler and deeper constituents. Becoming endlessly composite is what composing does.

### **What does “*composing*” mean?**

*Composing* means that in each phenomenon the continual interacting components are creating it with a new configuration at any given moment. The crucial point is that we should not see the configuration of a phenomenon as a static structure with the determined amount of levels, and at each level, with a stationary combination of components. The reality of the matter is far from such configuration.

The static view is the one that our prehistoric unconscious cognition could put forward as “obvious”; but this is not at all how the reality is running. What we call entity or structure doesn’t exist in fact, everything is perpetually getting existence. *A new version of any reality is the only factual version of that reality.*

The structure is getting shaped permanently and is never shaped enduringly. There is no stationary profile or structure for any phenomenon, unless we invent it for the sake of dealing with. What is going on, outside of our

perceptual fabrication, is a continuous ongoing and changing process that is giving birth to the existence of matter, and not to any specific form that we call phenomenon. The phenomenon is the finite manufactured by our mental cognition; such distinction doesn't actually exist. What exists factually is the infinite dynamism of matter from which we can perceive the imaginary finite[s] that make[s] possible our interaction with it.

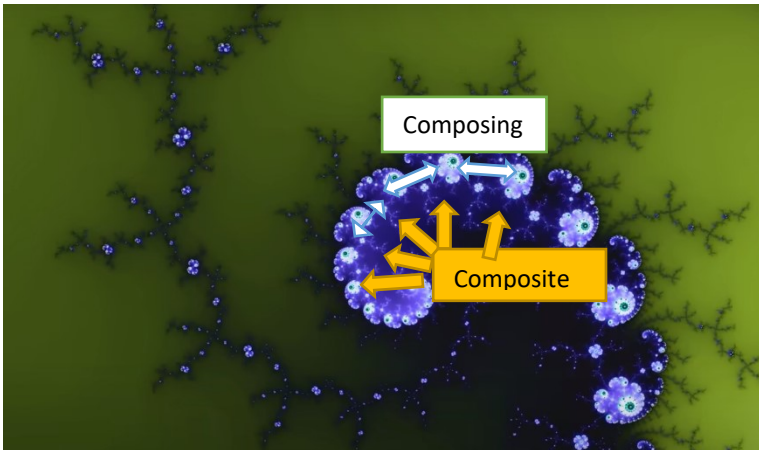
The simultaneous process of composing and decomposing is constantly dynamic and what we see as a phenomenon is always altering. While we take the phenomenon as reality, only its alteration is so. Our version of reality is an artificial one that is not able to comprise the non-stop changes it's undergoing.

The alteration is the result of contentious changes in the way the process is crafting what we call phenomenon. Any change in the composing procedure changes the composition

and brings about a new phenomenon; the latter could be the same to our sensory but is, in fact, substantially different. So, nothing is durably composed and everything is being permanently composed. This argument brings us to the below outcome:

**Everything is composite and composing.**

The symbolic presentation of this process is visible in the Mandelbrot set where we can see this dual characteristic at any section of the endless process of being composite and composing.



So, we can see the below statements coming out from our observations:

- *Composing causes being composite (decomposition)*
- *Being composite causes composing.*

Through composition, the decomposition takes place and by decomposition the composition becomes unavoidable.

We can encompass this dialectical relationship as Composition-Decomposition process.

***Composition= Composing and Composite***

This mutual procedural affection acts as a permanent source of energy that is necessary of the perpetuation of the dynamism. Our finite perception, formulated in the laws of physics, says that there would not be any infinite source of motion, but we can see in the above scheme, the interconnections of the components of any entity are

providing the infinite source for this permanently dynamic process.

The error we committed was that we thought the amount of the components of an entity is finite, therefore, the energy they could provide for an endless motion is also restricted, while it is not the case. The amount of the components of any entity is just countless and therefore, the quantity of energy that it can supply is also infinite.

If we thought that the loss of energy is causing its end, it's because we see things as finite and as there is a change of level of energy, we think that the difference of level represents a loss. It's not, it's just a displacement of that energy to a subtler level that we wanted to ignore. And since these levels are countless the energy goes through these echelons and flows there in a way that is not always the same and is constantly changing.



So what we call infinity is not a conceptual idea but a procedural process of composition through which matter can exist. This makes possible to supply a new definition of infinity

**Infinity is the endless composition through which  
existence becomes possible.**

Since we said that the matter is nothing but *infinitude in action* we can now state that:

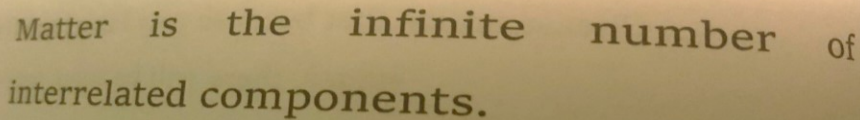
- Matter is the infinite number of **interrelating** compositions.

And also:

- Matter is the infinite number of **intercreating** compositions.

So, interrelations are the creating/composing process that is running among the components of a phenomenon. But knowing that the component is itself nothing but a

composing process, we can review and correct what we said in the first book we published on Infinitylogy<sup>3</sup>, where we said:



Matter is the infinite number of interrelated components.

Thanks to this view we elaborated so far in this paper, we can assert that a better and more realistic apprehension of matter in the above definition will be:

**The matter is the infinite number of interrelating components.**

While in the original definition the term “interrelated” could advocate a stationary set of links, the term “interrelating stands for the active and ongoing character of these mutual links. Again, by knowing that the component is itself nothing but a composing process, we

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<sup>3</sup> Infinitylogy: Foundation of a New Discipline, p.22.

can redefine matter as interrelating compositions. I.e. the compositions that represent composing interrelations and the interrelations that are composing.

### **A different understanding of existence:**

In this way, *Infinitism* might be the most dynamic standpoint on existence since it takes into consideration the infinite dynamism that is making the matter exist and the existence to materialize, and this, at each instant, differently.

In the infinitist point of view, any phenomenon is a ceaselessly changing entity whose static status is an arbitrary unreal man-made perception with which our senses can deal. While we are a part of reality, we are not dealing with reality as is, but with a fabricated version of it. Nevertheless, we are not doomed to stagnate in this primitive interpretative insight of the world; thanks to a vision that sees infinitude running within matter, we could

start to see how any phenomenon is assuring its presence to exist.

That's why in an epistemological review of language -that we will develop later and elsewhere-, we should be aware that the words like "related" or "created" are highly metamorphosing and problematic because they give a falsely stationary picture of a non-stop dynamic reality.

If we can adjust our vision to the creating-oriented description of reality, instead of the created-one, we can have a practical idea on how we should organize ourselves with regard to the material world. Our rapport with existence will then change.

### **How to deal with reality**

This is notwithstanding true that our actual brain's power is not enough to treat the infinite dynamic complexity through which the reality is creating itself. But at present, we have tools that are able to encompass at least a portion of the

endless causal chains in a phenomenon and apprehend the configuration it's bringing on.

Super computation and quantum computation look the basic implements for such an approach, but we need also to go beyond a mechanical treatment of the data, – keeping in mind that the quantity of data in question will be just uncountable-.

For having an intelligent data-processing with these sophisticated computations' capacities, we need also the Artificial Intelligence (AI) to treat, classify, dispatch, and analyze them so as to know how we can figure out what is going on in the microcosm and macrocosm of universe.

But in order to make sense of all of this technical process, we need a beforehand philosophical view that provides us a direction. Once we get the idea of "*infinitude in action*" as the basis of materiality, we understand immediately that this latter can be replaced by a continuous and endless

process of self-creation for any particular case or phenomenon and in general; this is what we can call the Existential Permanent Composition: A composition that is ceaseless and creating from which we get existence.

Here are the assertions excerpted from this standpoint:

- Any phenomenon is being permanently created by its components,
  - Creation is not a thing but an action that is infinitely being done.
- Any component inside a phenomenon is subject to the same process as well (being permanently created by its [sub] components).
- Any phenomenon is creating other phenomena through being created,
- Any phenomenon is being created through creating other phenomena,

- This dialectical process, seen as Existential Permanent Composition, runs at all levels of existence without any boundary or limit.

These assertions are general and universal. They need to be broken down to become specific rules and laws of infinity. *Infinitylogy* carries on this mission with the goal of supplying practical guidelines for turning infinity into a usable notion with concrete applications in the real world. We could change society, nature, world, cosmos, universe and even existence provided that we change ourselves and see the reality as is. Infinitism is a theory to do it and *Infinitylogy* is the multidisciplinary field of studying to know how to do it.#

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# A New Definition of *Infinity*

***By Korosh Erfani, PhD***





## **Introduction:**

Like every other field of human intellectual invention, the science is not free from misconceptions. There are many of them seen as myth and miseducation.<sup>4</sup> Some lasted quite longer than others and among the long-term misconceptions of the human knowledge, the one around infinity. We could never define it accurately nor perceive it as a practical notion along the history.

Many old beliefs surrounded infinity, and they lingered for thousands of years. Philosophy, mathematics and science repetitively treated it and, each time, landed in the vaguer conclusions than before.

One of the reasons for this conceptual confusion is the unidimensional view on it:

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<sup>4</sup> For a list of some of them see: 25 Popular Science Myths Debunked, BY TBS STAFF January 6, 2022. Source: [thebestschools.org/magazine/25-popular-science-myths-debunked/](https://thebestschools.org/magazine/25-popular-science-myths-debunked/)

- Philosophy through a speculative-abstractive construction,
- Mathematics by a purely quantitative treatment,
- Theology trying to project it to deity,
- Art endeavoring to visualize the invisibility of it.
- ...

What we eventually got as a general definition in dictionaries and lexicons was a kind of absurdity like: “the quality of being infinite”,<sup>5</sup> or, “an indefinitely large amount or number”. Or, for instance: “Unbounded space, time, or quantity”.<sup>6</sup>

While all these definitions have to do something with infinity, the latter could not be easily as oversimplified as we can see it in these descriptions. On the other hand, when we refer to a specific field of sciences, we can see the reducing character of what is provided as a definition: “A range in

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<sup>5</sup> The New Lexicon Webster’s Dictionary of the English language, 1987, p.496.

<sup>6</sup> The American Heritage College Dictionary, 2002, p.711.

relation to an optical system in which light rays reflected from objects may be regarded as parallel”.<sup>7</sup>

This disparity of approaches lasted for centuries and its outcome was the alienation of this concept from any fair treatment that encloses as well its encompassing conceptual capacity as its practical repercussions.

While each specific arena of human knowledge can keep digging in its own understanding of infinity, it seemed to us that an interesting initiative could be to combine pertinently different conceptions of infinity in an attempt to see how a better apprehension can result from.

Like the physicists who try to get to a unifying theory, as Theory of everything, that could marry quantum physics and the theory of relativity, we should attempt doing the same thing in epistemology for finding the common denominator

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<sup>7</sup> Ibid.

of the speculative, philosophical, metaphysical, physical, mathematical and scientific conceptions of infinity.

When we decided to make an effort for this purpose, the first question that was raised was what methodology we should use for it. To accomplish this task, we needed a method, or more precisely, a methodology that can seem capable and relevant at the same time. This is how we proceeded:

Usually, we refer to things, facts, notions, etc. to craft a definition or a description of something. This conditioning technique creates a definitional dependency that would not suit to a notion that can't, ontologically, accept any restraint these borrowed constitutive elements would impose to it.

Our definition should reduce the implication of such restricting elements in its core and elaborate itself in such a way that it keeps its objectivity on the one hand and its conceptual self-sufficiency on the other hand.

To do so, we chose to move with a counter-intuitive modality: Rather than having recourse to definite things or qualities for shaping a new definition of infinity, we departed from a point where we can put every phenomenon, without any exception, nor exclusion, under the coverage of the concept we would like to define.

So, we did not begin with a usual formulation like *Infinity is something (this or that)*; in place of that, we picked a term that could include all things without any restraint or exception. This brought us to the idea and term of “everything”. We selected this term as the first piece in our formulation, and then, looked for the most direct and the least engaging verb in any language, which is the universal verb “to be”. And immediately after these two pieces, we mention the concept we are trying to describe.

So, by combining these three points we obtained:

***Everything is infinite.***

So far, we respected the following technical points:

First, we construed a theoretical framework to remove all restrictions this concept had to undergo within specific arenas. Our emphasis had been oriented on the most obvious ontological point we can perceive for this concept: *apeiron*; the word refers to the Greek equivalent of ‘unbounded’, ‘unlimited’.

Second, our methodology had to remove the trend according to which infinity should be specific or categorized in different sorts. In a classical way, infinity is divided in three sorts: “the mathematical, the physical, and the metaphysical”.<sup>8</sup> This artificial distinction is just inadequate for a unified vision/definition of infinity; so we scored it. If physics is looking for a ‘theory of everything’, we have also to look for

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<sup>8</sup> Infinity, mathematics; By Rudy Rucker; [britannica.com/science/infinity-mathematics](https://www.britannica.com/science/infinity-mathematics)

a definition that could cover everything with regard to infinity.

And the third methodological point: by combining the boundlessness (apeiron), as the original idea of the concept, and the total refusal of any distinction, we reached a statement that was theoretically able to release the concept of infinity from all its previous man-made restrictions and put it in the highest conceptual status that the collective human mind could formulate. This is how, by pushing away all limitations, bounds, diversification, classification, restrictions, and segmentation, we could reach the following statement:

**Everything is infinite or is not.**

This announcement is as well inclusive as exclusive: Its inclusiveness is related to the usage of ‘everything’. This term includes all material and non-material realities and is not supposed to exclude anything that accounts for reality,

of any kind.<sup>9</sup> We could have used “all” instead of, but ‘everything’ is more concrete to communicate in our mind since we can see any phenomenon as a ‘thing’, and in this case, “everything” means simply all phenomena.

On the other hand, the statement pushed to a minimum the elements of which it’s composed. Only one neutral verb is used (*to be*), in both affirmative (*is*) and negative forms (*is not*). The negative mode of the verb assures the exclusiveness of the assertion.

Everything + is + infinite + [or] + is not.

In this statement, the obsession to use the least possible is stretched to extreme for the sake of avoiding any confusion or conjecture in this very first step.

The statement is not surely yet the definition, but by its strength points, it opens the path to see infinity as the most

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<sup>9</sup> Reality here means anything whose existence doesn’t need any external actor of perception.



encompassing feature we could find in the whole existence since it doesn't omit anything and covers all.

At this stage, the question is how to extract the definition of infinity from this assertion that attributes infiniteness to anything that exists.

The broad scope of this assertion is just the initial necessary point regarding a different apprehension of infinity. We have still some more steps to run before we get to the premises of a definition for it.

Always, to remain consistent in our counterintuitive approach, we keep expanding the above statement by bringing more precision to it. The question that naturally emerges from this assertion is: What does “*everything is infinite or is not*” mean?

This pushes us towards more precision. The idea is to develop the basic assertion as far as necessary to get enough

stuff for building the definition of infinity up. For doing that, we argue as follows:

*Everything is infinite* suggests that infinity should be found in it. And if it's the case, how infinity could be running in a thing? Or more precisely, what is infinite in a thing so that we could say that the thing is infinite. And especially, if, as asserted, "*Everything is infinite*", what is precisely and objectively, infinite in everything?

This natural question, stemming from the above assertion, pushes us towards underscoring what is effectively and factually infinite in any single phenomenon. Here we should avoid any attribute that is not substantial or a part of ontological fabric of the phenomenon; like for instance its lifespan that is linked to the man-made concept of time and is not a structural core of the phenomenon. Where and in what we look for infinity in a thing should be objectively

existing and free from any necessity of the subjective perception of the human being or alike.

All these conditions lead us to the very structure of a thing that we call **composition**. By composition, we mean what everything is made of. So, what composition is to a thing is what that thing is.

We notice that here instead of the usual description of things we use another way. Usually, we say that the things are made of matter, but here we said that things are made of composition. The difference is that when you refer things to matter, you have to explain then what the matter is made of; but we avoid such a vicious circle attitude and refer to composition, which is a self-sufficient concept is meaning simply “the combining of distinct parts or elements to form a whole”; or, “the manners such parts are combined or related”.

So, we avoid thereby referring the definition of things to a new content and suggest a term that is just a container. See the difference:

Everything is of matter.

Everything is a combination.

Taking the first assertion in account will necessitate the definition of matter that will imply the same process we are running to get the definition of infinity. It means that will be a double task with its complications; while by proposing the term composition we did not suggest anything that covers a hidden meaning to reveal like the term matter does it. By saying that *everything is a composition*, we advocate that everything is “the combining of distinct parts or elements to form a whole”.

Instead of the usual substantialist<sup>10</sup> trend in providing definitions, we use a structuralist approach to land in a kind of functionalist description of what is going on inside any single thing.

From the statement “*Everything is infinite*” we deduced the statement that “*Everything is composite [a composition]*”.

So, we can then infer that:

- If everything is infinite, then,
- A thing is infinite, and
- If a thing is a composition, therefore,
- The composition [of everything] is infinite.

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<sup>10</sup> As suggested by some, like Pierre Bourdieu, The French sociologist, “a substantialist approach privileges things rather than relations and, as such, has a tendency to reify the [the relational realities], to essentialize [...] phenomena, and to embody a positivist orientation to ...[intellectual activity]”. When it comes to infinity we can see how the counter-intuitive approach invites us to avoid this substantialist habit and search for a different road to do so.

Source: [link.springer.com/chapter/10.1057/9781137407009\\_5](https://link.springer.com/chapter/10.1057/9781137407009_5)

Thereby, we bring an additional element of precision to the first statement and transform it into this one:

**Everything is infinitely composite.**

And by combining it with the other more explicit formulation of “everything is infinite or is not” we can obtain:

**Everything is infinitely composite or is not.**

This latest statement is following the same rules that we implied in the first one: It is inclusive, direct and clear.

- It’s inclusive because it treats ‘everything’.
- It’s direct, because it uses just one stating verb (is).
- It’s clear because it limits its announcement to one aspect which is being infinitely composite.

The liberty of its content is such that we could even interchange its object and rephrase it as:

*Everything is compositely infinite.*

And then:

*Everything is compositely infinite or is not.*

This second assertion, in its both formulations, is a kind of technical precision to the first one. It states that being infinite, as a general state of everything, means that the thing is compositely infinite.

Now, we keep going with this argument by focusing on the aforementioned definition of composition (composite). “Composite” being defined as “made of distinct components, compound”.<sup>11</sup>

So, if the composition is infinite, it means that its components are infinite. This is the first technical precision that we add to our two first assertions with the intention of elaborating a definition of infinity. We state:

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<sup>11</sup> The American Heritage College Dictionary, 2002, p.294.

- There are infinite components in everything that compose it.

And again here, the question emerges about what a component is; to answer that we can refer to the first assertion of our argument and says that, as “*everything is infinite*”, the component(s) will be infinite as well.

And if we continue asking what we mean by “*every component is infinite*”, we can say that “*every component is infinitely composite*”. This implies that in each of the components that compose a thing, there are infinite subcomponents. And in this way, we can keep going by asking the same questions, and of course, providing the same answers for each of the subcomponents. This search simply streams endlessly.

We get this statement that contains all the elements that had been so far developed:



**Everything is composed of infinite components and subcomponents.**

Even though this assertion looks more explicative than previous ones, we don't yet, however, have enough stuff to shape our definition of infinity. And to be consistent with our methodology, we should bring on more precision to the last statement above.

As we used the term composite, we should now take into consideration another aspect of this term's definition: "A complex material in which two or more distinct, structurally complementary substances to produce structural or functional properties not present in any individual component".<sup>12</sup> We should, therefore, include this aspect of definition in our descriptive formulation of infinity:

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<sup>12</sup> Ibid.

The components compose a thing through a combination they shape. To shape the composition, the components should relate to each other. So, a more precision would be that the composition, that makes a thing, is a combinatory form in which relations between the components take place. We can call these relations between the components, *interrelations*, which are equivalent to bilateral and multilateral connections between components.

Here again, an obvious inference comes up: if components and subcomponents are infinite, so will be their interrelations. Their infinite number of interrelating components and subcomponents will suggest an uncountable number of interrelations between them as well. We keep it up as another technical precision to contribute later in our construction of the infinity's definition:

- There are infinite interrelations between components and subcomponents.

The journey continues with this guess on whether the infinite components and their infinite interrelations are sufficient to consider everything as infinite.

What incites precaution is that from infinite links between infinite components we get plausibly infinite possibilities of interconnections. This means that the ways and modalities are shaping these infinite interrelations between uncountable components are infinite too. The certainty on this aspect results from the infinite character of the two previous precisions: Infinite components and their Infinite interrelations. If we elaborate an equation with these two variables, they produce naturally the countless ways they can connect, interconnect and combine. Any mechanical or frozen picture of this countless combinatory reality will be counter-intuitive to the concept of infinity, referred to its original *aperion* meaning: unbounded.

Therefore, this is the third technical precision we bring about regarding the main assertion:

- **The ways the uncountable interrelations are shaped between the countless components are infinite.**

These are then the basic inferences so far:

In *everything*, we can find:

1. Infinite number of components and subcomponents,
2. Infinite interrelations between the components and subcomponents,
3. Infinite ways these interrelations are established.

Now, let's remind that our purpose in this development is to get a new definition or description of infinity. And the question is whether the above assertions and inferences can be at this stage sufficient to shape this definition or not.

We can formulate so far that:

- Infinity is what by which everything gets a boundless composition.
  - Infinity is what by which the number of components and subcomponents becomes countless.
  - Infinity is what by which the number of interrelations between the components and subcomponents is uncountable.
  - Infinity is what by which the ways the countless interrelations between uncountable components and subcomponents are established are unlimited.

So, we should see how we can define what is accomplishing these three functions in everything, and we call that, infinity.

We said that:

- A thing is infinite,

- A thing is compositely infinite,
- The composition is infinite in its components, the interrelations between these components, and the ways these interrelations are established.

Now if a thing is nothing but its infinite composition, a first version of the infinity's definition will be infinity is what by which a thing exists. The subtle point is that infinity here is not the cause of the thing's existence, but what makes the case. We call it causation.

In other words, infinity does not create existence but makes existence possible. When we formulate the things in terms of creation, we suppose to bring about from a non-existing state to existence. This is not what "*causation*" means: causation is the process by which the presence of something becomes possible.

Sun causes sunlight, but it doesn't create sunlight; what makes possible the presence of this latter is the internal

mechanisms of the sun. Beyond our nominalist and formalist approach, this is more accurately the composition of what we call sun that is causing sunlight. There is something that is making both to exist, sun and sunlight, and this is a composition with its components, their interrelations and ways of interrelating.

Now, a more consequential question is what is making this composition, composed of components/subcomponents, their interrelations and the ways of interrelating? What makes all of this? Here again we should avoid falling in this epistemological trap of looking for something else but these elements themselves to explain what makes them exist and act. How we should exercise this precaution? By stating that:

- What makes component is subcomponents, their interrelations and the ways of interrelating.

And then,

- What makes subcomponent is sub-subcomponents, their interrelations, and ways of interrelating.

And this keeps going. This reasoning is running in such a way that at no point, we can find a non-conventional starting point, able to be spontaneously presented as either creating point or creating agent. There is no element that can be presented as a creator or even a so-called original cause.

Any point, any element or any phenomenon we can see as “initial point”, has a precedent, and its precedent also has a pre-precedent, and this goes on forever as well.

In the same way, there is no point, for whatever that exists, that we can consider as its final point, or its last outcome or so. Any phenomenon or any element is causing the presence of a new element or a new phenomenon, and this latter, in its turn, does the same thing and this goes ceaselessly as well.



So, what relates the phenomena is a chainlike interconnection that puts them in a causal and continuous relationship. These causal chains are start-less and endless as well. They are infinite.

Again here we can say that infinity is what divests the causal chains from starting or ending points.

When we observe subtly this reasoning, we can detect that what is genuine is not really the status of things, but the action that is going on within them. This means that the undeniable substance of everything is not the matter, as we used to think of, but what makes matter exist. And what makes matter to exist is not, as wrongly defined, particles and atoms, since these are, in the end, themselves a kind of matter. So, it doesn't make sense to say that matter is made of matter.

What would be more meaningful is to clarify what makes matter and this is not but action, and what is in action is its

infinitude: the infinitude of components, of their interrelations, and the ways they are shaped.

Or more precisely

1. The infinitude of the action that makes components exist.
2. The Infinitude of the action that makes interrelations between the components exist.
3. The Infinitude of the action that makes the ways these interrelations between the components exist.

So, if we summarize all of these in *infinitude in action*, we have our version of the definition for infinity.

So, we get our definition of infinity from the observation of what is going in anything and thanks to which a thing exists.

This is *infinitude in action*.

Infinitude in action is technically genuine since this is the sole objective reality that is going on beyond our perception

and interpretation. We can't deal with infinitude in action but through observation; unbiased observation of the technicality of reality.

The existence's process has segments and each segment is caused by something else, what is not caused by something else in this process and is causing all the rest, is not but *infinitude in action*.

So, infinitude in action is causing:

- Things to exist.
- A thing itself is caused by its composition that is caused by infinitude in action.
- Composition is caused by its components that are caused by infinitude in action.
- Components are caused by subcomponents that are caused by infinitude in action.
- Subcomponent is caused by sub-subcomponents that are caused by infinitude in action.

- And this keeps going endlessly.

Or we can say that

- Compositions are caused by the interrelations of components and these interrelations are caused by infinitude in action.
- And these interrelations are caused by the ways that shape them, and these ways are caused by infinitude in action.

So, we can see that, at the end of the day, infinity, translated into “*infinitude in action*”, can explain the matter, things, universe, and beyond all of this, existence. We see that infinity, through this definition, stands for the causation of existence. Therefore:

- Infinity is infinitude in action.
- Infinitude in action is what causes existence.

**In conclusion**

We see that all the attempts to give a reducing definition of infinity could not help us to get a better understanding of existence since their focus was always on what it is and not on what it does.

Through a counter-intuitive demarche, we searched the infinity's presence in the real world, and we saw that it is pervasive and inclusive. Nothing having been able to escape infinity during our observation, we looked for its role in the existence of everything. What we saw was that anything, to exist, needs to be infinite. One then can obviously infer that what is not infinite cannot/doesn't exist; therefore, everything that exists is infinite. Infinite is not a characteristic of a thing among others, like lifespan or size or height and so; it's the sole substance of everything.

To explain how infinity is the only and exclusive genuine, objective, and substantial core of everything, we found that every phenomenon is a composition and that this latter is an

infinite of components, of their interrelations, and of the way these latter are done. This infinitude is making all of these three points exist in a continuous action, and that's why we called it *infinitude in action*, or simply said, *infinity*.

Infinitism is a theory that takes the above elaboration as its basis and excerpts all the upshots and consequences that result from such a vision over existence. And then, *Infinitylogy* seeks mechanisms by which this causation is done in the real world as *infinitude in action* within matter. Infinity is then nothing but the technicality of existence to exist. It is then everything that exists.#

# Was George Floyd condemned to death on March 12, 1488?

*By: Korosh Erfani, PhD*



## **Introduction:**

Is it imaginable that George Floyd had been condemned to death in 12 March 1488?

One will say: What? How so?

This is the day when Bartolomeu Dias, the Portuguese navigator, put the foot in the African continent as the first white European man. One can ask how this event could be related to a hated crime committed by Officer *Derek Chauvin* in Minneapolis, Minnesota, on that day of May 25th, 2020 on the person of the young African-American *George Perry Floyd Jr.*, (October 14, 1973 – May 25, 2020).

While the link is not obvious to establish at a first sight, we will use the infinitist approach to demonstrate that, in spite of some 532 years of gap between these two dates, the two events are flawlessly corresponding.



The demonstration will, however, require a theoretical frame that we try to set up as follows:

Infinitism breaks every phenomenon down into related links of events. These events shape a causal chain. The first assertion of Infinitism in this field is that the causal chains are endless. Wherever they are shaped, the causal chains will leave lasting effects as well inside that arena they happen as outside it.

*George Floyd* was one of the descendants of the people who had been kidnapped, from their original country in Africa, and brought to the United States, by force, as an enchained slave. Also, if we look at what is going on now in that continent, what we see is the accumulation of miseries triggered, but not started, by the long and exploitative European colonization of that landmass.

The lasting traces of this presence are there to witness. Everywhere, in Africa, you go, you blatantly see poverty, shortage, deficiencies, and dearth and likewise: Shortage of water, of money, of electricity, of resources, of qualification, of facilities, of projects, of ambition, of education, and so on. Despite many ambitious plans and serious endeavors, the fate of this continent remains in a depressing uncertainty with no light at the end of the tunnel.

### **But why?**

As long as we don't have a theoretical framework to know better the causal chains that create these lasting situations, we could not find a real remedy for their harmful effects on the life of hundreds of millions. Without a vision, on the one hand, and a fundamental solution-oriented approach, on the other hand, we would never prevail over the regretful current situation in which this continent and other similar cases are trapped.

Therefore, what is following tries to establish a procedure for the treatment of an issue by taking it as the ongoing result of a beginningless and endless causal chain.

In the infinitist methodology, there is no beginning in the absolute meaning of the term. But, we have to take, contractually, an event or a situation as the initial point from which we move forward to treat the continuation of the causal chain in question and also, projecting its future.

We call this past segment of the causal chain, compared to our arbitrary initial point, the “*Causal Precedence*”. This refers to the earlier context that brought about the phenomena participating in the studied event or situation. This *causal precedence* will be a crucial variable in the treatment of an issue once we want to look for lasting solutions and remedies. Without knowing the causal past context of an event, we won’t be able to treat its future.

Then we have the second element which is the *triggering point* or the *initial point*. This is where and when the factors, resulting from the *causal precedence*, start to interact in the frame of a defined situation. This point will be our contractual starting point to see how the cause-and-effect relationships had been crafted between those initial factors to produce an event or a phenomenon.

### **Rules on causal chains**

Some rules and procedural principles act since this primary point, and we should enumerate some of them so as to follow the evolution of the chain:

1. Any cause is [also] an effect.
2. Any effect becomes [then] a cause.
3. Effect touches back its [own] cause (s)
4. Cause becomes the effect of its own effect (s).
5. Each cause could generate multiple effects.

6. Cause rarely acts alone and is, usually, accompanied by other explicit or implicit causes, generating the studied effect.
  - a. The monocausal cases are rare or/and rather subjective,
  - b. The pluricausal cases are pervasive and objective.
7. The dialectical connection between cause and effect is endless in all the directions in which the chain moves, forward or backward.
8. The backward movement of the causal chain is touching the parameters situated within the *causal precedence*.
9. The causal chain, while advancing, multiplies itself in various directions inside and outside of the original framework.
10. The dialectical feature goes on all along the causal chain.

11. Any change in the causal chain changes the whole chain.

12. No element, nor status in the causal chain, is forever, and everything is changing permanently.

These rules are a set by the new discipline *Infinitylogy*, and we amply develop them, besides many others, in our previous books and publications.<sup>13</sup> Based on them, we should be able to draw a map where the things (causes and effects) act and carry on. This map should be able to identify:

- Effecting process,
- The affections' scope (quantity, degree, intensity, lifespan...).

### **Reality of treatment**

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<sup>13</sup> See the list of the publications at the end of this paper.

The methodological proposal of *Infinitylogy* is not yet operational. We should take into consideration the reality of data processing in our solution-finding endeavors.

Inspired by this example we can see that what we got used to doing so far was just touching shallowly the issues. In many cases, we never went into deep levels of the chain of events to see where we can find the optimal segment of intervention.

Even though we produced a lot about different topics, we transformed them in the static data, stored in the books, reports, dissertations, or journals, and were not using all the available and beneficial data but partially and trivially. That's why many miseries keep going, and we can't find a solution for them through our archaic mod of data treatment and analysis.

Time is come to conceive scientific works differently so that we could finally take advantage of the huge amount of the

produced, and available knowledge, first in a process of analytical comprehension's production and second, in the activity of supplying suggestive solutions.

Nobody can estimate what is the proportion of the knowledge we practically entail in our solution finding accomplishments compared to what we produced and don't utilize. Inspired by what *Friedrich August von Hayek* suggested as a “decentralized market system” and its advantages compared to the disadvantages of a centralized planned economy, we could say that we produce knowledge in a decentralized system, and we use them in a centralized planned one. And we are undergoing here, in the market of science, technology and knowledge, the same situation:

“He asserts that a centrally planned economy could never match the efficiency of the open market because what is known by a single agent is only a small fraction of the sum total of knowledge held by all



members of society. A decentralized economy thus complements the dispersed nature of information spread throughout society.”<sup>14</sup>

Such an approach had been true also for academic, scientific, and institutional production of data and information in the capitalist societies where there are horde sources of production of knowledge because of a multitude of institutions and organizations like universities, colleges, research centers, R&D departments of big companies and so on and so forth.

The disparity of the knowledge that is produced is such that no effort for the implication of a great part of it could be materialized, unless we change our vision and conceive the solutions for.

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<sup>14</sup> [https://en.wikipedia.org/wiki/The\\_Use\\_of\\_Knowledge\\_in\\_Society](https://en.wikipedia.org/wiki/The_Use_of_Knowledge_in_Society)

Right now, while we remain in a mindset and in a system that are using maybe  $x\%$  of the produced knowledge, we ignore practically and unwittingly the rest; we should now revolutionize our macro-methodology to utilize those remained [ $X\% = 100\% - x\%$ ] missed data and knowledge in the solution finding process.

What we already suggested is the [Interconnecting Connotative Dynamic System \(ICDS\)](#). This is a kind of *virtual broad processing system* where we will systematically transform the produced knowledge in codes and algorithms able to interact and generate new acquaintance. The treatment could be either in the natural language, thanks to AI, or in a coded language. In our previous paper, entitled “[Interconnecting Connotative Dynamic System \(ICDS\) \(Proposal on a new way of data management\)](#)”, we already explained the technical details of this proposal.<sup>15</sup> Here we

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<sup>15</sup> See the website [www.thecrid.com](http://www.thecrid.com) section Papers to find this article and more about it. Also see our books at the end of this paper.

would like to develop just the example we mentioned above on Africa's fate.

As it would be impossible to follow endlessly any causal chain and its effects up, we should conceive the software/system that can do it to a great extent. The algorithms behind this software will follow the rationale dictated by specialists and translated into technical operators of the system.

Here are an example of such a thing for the suggested case: the situation in the African continent.

- **The issue:** African current situation
- **The causal precedence:** Social, Cultural, Economic, and Political situation of Africa before the arrival of the Europeans, same thing for the Europeans, Geographic and Natural conditions of the continent, Technological lag between African and Europeans and...

- **Triggering point:** The entrance of the Europeans and the ensued aggressive invasion.
- **The steps of the causal chains:**
  - First contacts
  - First exchanges
  - First skirmishes
  - Fights
  - Wars
  - War prisoners
  - Enslavement
  - Deportation of slaves to the European and American continents
  - Massive occupation
  - Massacre and Destruction
  - Massive slave chasses
  - Annihilation of villages, cities, and communities
  - Enslavement of Exploitation inside the continent
  - Exploration and exploitation of resources

- Colonization
- Structural, lasting, and massive impoverishment
- Corruption of politicians after Independence
- Imposition of new forms of exploitation
- Continuous, institutional, abuse, misuse, and mistreatment of the African countries
- Current situation in the different fields
  - Society
  - Politics
  - Economy
  - Culture
  - Technology
  - Diplomacy
  - ...
- **Suggested solutions**
  - **Interconnection of data in each field**
  - **Interconnection of data between the fields**

- **Interconnection with other sets (other continents for instance)**

Conclusion:

We can see how by taking on one event in history, or in the current time, we can explore its beginningless and endless causal chain, in order to see what are diversification of its evolution's effects as well as the identifying the best segments where we can interfere to change its current and actual upshots.

Even though we did not want to present a detailed and analytical chronology of the history of Africa, but the idea is there: if we want to know the causes of the phenomenon of George Floyd's murder and the similar ones, we have to be inspired by the methodology suggested in this paper.

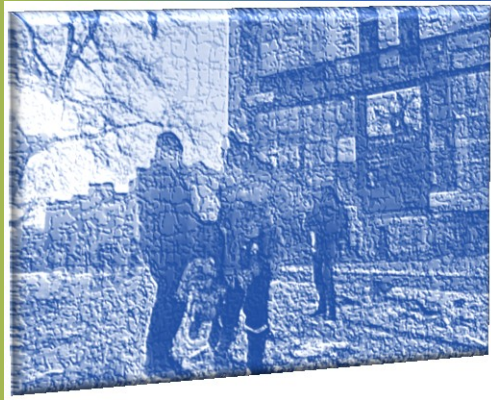
Through the causal chains' approach, we could dig deep in the subaltern echelons of the composing structure of social, political, economic, cultural, or historical events and

phenomena and find the best areas of intervention and changes.

Infinitylogy is supposed to be a practical discipline and creating such a system of data processing could be one of the projects that we could carry out in the future. The perspectives of creations and initiations triggered by the theory of Infitism don't have any limit; they are simply infinite.#

# The cavemen's worldview behind the Ukraine invasion

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





## **Introduction**

The shattering experience of war in Ukraine shows, once again, how the world is still trapped in its oldish vision in which the world is an increasingly limited and ending frame of material resources, and we have to fight to get the lion share of it.

This is the same attitude that lasted for thousands of years and brought us to the unfortunate worldwide situation in which we live with wars, inequalities, global warming, pandemics, poverty, pollution, and so on.

As long as this prehistoric idea is dominating the world, our technological and scientific progress will not help us to get a better common life. This vision stems from the belief that the available material resources are ‘undoubtedly’ limited, and we have to apply force and violence to get further of that.

We do need to change our philosophical perception of the universe in order to take the substratum of this fake man-made worldview away. Once it's done, we will look at nature and its resources quite differently.

The philosophical theory of Infinitism had been shaped to this purpose. Our goal is to provide a new prospect on the immensity of the resources of material and energy where there is not any limit.

*Infinitism* suggests that what we have to do is to see nature, like anything else in the universe, as an infinite fact. It's stated that *everything is infinite or is not*. So, if it's the case, our resources could be so as well, and the natural properties to which we can have access will be boundless.

In a world where the resources are endless, there wouldn't be any reason or motivation to fight and destroy others in order to get more of it. It doesn't make any sense of having

further of something that doesn't have any limit, any finite edge, any end, or any expiration.

But we are far from having a greeting reception of this idea. Nobody would want to believe in the idea of everything being infinitely available and accessible.

So what to do?

In order to surpass this resistance of those who refuse to think of it, we went farther than just formulating Infitinism as a philosophical theory, and are also endeavoring to establish a multidisciplinary field of study to bring proofs and pieces of evidence of the objectivity and actuality of this claim. *Infinitylogy* will be the discipline that has this mission of studying the factual dimension of infinity so that we can create a practical approach to grasp the materiality of infinity.

If we succeed to do that, it means that we will have the knowledge of intervening upon infinity in the real world and

will learn the way we can interfere and explore it with the most useful practical and material outcomes.

For that we, so far, proceeded as flows:

1. Publishing five books on these two topics: Infinitism and Infinitylogy
2. Establishing a research institution called *Center for Research and Development of Infinitylogy* (CRDI)
3. Activating the CRDI by publishing regularly papers, videos, audiovisual productions on the social media
4. Publishing *the Journal of Infinitylogy*
5. Carrying on research, investigations and publication in continue.

We keep working on all of these ideas and deeds. We hope that those who believe in the necessity of changing the philosophical basis of our worldview will join us in this adventure so that we could work together on this ambitious but also necessary project.

The war in Ukraine is not the first nor the last war that is grounded on our completely archaic and erroneous mindset.

Let's change it for the better-off of Humanity.#



# The Most Complex System Ever Built

About Interconnecting Connotative Dynamic System  
(ICDS)

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



## **Introduction:**

We do underuse the knowledge we produce. This is a bad habit that had been long lasted and trivialized. Our brain has an infinite potential capacity and a finite actual ability. The volume of data that we gather during our life is huge, but we don't utilize them all. This is how our brain functions and shapes not only our mindset accordingly but also the different systems that we created to treating data.

Some say that our brain can process the equivalent of 74 GB of information per day. If it's true this will be 27 TB per year. The brain can effectively use a tiny part of this huge amount of information, even though they had been available somewhere in our cerebral set somewhere as conscious or unconscious parts of our short and long memory.

This is also what is happening to the information the humankind produced all along the history and had been accumulated as a huge amount of information here and

there. As our brain accustomed us to this tiny partial usage of its data, we got used to doing the same thing for external information that are available in the library, on the internet and so on.

The theory of *Infinitem* suggests that by an intelligent treatment system we can obtain infinite new acquaintance, and among them, solutions for many current lasting issues and crises.

The idea is to create a system that is capable

- to thoroughly integrate flows of data,
- to analytically and intelligently process it, and
- to purposefully produce new knowledge.

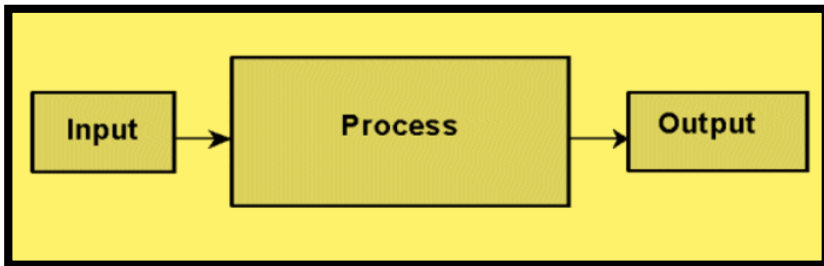
This system will be the most complex setting ever created by human beings. This compound whole is something far from our actual cognitive capacities; that's why the way we initiate it should follow a simple pattern that makes possible its mastered and manageable development. For instance,



Wolfram’s methodology to start by simple rules and developing toward the most complex could be an inspiring course of development for this system.

The structure of the system could first be basic:

- Input
- Processing
- Output



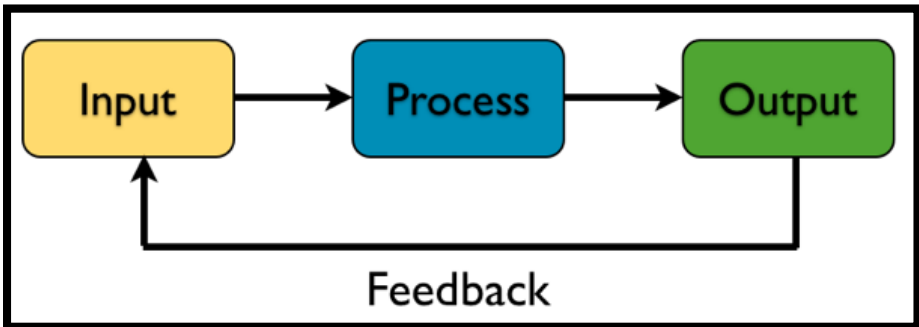
Then we can progressively develop more features for each part of the system:

- Input is infinite, composed of the automatic and manual methods.
- Processing is combinatory: automatic and manual.

- Output is presented in different forms for the sake of usability.

This should be an open-source system so that everyone could develop its components here and there, but it should be a central supervising unit to keep the coherency and consistency of the whole system.

One of the most interesting part of this idea is that the system is self-feeding as well. This means that output will act also as input data.



**Challenges for this system:**

The challenges that we face are categorized into three major sectors:

1. Challenges related to Input
2. Challenges related to Processing
3. Challenges related to Output

Each set of challenges should be always treated in close connection with the other two sets:

### **Challenges related to Input**

These are the points that we have to think about when it comes to input.

Definition of input: We call *input* any intellectual production that can be treated as data and that can add up to our basis of knowledge for intelligently generating possible solutions.

This large definition shows that the greatest amount of what human beings produced during their history should be entered in this system as information. The course would surely be gradual and step-by-step, according to the development of the system.

Classification of the available data and sifting them to enter the system as valid data is one of the most sensitive and challenging parts of this project. The criteria of factuality should be meticulously defined so that the system could distinguish facts and fiction. Even though the latter has a huge value in the human culture in general the system's purpose will require the usage of facts for its function.

Input will be multichannel since we need to distinguish them based on their nature: writings, visuals, audios, and others.



The entry would be as well automatic as manual since we know the quantity is beyond anything similar. But the selection of data in the automatic part should be highly and

intelligently conceived so that we could be sure that it is not overwhelming the processing segment uselessly.

### **Challenges related to Processing**

Processing is the most complex and also the brainiest part of the system. It should answer the questions like these:

- What is this data's source?
- How credible is this source?
- What kind of data it is?
- How is its relevance?
- What is its content?
- How to integrate it?
- How to use it? And so on.

Processing will be a combination of AI (*Artificial Intelligence and its variation like Reactive Machines, Limited Memory, Theory of Mind, Self-Aware*), Directed Algorithms created by human intervention.

The core idea of processing would be

- to treat the data,
- to find its place and classify,
- to connect it to the other data,
- to draw new conclusions,
- to measure the relevancy of the new conclusion up and
- to send the output out.

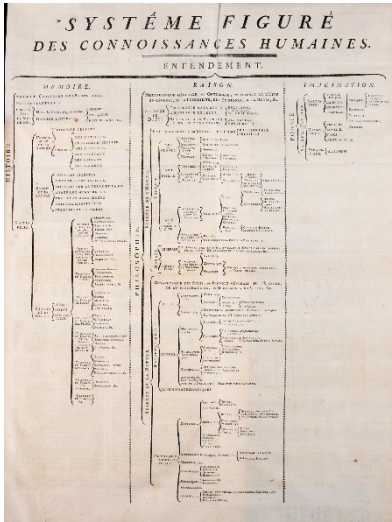
### **Challenges related to Output**

Once the upshot of the processing is ready it's the question of how to prepare it, in the most suitable format(s), and deliver it.

If we consider the self-feeding part also as an integrative part of the system we should think about how to integrate it in our list of challenges.

### **Data organization:**

All along with history, there were multiple efforts to organize the human knowledge. Organizing the human knowledge has a history. Many attempts had been made in this field. <sup>16 17 18</sup>



Some new attempts are also available <sup>19 20</sup>

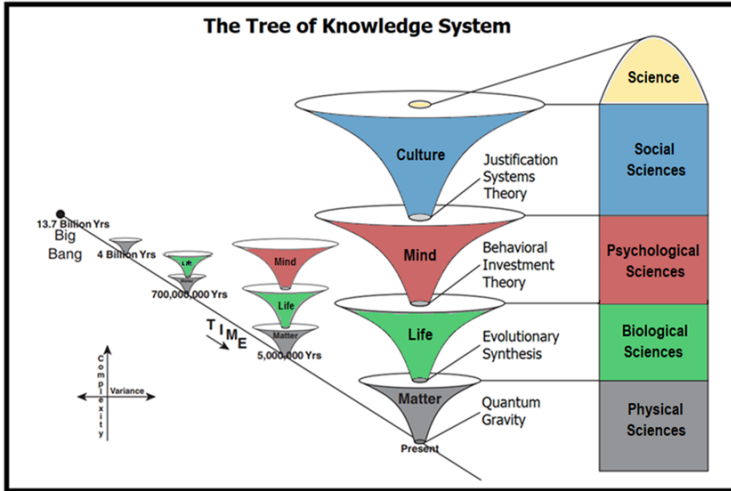
<sup>16</sup> [https://en.wikipedia.org/wiki/Figurative\\_system\\_of\\_human\\_knowledge](https://en.wikipedia.org/wiki/Figurative_system_of_human_knowledge)

<sup>17</sup> <https://quod.lib.umich.edu/d/did/did2222.0001.084/--detailed-explanation-of-the-system-of-human-knowledge?rgn=main;view=fulltext>

<sup>18</sup> <https://psycnet.apa.org/buy/2009-22832-003>

<sup>19</sup> [https://en.wikipedia.org/wiki/Tree\\_of\\_knowledge\\_system](https://en.wikipedia.org/wiki/Tree_of_knowledge_system)

<sup>20</sup> <https://www.sciencedirect.com/topics/engineering/knowledge-structure>



What we suggest, beyond the traditional approach, is to extend the structure of data in such a way that it could include and integrate the infinitist methodology. This latter is based on the idea of Universal Solidarity. This key concept of Infinitism states that Everything is related to Everything. The Total Relatedness suggests that our system should avoid as much as possible any artificial restriction that makes the interrelations between information incomplete or impossible.



In order to avoid that we present here a first sketch of our suggestion for the data structuration: <sup>21</sup>

### **ALL**

(Anything that exists and beyond, in case.)

### **Existence**

(Anything that exists; and this means anything having an infinite composition.<sup>22</sup>)

### **Multiverse**

(The universe and the possible other universes, in case.)

### **The Universe**

(The part of the existence that we could potentially perceive through our sensations.)

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<sup>21</sup> For more about the categorization of material existence see our books at the end of this paper.

<sup>22</sup> See our book of *Infinitylogy (Foundation of a new discipline)*, ILCP Publishing House, 2021

## **The visible universe**

(The part of the universe we could actually perceive thanks  
to our sensory capacities.)

### **Clusters**

(The bunches of intertwined galaxies.)

### **Galaxies**

(A bunch of stars, interstellar gas, dust and dark matter)

### **Milky Way Galaxy**

(The galaxy in which the Sun is found)

### **Sun**

(The star our planet is one of its planets)

### **Earth**

(The planet in which human beings are)

### **Nature**

(The living frame covering human beings and others)

## **Society**

(The collective frame of our life)

## **Man**

(The human being besides other living beings)

We keep in mind that

- all these levels are vertically interconnected and
- inside each level, all the components are interrelated,  
and
- inside of each component all subcomponents are also  
interconnected, and
- These interconnections are dynamic and endless
- Each connection creates a new situation that changes  
the whole set.

These are some of the rules of one of the principles of Infinitytism. We will try to see how we could develop this suggestion more and more.

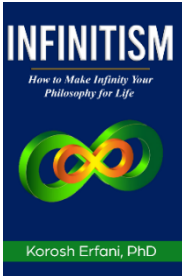
## **Conclusion**

So, what we have already suggested in our previous publication as Interconnecting Connotative Dynamic System (ICDS), would be progressively completed as we have tried doing it in the current paper, and we will continue adding up more elements and ideas to it.#

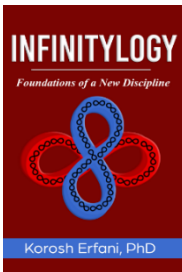
[www.thecrdi.co](http://www.thecrdi.co)



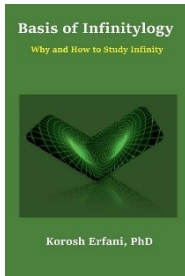
**Books published so far:**



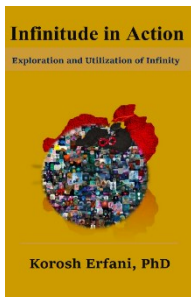
***Infinitism: How to make Infinity your philosophy for life***, ILCP Publishing House, 2021, 375 pages.



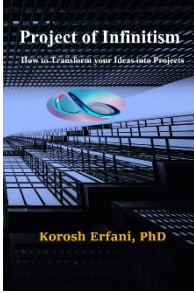
**Infinitylogy: Foundations of a New Discipline**, ILCP Publishing House, 2021, 148 pages.



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

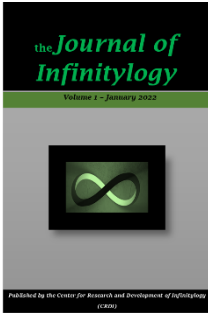


**Infinitude in Action: Exploration and Utilization of Infinity**, ILCP Publishing House, 2021, 200 pages.



**Project of Infitism: 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

## Our books in other languages



● **Infitism: 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 *Infinitem* 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

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

