

To my best friend: Kamran

**Infinity is the best vector of change
for our world, right now. K.E**

Project of Infinitism

How to transform ideas into Projects

Korosh Erfani, PhD

A production of

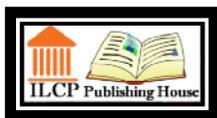
Center for Research and Development of Infinitylogy

(CRDI)

Project of Infinitism: How to Transform your Ideas into Projects

- ERFANI Korosh, PhD
- ISBN: 978-0-9967007-9-5
- First publication: 2021
- ILCP Publishing House
- A production of: Center for Research and Development of Infinitylogy (CRDI) [www.thecrdi.com]
- www.ilcpbook.com
- Contact: korosherfani@yahoo.com
- All Rights reserved.
- All rights reserved including the right to reproduce this book or portions thereof in any form whatsoever.
- For information, contact the publisher at korosherfani@yahoo.com

Copyright © 2021 ILCP



Contents

Introduction:	9
Being sociologist	11
Chapter I: Infitimism: Born as a necessity	15
A Gateway	23
Chapter II: Idea is not enough	26
Chapter III: Plan of action for genius people	49
Professional publishing house	54
Self-publishing	55
Book promotion	57
Make people work for you	61
Other actions	63
Consistency and objective reminding	65
Chapter IV: Case study: Project of Intimism	67
Infitimism: A theory for picking a broken world up	76
Chapter V: The execution of the project	102
Four books in 2021	109
Project Goals	123
Major final Goal:	124
Conclusion	129

Foreword

Ideas don't change the world, actions do; but not by any little activities of this or that benevolent fellow or hero. This is not sufficient. We are talking about thoughtful and organized collective -and even global- movements we do need at present. Unquestionably, the actors of these actions will be always you and me, but no longer under form of isolated and separate folks and deeds; we need a category of action that should be fed by an insightful worldview capable of introducing the abstract projection and the material organization for fundamental changes in the structures of our societies.

Infitism wishes to construct such a worldview. In this book, we go through the experience of elaborating the theory of *Infitism* and giving multitude of clues to those who want to fetch a constructive brick to our broken world. Based on our ongoing practice -this book even is a part of- we share all the learnings we accumulated so far to establish

the philosophical theory of *Infinitism* -as a project of change- and its supportive multidisciplinary field of study called *Infinitylogy*.

The blueprint that is presented here accounts for a world that cannot obey the old school's rules to any further extent. This is a wrecked global frame, with billions of suffering human folks within, crying and begging significant actions; not only good-looking ideas.

In this case, what are we to do with our genius and extraordinary thoughts? Don't we need any longer astonishing and creative proposals to save the world?

This book shows a pathway for carrying these ideas towards action as an attainable project, professionally speaking. We will provide some basis to build the plans up which can be grounded on the great ideas, but they should not stagnate there and have to move forward with the perspective of achievement through actions to improve the current situation towards a better world.

Introduction:

When you live in a planet that is, to your knowledge, drenched by flaws and errors, you have two choices: either accept it and vanish unhappily with; or, try responsibly to change and improve it. The theory of *Infitism* is a result of the latter selection. I did not believe that we could save our planet through some minor and inconsistent feats here and there; nor through those ideas that are torn down by shallowness or lack of practicability. My thoughts went toward some more serious engagements by which we could, not only stop our chronological absurdities, but also build something new and quite different to come.

Such an endeavor, however, needs a solid footing on which you can carry on a civilizational reconstruction or, to put it simple, erecting a better and fairer world. Having reviewed our arsenal of the timeworn ideologies and branded creeds during 40 years of my journalist, academician and political activist's life, I

did not find what I was looking for. This doesn't mean that such a marvel doesn't exist somewhere, it simply means that I did not hook what I was fishing for. So, I had a hard pick to make: falling in an intellect distress and crying the arrival of apocalypse, or crafting my own lost 'savior' theory. Via a blend of personal stubbornness and a workaholic life, assisted by a bit of admiration for humanity, I chose the second option and started an ambitious work. Yes, a kind of crazy project!

I wanted to initiate a theory which offers directions to alter the whole world in a fundamental way and nothing less. Lack of diffidence? Maybe. However, I never saw this undertaking as a personal prowess or an egoistic *magnum opus*, but as a modest contribution to the collective fate of the human community I was proudly a member of. To me, this work was, and still is, my indisputable ethical responsibility.

Being sociologist

Having been trained as a sociologist, and looking for resources to produce such a theory, I did not find the sufficient components in my own academic discipline. Of the other social sciences, like psychology and political science, neither could be a satisfactory source to supply what I needed in this highbrow venture.

The last resort was then philosophy, since it treats the most general issues of the existential conditions of the humankind. There, I could find the necessary tools and concepts to assemble a theoretical scheme. The interesting point is that the way I found myself in the arena of philosophy was still quite through a sociological rationale. A deep analysis of the causes of the current situation, in our disastrous world, brought me to these step by step observations:

- The Human species would be on the brink of extinction.

- The reason for this is that we depleted viciously the earth and its resources in an unsustainable way.
- The purpose of this depletion is our want of natural resources.
- Our wants are due to the necessities of mass productions.
- The motivation of such material productions is the demand of market and a strong and growing lean towards profits.
- The demand of markets is related either to the real basic needs, or to the superfluous habits. (the latter being labeled as the first important diagnosed issue)
- The greed for profits and wealth, at any cost, is characteristic of the capitalist society. (second issue identified)
- The mixture of increasing unnecessary habits and growing costly greediness both overshadow our civilization all along the

contemporary history, and is endangering its future.

- The identification of the causal roots of these two damaging phenomena go deep in the socio-psychological history of the human race.
- If pushed a little more, we can observe a curious fact: the origins of this reality can even be tracked in the prehistory.

So, something went wrong from the very beginning when we started our Homo sapiens' adventure, or maybe even farther, when we were still the famous Neanderthals. We don't know exactly, but one good historiographical indicator would be the invention of agriculture.

What was then the original historical sin that man committed to find himself in such a gloomy fate on earth?

Through answering this question, a simple socio-historical notion came up: *Scarcity*. Here are some clues:

- Everything might have started to turn in the wrong direction from the moment we believed in *finitude* and its unavailability.
- Then, were born a history of troubles and a civilization of sorrows.
- From that prehistoric era up until now, almost nothing has changed in these nitty-gritties of the human mind.
- We do still believe collectively, unconsciously, and firmly in finitude and scarcity.
- The philosophical theory of *Infinitism* intends to change it.

There is, of course, no warranty of success for this project, but there is hope and the belief in the limitless capacity of human beings and that's why, there will be perseverance.

In the coming chapters, we will explain how these topics intertwined to give birth to the *Project of Infinitism*, and how we count on its potential aptitude to take us away from a disastrous fate that is waiting for a passive humanity; but only if it is achieved.

Chapter I

Infinitism: Born as a necessity

When we get used to the bad, the worse will come. The continuous influx of undesirable newsflash, regarding environment, human rights, inequality, racism, war, terrorism and so on, makes us first, irritated then exhausted, and finally, insensitive. As soon as a great percentage of global population becomes oblivious vis-à-vis what was formerly seen as ‘catastrophe’ and then ‘unacceptable’ but is not so anymore, we will start to nosedive in a predictable historic inferno. This might be the case of our time with all the perturbing newscast about the future of earth with pandemics, wildfires, droughts, floods, hurricanes, global warming and pollution.

Looking for a technical or political response to all of this? Good luck! But let us not be naïve! The immensity and heaviness of issues overtake any given getaway that cannot comprise the urgency of all we have to deal with as intensifying global concerns. No

more time, nor chance, to tickle ourselves with shallow choices which fit only to the politician occupation, but not to an ethical preoccupation.

Here and now, we are facing the problems which cannot be fixed through the actions of this or that ruling institutional political party, who aim at getting the voters' attention for a new term election, but nothing more serious beyond that. The shallowness of the measures taken during the *COP26* at Glasgow in November 2021 showed the unreliability of the politicians who are urged to save the planet. We are no longer in that fancy world. Today, it's a question of human survival and assuring that our civilization doesn't turn back into an unhelpful barbarism due to all our prosaic nonchalance.

The earth and humanity's fates are both calling all their offspring to ponder over the tangible solutions to save them. They cannot bear anymore our fabricated aphasia to ignore what we did deliberately to them. They are agonizing and in the offing to see if

these almost eight billion creatures are able to rescue themselves and their only available planet or not.

Billions of years ago, water, sunlight and oxygen united to give birth to the living beings on the earth. In return, after just a few thousand years, we polluted water and made its clean version hardly available for two third of the global population; we shattered the ozone layer so that the sunlight inflicts us with too much heat and annihilates many vegetation and animals; and finally, we made the air unbreathable and then a killer-cause for millions of souls suffering from respiratory deficiencies. This is what one can find in our historical records. Should we be proud of or, on the contrary, deeply ashamed of our history?

Whatever are our feelings with regard to our dark past, right now the danger is kicking to our door and watching out for our last goof for crushing us from the surface of the earth. What will our last blunder be? Curiously, it might not necessarily be a huge catastrophic wrongdoing, like an atomic World War III, but just procrastinating what we need to do

imminently to save the planet and its inhabitants. This means that the extinguishing action equates indeed our non-action. Remaining passive and not reacting to all the alarming signals that the oceans, seas, rivers, forests and glaciers are giving us means effectively accepting our gloomy destiny with one clear final upshot similar to that of the dinosaurs: being obliterated from the earth.

Am I too alarming? Maybe, but let's be so. What will truly be regrettable is not in the least embellishing about the current ill-fated situation, but not being startling enough to wake up those who could save the billions of lives.

We propose the philosophical theory of *Infinitism* for being used as a conceptual emergency kit suitable for the current perilous worldwide situation. But let's be clear! The theories like *Infinitism* might not be really interesting for the ordinary folks that are struggling with the daily life's basic necessities; nor for that small portion that is sightless by fortune and luxury to see the global Titanic in which they enjoy sitting as

well, sinking in the ocean of absurdities we all committed; this theory aims then at the people that can grasp the gravity of the status quo, and have resolve and clout to act.

Our proposal, described as the philosophical theory of *Infinitism*, is for that conscious and responsible minor part of the population; those who have intellectual capacity, moral bravery and sense of duty at a time. Those folks that might constitute around 1% of the whole population can act on behalf of the other 99%, deprived of this ability of projection and abstraction vis-à-vis the civilizational menaces that hover above humanity's head. It's a question of fatal risks that we are, most probably, going to bump into.

Infinitism is a theory of practice. It suggests that changing the world is possible if we focus on what we did ignore up until now. We cannot build a new solid edifice with the materials that fell into disuse a long time ago. Many famous religious or ideological prescriptions were supposed to bring us happiness, but, instead, they brought darkness and turned out

now to be almost a dead letter. Time to wash our eyes and see the world and life otherwise.

The hoary worldviews don't function anymore since they express an assessment on an old world that doesn't exist further. We need to understand the actual reality that fills the present and shapes spontaneously the future. We do need a view that is dynamic without numerous man-made restrictions that deprive all of us of an acute sightedness necessary to see the dark sides and the deep layers of our wobbly world.

A view on History

One of the restrictions that bent and twisted the reflection of Homo sapiens was caused by an alienation from the Neanderthals worldview; while the foragers believed in the abundance of resources to survive, our ancestral Homo Sapiens learned to see nature as a deficient source of supplies with narrow and limited capacity. The agriculture and their embryonic and deficient techniques, as well as their

knowledge were instrumental in shaping their worries. From that primeval interpretation on nature emerged the concept of *rareness*. The latter dictates that everything you see and find in nature will end, soon or later. This prehistoric dictum, sprung from an underdeveloped mind, was going to overshadow thousands of years of our civilization and become the keystone of our culture and society till present.

The bad news is that, that antediluvian invention of those immature wits in forests and caves endured and survived all along history to become quite contemporaneous, fully present, and significant actively shaping the twenty first century as well. Yes, I'm talking about the year 2021 -while I write these lines-. So, the concepts of rarity and scarcity are still pending in all the levels of our psychological, sociological and economic evolution.

How have these concepts been harmful? They metamorphosed our relationships with nature and represented the latter to us as a kind of stingy, harsh and fierce enemy that we should tame, domesticate

and dominate. So, instead of seeing nature as a generous giver of everything to us, we wrongly viewed it as a horrible entity that we should use, overuse -and abuse- as much as possible before leaving it unpassionately with enormous damage that we caused it. Strangely, weakening the nature became the symbol of strengthening the hominids.

This nasty game was somehow played for thousands of years, but on no occasion as disastrously and bleakly as during these two last centuries was capitalism ever raised upon the idea of domesticating the ‘wild nature’ by depleting its sources; a depletion pushed even to violating its existential redlines.

The *profitocracy* -or *capitalism*- made this its motto: “as long as it breeds profits it’s good to do”. The blind cruelty regarding the nature and living beings has brought humanity on the brink of collapse, and we all know that the final fall will be acutely painful.

A Gateway

By *Infinitism* we are suggesting a solution where we correct our distorted view over nature and humanity, and try to rectify it in an intelligent and objective manner. It is clear that going in the direction of rarity, paucity and scarcity pressed us to this disaster; we should hence go in the opposite direction and look empirically for abundance, plenty and profusion. In contradiction of such a destructive thesis of finitude, we suggest the constructive antithesis of infinitude. The synthesis of such a dire opposition comes up as a theory that we called *Infinitism*.

This latter, developed in our previous published books,¹ will advocate that by searching the infinitude

¹ ERFANI, Korosh; *Infinitism: How to Make Infinity your Philosophy for Life*, ILCP Publishing House, 2021, 374 pages.

ERFANI, Korosh; *Infinitylogy: Foundation of a New Discipline*, ILCP Publishing House, 2021, 148 pages.

ERFANI, Korosh; *Basis of Infinitylogy: Why and how to study infinity*, ILCP Publishing House, 2021, 145 pages.

of resources in the nature, we will find it; for doing so, we need to rectify our vision of nature and organize our means and efforts to look for it in the material world. So, the philosophical recommendation of *Ininitism* is this:

“Search for infinity, Find it and Use it.”

We could also, more concretely, verbalize it as follow:

“Look for infinitude in action within matter;

See how it is running;

Modify it to get what you want”.

To rest assured that such a recommendation has all its chance of realization, *Ininitism* suggests one ontological claim, straightforward and clear: “*Everything is infinite or is not.*” Once proved, this statement does away with all the qualms that we can have on the material presence and the factual

occurrence of infinitude within matter as an operational reality.

So, you are invited to come with me on the journey of *Infinitism* through the following chapter and also the set of books in which I draw an explicative line that shows how *infinitude in action* within the fabric of matter is real, tangible, and more important than anything else, workable.

Ready and curious enough for this thrilling excursion?

Let's go!

**

Chapter II

Idea is not enough

A bottle thrown at sea is not always a good means of being saved. Time is coming to be as realistic as possible. There is a bridge between the theoretical works and the actual life: Investment. No matter how glorious and excellent an invention or a discovery is, in the different fields of science or others, as long as there is no money behind it, it cannot get into the arena of usefulness through a fabrication process to improve the real life of the ordinary people across the world.

The investments usually go toward what can bring back the sure profit. The outcome should be more money if a ground-breaking idea wants to be funded. This paradox has already determined the fate of thousands of great ideas, projects, inventions or discoveries that remained orphaned and isolated without having any chance to be in the service of millions of people in need. The fate of Nicholas

Tesla's works show a classic example of how the capital is decisive on what could be the actual future of some genius gifts.

We read this about him:

“Serbian-American engineer and physicist Nikola Tesla (1856-1943) made dozens of breakthroughs in the production, transmission and application of electric power. He invented the first alternating current (AC) motor and developed AC generation and transmission technology. Though he was famous and respected, he was never able to translate his copious inventions into long-term financial success—unlike his early employer and chief rival, Thomas Edison.”²

While the private sector is prominently profit-oriented, the public investment suffers from procedural overwhelming course, limited resources, strict accountability, and many other national or local

² Source: [history.com/topics/inventions/nikola-tesla](https://www.history.com/topics/inventions/nikola-tesla)

urgencies that make it impossible to be generous regarding the innovative endeavors.

It is determined in this unfortunate situation the fate of humanity, with all the perils which are increasing and consequently put the future of all the globe and its inhabitants at risk.

A vicious circle is shaped and acting strongly:

- For saving humanity, you need innovative and creative thoughts.
- Such innovative and creative ideas need money to advance and to be achieved.
- Money is mainly focused on profit-generating proposals, not necessarily on the humanity-saving ones.
- Because the money is spent in the classic detrimental manner for more profit, the collateral harms are accumulated and the fate of the humanity is even further in danger.

This puzzle is old, but has been emboldened during the last two centuries; subsequently, we got where

we are now with a shaky world of global warming, drought, inequality, massive climatic migrations, and potential deadly atomic war, to name just a few ones.

Hundreds, if not thousands of excellent pitches, beneficial for humanity are left without any merited attention, just because they could not rise a good financial perspective for those who would be interested to fund them.

The importance of this reality for us resides in the fact that what we suggest as *Infinitism*, and its operative knowledge of *Infinitylogy*, could have the same ill-fated destiny than many other excellent plans to change fundamentally the way we deal with nature and the universe. There is no reason that the philosophical theory of *Infinitism* might have any impact on those who have wealth, scientific authority, and decisional power, to take it into consideration.

In order to see why many ideas are so neglected and not taken seriously by the individual or institutional

sponsors, we should first make a diagnosis and then learn about causes.

Pathology of unsuccessful brilliant ideas

The causes of this issue can be classified into several categories. We should be reminded that the issue in question is *the lack of attention and interest in many fascinating, creative, innovative, and progressive ideas suggested by great minds during the last decades if not centuries.*

Three categories of the causes or reasons could be recognized:

1. **Lack of managerial and entrepreneurial skills** among the intellectually talented people,
2. **Lack of conformity** and compliance with the prevailing scientific creeds,
3. **Lack of consistent effort** to make the idea known publicly in order to attract the attention.

We add that there are also the technical, administrative or financial reasons proper to the

companies or governments that make them reluctant to take care of such revolutionary ideas. We briefly suggested some clues regarding these reasons above and wish to be focused only on these three deficiencies, coming from the providers of ideas and suggestions themselves.

1. Lack of managerial and entrepreneurial skills among the intellectually talented people

One of the reasons for which we could not pledge a good outcome for our great ideas is the limitations related to our specialization. The great minds are usually focused on one specific turf of knowledge: physics, chemistry, mathematics, astrophysics, or philosophy. Getting a real expertise in these areas requires years and decades of learning, study and experiences. Sometimes, one should put lifetime to get a real proficiency that will lead to producing a non-existing idea or suggestion.

This focus on specific thematic makes that these folks don't know enough about other adjacent fields, and even less about other far areas of sciences or techniques. This is a normal fact in the highly specialized world of the twenty-first century. So, nothing atypical so far.

When we bring up the necessity of transforming ideas into projects, we are talking about a highly technical know-how. This is not the task for everyone. My cousin could be a talented mathematician, but a poor skilled person in the field of management, in general, and project management, in particular.

So, that's why we cannot automatically expect that every brilliant scientific or creative soul to also be an excellent organizer and adroit manager as well. There are for sure always some exceptions, but it's not enough to change the world.

So, what is the way out? What do we do when we have an outstanding idea in our specific field in which we have education and experience, but no organizational

talent to transform it into an entrepreneurial project? Where can one get complementary resources they need to assist their original ideas with corresponding research and studies in order to lead it to a successful outcome? Where can we find funds for hiring other needed specialist staff?

No miraculous answer to this enigma. We are going to do some suggestions and recommendations that are based on our in-course experience. An experience that has just started and requires a long way down to achieve something. But through this ongoing experience, we could give readers some ideas and clues.

Here is a summary of our own situation just as a real example for this first category of deficiencies with regard to the innovative ideas:

The theory of *Infinitism* presents the assertions that are philosophical, general and wide-ranging. These assertions are themselves based on the facts, but not necessarily in a definably systematic way. We need to

go far in the exploration and investigations in order to be able to demonstrate the accuracy of these assertions. This is the burden that *Infinetism* puts on the shoulder of *Infinitylogy*. The latter has a huge task: Checking out and verifying the declarations of *Infinetism* and showing if they are factually accurate, realistic and usable.

For that purpose, *Infinitylogy* should go through the following steps that interlace as well:

- Establishing itself as a credible multidisciplinary field of study,
- Organizing the collective investigations for going through the assertions of *Infinetism*,
- Reporting to the expert communities the results of its experimentations in order to complete them,

Each of these steps has many details and sub-steps:

- Establishing itself as a credible multidisciplinary field of study,

- Definition of *Infinitylogy*
- Defining the framework of this new discipline
- Determining its theoretical principles
- Defining the principles of its methodologies
- Organizing the collective exploration for going through the assertions of *Ininitism*
 - Planning the multidisciplinary studies
 - Employing specialized workforce
 - Managing the projects study
 - Completing with extra research, investigations and experimentation
- Reporting the results of its experimentations in order to complete them
 - Publishing internally the results of a research for the departments [of the CDRI³]
 - Gathering the internal feedback and preparing the final report

³ Center for Research and Development of Infinitylogy (CRDI). See in the next pages the presentation of this center.

- Publishing the reports through credible channels
- Preparing the communal publication of the results

Now, by simply viewing these steps and their first degree of gears, we can see how composite the tasks awaiting our project look like. The question is can one person go through all of these phases and organize them in the best way possible? Maybe, a good managerial talent, with experience in this field, could lead this project professionally. But this manager needs resources for its achievement and completion. Where can we find these resources?

We can see a vicious circle is being shaped and can disappoint the genius thinker -that reads these lines- from pushing his or her ideas to a project and carry it on to its success.

In our case, you can see that, not only the writer had to formulate the idea of *Infnitism* but also had to suggest a new discipline to check it out and

demonstrate its reliability to those who will meet these suggestions.

I started it with a self-confidence related to more than 35 years of academic and professional activities as a prolific and bookworm student, a journalist, a researcher, a professor of university, a director of research, a writer, a translator, a political activist, a political analyst, a manager, and a political organizer. But the mission described above is anyhow much farther from any imagination for being realizable by one person. This is a teamwork mission and cannot be done otherwise, period.

But which team? Where are its members? Could we hope to find some benevolent folks as volunteers to do this job? Not really. We need consistency and discipline, and you cannot have it unless you could hire and wage people to get the job done by them through a sponsored and well-organized good project management process.

Infinitylogy needs, in its exploration's teams, many physicists, biologists, mathematicians, philosophers, phenomenologists, computer engineers, AI specialists, software designers, and...

Accordingly, this was to prepare such a process that we established the CRDI (Center for Research and Development of Infinitylogy) for having an organizing framework to follow the steps in an institutional way. The initial phase was not an easy enterprise, since we have had to do several consecutive tasks:

- to carry the basic studies and data gathering on,
- formulating a philosophical theory based on the collected materials,
- writing and developing this theory and conceiving its supportive discipline in some books,
- publishing these books, and then

- promoting them in such a way that they could catch the attention of some people so that they
- invest in our project and then
- use this investment properly to lead the project to a successful accomplishment.

Right now (at the end of 2021) we are just at the stage of promotion of our books so as to raise later the necessary funds for the CRDI. This would not be a laidback undertaking, and the only motivation is to believe in the necessity and even the emergency of what we are doing.

We will continuously report our progress and mention the barriers. This self-reporting is useful since it will also push us to analyze the process and the momentum through which we are moving forward. The important point is that we should never alienate the main goal of this theory:

Finding the solution to use infinitude in action within matter and generating all

materials and energy we need to erect a new civilization in which there is no more pain, war, exploitation, and inequality. A new world where we don't torture or massacre animals to feed ourselves.

This beautiful utopian image of that fair world will push us to thrive continuously for getting the project done. We should be reminded that any project needs motivation to stay alive and keep going despite numerous barriers and troubles it will meet; we are lucky at this regard since our source of motivation is also endless and *infinite*.

Enough sweet dreams! Let's go over the second category of deficiencies that make many gifted people give up to go forward in the transformation of their idea into project.

2. Lack of conformity and compliance with the dominant scientific creeds

Most of the great ideas question and challenge many established scientific assertions that are shaping

science, academia, industry and economy. The established avowals that are largely accepted by the scientific, academic, and industrial communities outline a kind of worldview.

A worldview draws the boundaries defining the famous “truth”. Even though the scientists don’t like talking and recognizing something titled “truth”, the latter is actually there. Each branch of science actually establishes its own “truths” based on the main scientific general proclamations admitted as ‘truthful’. The scientific truths of the twenty-first century liken, of course relatively, what the ecclesiastical dogmas were at the dark ages: They are not to be challenged with no trouble or without risks. Those who want to be integrated in the scientific community for having a professional position, and a regular income for their life, should think twice before publishing a paper that will upside down the engrained scientific edicts.

Galileo Galilei and *Giordano Bruno* are two examples of those who dared to challenge the dogmas during

the middle ages. The former was on the brink of being set on fire for heresy and the latter was effectively so. Today, the academic and scientific institutions are not as cruel as the Inquisition's body of the Church, but they are just as tenacious when confirming and emboldening some of their so-called 'scientific Laws'. While the latter are well theorized and partially experimented, we should not forget that they embody also a set of beliefs that are collectively accepted, and because of this, to them, the obviousness of these rules is such that only the unreasonable minds would seek an alternative to them.

The scientific community is considering some formulas as almost 'absolute', even though they avoid skillfully to employ this term. Their flexibility is however changing since the new ideas became fertile and we have more and more substantiations that start shaking the scientific beliefs.

Some of these principles that could be questionable, even though not easily, are:

- The belief that *there are **Fundamental elements***;
- The belief that *there are the **Elementary particles***;
- The belief that *there is a **Fastest** speed in the universe*;
- The belief that *Time is a **dimension** of matter*;
- The belief that the Universe came to existence because of **Big Bang**;
- The belief that galaxies and clusters that are getting away from each other **are not interrelated**;
- ...

Challenging these beliefs is not an easy task, but it should be possible. Once we get to the necessity of such a challenge, we have then an intellectual duty to dare doing so.

The tricky point in this difficult undertaking is that if you want to defy the obvious scientific assertions, you should not limit yourself to the science itself, but to use also other fields that are capable of clarifying the

issues and provide strong arguments for your purpose.

In the construction of the theory of *Infinitemism*, we used the immense capacity of philosophy for a limitless and methodical conceptualization while we applied the many principles and experiments of science for demonstrating the philosophical inferences.

Therefore we said, for instance, that

- Matter is **infinitely divisible**.
- Matter is **infinitely composite**.
 - Matter is compositely infinite.
- Consequently, **there is no** ‘elementary particles’ or ‘fundamental elements’.
- **Everything is infinite** or is not.
- We could **change the infinite structure** of matter at any structural level.
- Through the intervention in the infinite levels of the fabric of matter, we can introduce the

changes we want, and get, subsequently, any materials we need and as much as we need.

Now, we should see how *Ininitism* and *Infinitylogy*, with these more or less subversive ideas, could avoid having the glum fate of a lot of other similar dissident ideas and proposals that had been, somehow, dead-born. For that, let's also go over the third category of deficiencies for the unsuccessful great ideas.

- **Lack of consistent efforts to make the idea know publicly in order to attract the attention**

What is the value of a great idea if you make it as an article or a book among millions of other articles and books published annually? How and why could the people -and particularly those who can use your ideas or fund them- know that you published a genius hint or suggested an excellent plan to save the planet? How do you want to differentiate your work from many others and attract the attention of those who

can assure the theoretical or practical growth of your wisdom?

When it comes to this point, we see the huge deficit among the genius community. The brilliant brains are habitually so fascinated and sunk in the beauty and magnificence of their intricate thoughts that the only thing they want is to go ahead with their thinking and dig it out more and more, which is a totally legitimate and understandable attitude. But it's not very helpful nor useful in a world that needs urgent action and immediate succor to avoid its projected downfall.

On the other hand, we know that the creative minds are not necessarily very managerial or entrepreneurial persons. They put a paper out and then remain in the hope that the published work will open its way to get the interest of those that should. But in the absolute majority of the cases, such a fairy event doesn't happen.

So what is to be done?

Based on this unfortunate destiny of the absolute majority of the genius ideas, we would like to conclude that nowadays, with this highly busy market of suggestions and proposals, dominated by a strong sense of profit-making, it's not enough to only generate excellent ideas or fabulous proposals; this is just one part of the task any responsible creative mind has to do, just a half. Another part is to find the ways to bring this idea up and set it at the disposition of those who should be working on it for three different purposes:

- At the disposition of the academic and scientific community to assess the theoretical value of the suggestion.
- At the disposition of the entrepreneurial community and venture capital in order to find interest in it, so as to become sponsor and investor for the development and the accomplishment of the idea.
- At the disposition of the general public in order for the chances to multiply by a general viral

course of sharing interest, public debate and increasing awareness in the society for the proposal.

Moving forward in these three directions is itself a huge task that might be not as exciting as the theoretical construction for a creative mind, but it's just as necessary as his or her intellectual efforts.

Is there any blueprint that the genius individuals could follow in order to make known to the public their excellent ideas and to attract scientific and entrepreneurial communities? As long as we know, such a guideline doesn't exist, or at least not per se; but what we are going to do in the following chapter is to present our own map for such a process. We will be suggesting some ways and techniques that could be a pattern for those who want to go ahead in this direction once they produce an original proposal susceptible to help make a better world.

**

Chapter III

Plan of action for genius people

The techniques we are going to propose here for transforming an idea into a practical project are based on our experience over the *project of Ininitism*. Once we finish the formulation of our philosophical theory called *Ininitism*, and its related specific discipline to be established, called *Infinitylogy*, we organized the publication of these two suggestions, preferably, under form of book; even several books.

But why book?

A book is much more workable for this second part of the process than an article. You cannot promote an article as you can do it for a book. So, we did not hesitate to develop our ideas and suggestions in a few books so that we could work on their respective promotions with tools that one can find on the market.

A book is a long-lasting form of publication compared to an article that will be away once the journal that published it renews its issue with some new articles and it keeps going. A book is an independent entity, and could remain available for decades without falling into dereliction; it has its own life that doesn't depend on external influence; like the article on its publisher journal.

For the topic that is discussed here, the objective of making books, and not articles, is not really to sell them and make a lot of money, even though there is always a chance for this. We are far from making a New York Times bestseller, but if you pay a particular attention to the choice of title, a good presentation, an excellent cover, and anything else that can increase the attraction in the marketing campaign of your book, you would even make a decent income through its publication.

But in general, there is a paradox here: in the one hand publishing your work as book takes time and money, compared to preparing and publishing a

simple article, and on the other hand, there is really not a sure take of sales for the book. How to explain that? This a good question.

We should first be reminded that here we are not in a perspective of doing trade in the classic sense of term in the field of book business. Even though our promotional actions should be able to generate some money to cover the cost with maybe a little positive margin, the chief objective is not to generate a profit by these books.

The second element is to see this undertaking as a long term process. A book is always available, and when you pass a certain step of your marketing campaign you start to sell your available books and this will bring back money as well. But more importantly, a book will be catalogued in libraries and bookshops for decades and can generate interest and debate all along.

Remember that the keyword for this work of our specific idea's promotion is *Consistency*. At no point,

should we be disappointed by the poor results of what we are doing. Let's keep in mind that even for a mainstream classic publication to be promoted, we should invest a lot of time and doosh; now imagine how it could be for a work of counter-courant and avant-garde!

So, we should publish our work in one -or if possible- more books. In the case of *Ininitism* and *Infinitylogy*, we previously published a total of four books in one year.⁴ It's not an example to follow, but it's a case study that can give some insights for any other advertising activity in this framework. With the multiplication of the publications you endure more

⁴ ERFANI, Korosh; *Ininitism: How to Make Infinity your Philosophy for Life*, ILCP Publishing House, 2021, 374 pages.

ERFANI, Korosh; *Infinitylogy: Foundation of a New Discipline*, ILCP Publishing House, 2021, 148 pages.

ERFANI, Korosh; *Basis of Infinitylogy: Why and how to study infinity*, ILCP Publishing House, 2021, 145 pages.

ERFANI, Korosh; *Ininitude in Action: Exploration and Utilization of Infinity*, ILCP Publishing House, 2021, 200 pages.

works and efforts, but you also multiply your chances of being seen and read. A book of 700 pages is one chance for our specific purpose, but breaking the same content down into 3 books of 230 pages is creating three chances of being noticed.

The production of a book is itself timely and costly. But this is like a mission, not a hobby. Below are the steps for the production of a book:

- Idea and plan of the book
- Research and documentation
- Writing and development
- Review and completion
- Editing and proofreading the text
- Designing interior and cover

Once the book is completed and ready, you have two choices for publishing it: A professional known publishing house, or self-publishing.

Professional publishing house

This option has the advantage of them taking care of a part of the job that could seem hard to some new authors: designing, publishing, cataloguing, promoting, printing, and shipping, and so on. The disadvantage is that you have to pay the company to make all this happen. So the finance could be an inconvenience just at the beginning. But I recommend this choice for those who are comfortable with the payment.

Nevertheless, even after having paid a good sum to a known well-established corporation, we should not be illusionary on one point: publishing your book through a professional publishing house doesn't mean at all that your book will break through the market and attract the attention of many people. This is naturally what any publishing house will present as its sales' pitch to lure you, but don't believe it. It won't happen unless many other supplementary actions and extra efforts are done along with the

publication. The latter actually means often just to make your book physically available for orders. But the orders are not generated automatically. They need much labor and astute whereabouts to be achieved, progressively and steadily; so, be patient!

Self-publishing

If you don't want to spend money at the starting point, you can self-publish your book. It's true that this is a pre-disadvantaged strategy, but it will save you several hundreds or thousands of dollars before you go through a process that will be anyway hard, slow and long.

Today, with all available offers on the market, you have many possibilities to self-publish efficaciously. The first advantage is that you can pay nothing for having the e-version of your book. The e-book can be generated for free and put at the disposition of the potential readers without any cost as well. So, you make available your e-book for zero dollar charge. You just need a few dollars to buy an ISBN number

online that will identify your book among millions of others.

As for the hard copy of your book, you can have a limited number for yourself at a low cost, and then you could use a lot of available ‘on-demand printing’ services to print as many copies of your book for your effective customers who ordered it. So, you will have the minimum cost for the printing part.

Then comes the question of publishing and promoting your book. Here are some ways that can be either free to use or with a very low cost:

Some online bookstores will be happy to integrate your book in their catalogs and then make it available for coming orders. Among them:

- Barnes & Noble
- Amazon
- Abebooks
- Bookdeal

As our objective is to be exposed as much as possible, we recommend you to catalog your book on the highest number of online bookstores given that it’s

free. They will make your book available to their specific audience and customers. So you touch many different audiences if you go through several bookstores. Don't be indolent to think putting your book on a giant platform like Amazon is sufficient. This is a big mistake since your book is one of the millions of items on this website as well, whereas on a specialized online bookstore yours has more chance to be seen and ordered.

Book promotion

Once your book is installed on the catalogs, you should go through its marketing and promotion. In this field, you will find hundreds of different offers and, of course, all of them promise you the best sales imaginable. They are not lying, but they know that this will only be just a lottery chance. So, instead of letting yourself be lured by what they say, take your time to get some knowledge on this market beforehand.

There are many free sources of information and education on this subject on the Internet. Put one or two weeks only to read articles, pamphlets, and websites attentively, or watch videos about it and take notes when you find clues and tips that you don't want to forget later. Educate yourself and get acquainted with this topic before you decide to take any marketing actions for promoting your book.

The book marketing strategy is very tricky and sensitive. While it may look easy and accessible, the results of actions are often really miniscule and even nil. So, don't be dreaming on this point since you are not promoting something easy to use like food, clothes or electronic devices. You want to sell a product whose consumption requires what Henry Ford calls "the hardest work": thinking.

So, be reasonable and patient when you are promoting your book while you know that:

- The public are unfortunately reading less and less in general.

- People would like to read something that doesn't require too much cerebral energy to make it up, like romance novels.
- You are presenting an idea that is not very usual, and could look weird or strange to majority of people. It's not very welcoming, is it?
- Those who would be interested in your subject don't know your name or who you are, and would prefer to read something from a recognized figure in this area.
- You are new on the book market and people take their time to acquaint with you and your talents.

All of these realities invite us to be realistic and patient, but resilient and consistent. Nothing can help us more than remaining realistic in all the steps of this long process.

For the promotion of your book, I recommend that you start with something basic and either free or with a low cost. The online libraries on which you can

catalog your book for free all have some promotional paid mechanisms as well. You can use them if they are worthwhile. But there are many other techniques as well. For instance, you could send a promotional email to the people randomly if you have an email address database. These lists are also sold on some network. The more targeted your list is, the more you have a chance of getting feedback; otherwise you will be more likely seen as a spammer. Some companies offer as well a bulk email sending system as the targeted clean email address list.

If you are on social media, use your personal or professional network to promote your book; of course moderately. You can do it on:

- Facebook
- YouTube
- WhatsApp
- Instagram
- TikTok
- Snapchat
- Reddit
- Pinterest
- Twitter
- LinkedIn

Each of them have their specificity; know them well and adapt your presence accordingly. They can also cross and complete each other to bring your post and content up.

So, regarding the possibilities online and for free, the sky is the limit. But please bear in mind that none of them are supposed to make a marketing miracle for you. Thus, be patient but consistent. Keep going on a regular basis and continuously with new posts, excerpts of your book, any good feedback or review you get, and so one.

Don't forget to be interactive. When someone likes or rates you, thank them, or if there are comments and questions, take care of them one after another respectfully and answer actively.

Make people work for you

Beyond what you can do by yourself you could also use the time and skills of other people in your service.

Nowadays, people are ready to promote your book for as little as only \$5 for a basic action. Some people post your book to thousands or even hundreds of thousands of users online on different social media platforms or forums if you pay them just 5 to 10 bucks. A website such as *Fiverr.com* is dedicated to match the offers and demands for this kind of promotional activities and services among other services like editing, ghostwriting and so on.

Also, you should go ahead with the companies that offer a package of marketing and promotion for your product. They are of course more expensive, but there are all kinds of professional bids with modules and levels adapted to your budget. They have a strategic approach that could be completed by other actions you can individually take in parallel.

I recommend also creating a weblog or why not, a website with a dedicated domain name, where you could put links, the cover and excerpts of your book, but also any additional texts or elements that can help the advertising of the book.

The website then needs to be promoted itself and again all the aforementioned technics, like emailing, could be used to make your website known to the general public. When people come visiting your website, they should find it interesting for its content and its form as well. You have to interact with them in order to keep the visitors interested in further actions you can launch later for the same purpose: Promoting your book and your ideas within.

Other actions

Sometimes you could find the people who are known public figures or the eminent names in the field related to your book's topic. You should try to contact them and suggest mailing them your work to a specific address where you will be sure that your sent package reaches them. Accompany the book with a kind thankful letter without pushing them to yield any feedback. They are usually very busy folks. This action cost money because you have to pay for everything in exchange for no financial returns, but

don't forget that your excellent ideas need to be seen by those who are active in that related field. So, as long as you have the chance to be read by this or that branded scientific or media personality, you should be happy since this is your purpose.

Use any opportunity in the media or elsewhere to send your book in order to make them talk about it; like a known radio station or a TV talk show for instance.

Don't hesitate to send a copy of your book to the academic journals and specialized periodicals in order to incite them to mention your book somewhere in their respective publications, their websites or sometimes, if you are lucky, getting a review of your book, maybe. Also, gift your book to the credible libraries and institutions.

If you can create a heading of your book on the encyclopedic websites like *Wikipedia* or *Wikiversity* or so, don't hesitate to do it. They are almost a lifelong advertisement.

So, you see that there is no limit to what you want to do in order to attract the attention of the three mentioned categories on your book:

- Specialists in the field of your book's topic,
- Potential sponsors and investors,
- General public.

With this regard, don't fix any specific deadline as the final output for what you started doing. This is an ongoing process where you promote your first publication consistently and energetically while you are working on the coming books and articles to underscore and extend what you have already published.

This process should not be stopped unless you are sick on the hospital bed or dead (sorry but it happens!).

Consistency and objective reminding

Don't forget that your goal is to reach a point where you know that the innovative idea or the unusual proposal you are suggesting to solve a serious issue

for humanity is getting viral attention and being followed seriously by some other competent people. So, just know that you remain far from that point for a long time, but also keep in mind that reaching there is feasible and possible.

Now, based on what has been suggested, we will give you a detailed report of our case on the Project of *Ininitism* along with the new discipline *Infinitylogy*. The next chapter's explanation can serve you either as a model or maybe a counter-model; in both cases that could be interesting and even useful.

**

Chapter IV

Case study: Project of Intimism

We said earlier in this volume how we got to that idea of Ininitism before turning it into a project. After having a longtime thought, studied and pondered as a sociologist on the topics like the economic global crisis, the worldwide failure of the left-wing and right-wing ideologies, the general social distress, the widespread hidden nihilism among the youth, and the poverty of a majority of the global population, I dedicated two years (2019 and 2020) to research and write down my thoughts and findings and theorize them.

The question I wanted to answer was basic:

Why is our world in such a big distress for a grand majority of its members?

What I sought to know was not found in the answers that had been given, and did not have a positive effect; I supposed that if these answers had been

efficient we would not be where we are. So, avoiding the prepared answers to the above questions meant the necessity of searching for a new answer. This is the path that led me to the idea that the solution of our multiple human miseries cannot be seen through a shallow and habitual probe. The situation required a more profound analysis.

After looking for any kind of solutions in the different familiar fields of social sciences like sociology, psychology and political science, I ended up to the philosophy's arena. It was here that I found the root of the roots for any misery we are enduring centuries along. Combining History and Philosophy brought about an answer that became the pivotal element of the solution we finally formulated as the *Philosophical Theory of Ininitism*.

So, behind this theory –which was not an invention of my mind- was a discovery regarding human history. I found that, back to the beginning of the history of the Homo sapiens, they picked a wrong route; And because of this wrongness of the pathway, the latter

could never lead to a worthy destination. That's why, despite all the material progress we did in our history, socially, psychologically, ethically and humanly we are in the far profound stratum of our civilizational hell.

Am I exaggerating?

Take a close look at the human history! What do we see there continuously and pervasively? Wars, malnutrition, crimes, exploitation, colonialism, xenophobia, forced emigration, hate of aliens, slavery, inequality, violence, poverty, climate change, pollution, deforestation, mass weapon proliferation, extinction of millions of animal species...

This appalling record is nothing but unfortunate and shameful. So, I concluded that we did not yet possess that great idea we needed to change this wrong and damaging route of history. None of the doctrines did bring us the promises they gave to catch our attention to create a fate in us for themselves: None of the great Religions (Judaism, Christianity, Islam), none of the

schools of thoughts (Buddhism, Hinduism...), none of the universal ideologies (Communism, Socialism, Capitalism) and none of many other modern semi-organized creeds like Scientism or so.

In a word, we don't have any efficient remedy for all the pains that humankind self-inflicted and is now suffering out of that. So, what to do? Should we resign and give up by accepting the annihilating fate that is waiting for us? This was the question that I put at the end of the segment where I took stock of the global situation in my preliminary study.

As a Humanist who believed in the limitless capacity of the Human being, I could not give up by admitting the impossibility of saving Humanity. Resignation was never an option to me. So, I inferred this: *If there is no existing solution to this problem, we have to make one up for.*

This was in search of this solution that I should surpass the different usual branches of social sciences in which I was looking for this key gateway

for decades, and found myself in an interesting historical investigation.

By reversing the causal chains of our current issues, I could go far in the history and find what pushed us toward the aggressive and destructive behavior that we internalized in our psychological structures and institutionalized in our sociological organizations. Following this cause-and-effect chain, I reached the commencement of history where we started to believe that nature is a *limited* set of resources for what we need to survive. Everything was actually spoiled from that moment since this limitation-oriented view perverted our relationships with Mother Nature. Instead of being kindly and responsibly attached to our physical creator, we began to see it as hostile entity and arranged all our life based on this misrepresented image of the natural environment. A deformed worldview.

One concept was born to illustrate all this mess-up: *Scarcity*. This is undoubtedly the most important concept of the human civilization since all other

concepts, including God, the universe, creation, death, economy, and so on, stem from that concept; which embraces the idea of *ending* and *limitedness*.

We then construed our social relationships, our society, and our civilization grounded on this ending character that our imagination was assigned to natural resources. Through this false conception, we crafted all other constructions that deprived us, systematically and institutionally, of a collective natural happiness: social class, class inequality, exploitation, slavery, war, divestment, racism, massacre, colonization, discrimination, apartheid and so on.

We destroyed earth, ecosystems, natural balance, and our future; all because of that original wrong notion of *scarcity*; this toxic belief metamorphosed our genuine sociality and made us the wretched creatures that should invent many gods and religions just to make bearable this man-made misery.

So, the unhappiness we are undergoing now comes from a falsified worldview where we believed that there is not enough physical resources for everyone. Therefore, we firmly believed that we should keep the absolute majority of the people in the wretchedness so that a minority could get anything it wants. This was alike for the relationships between the Greek and Roman aristocrats and their slaves, and also for the current capitalist class and their billions of distressed workforce and frustrated consumers.

Once I diagnosed the origin of the evil, and at the same time did not find any existing therapy in the current social or physical sciences to cure it, I looked for other alternative remedies and realized that philosophy, as the mother of all sciences, could help us with this case. This is how I saw that, in front of the *finitude* -as the false ontology of nature's scarcity- the *infinitude* emerged as a realistic and truthful approach of nature and universe.

So, by putting together these two contradictory notions of *Finitude* and *Infinitude*, a hypothesis arose that could be formulated thus:

*The natural resources, seen subjectively as finite,
would be objectively infinite.*

This idea was born in an embryonic shape and attracted my attention. I then carried out studies and investigations to see if the above hypothesis could be verified and then confirmed or not.

The verification of this hypothesis revealed something even broader, as the philosophy was involved there with its characteristic generalization. There, we discovered that this is not only the particular case of ‘natural resources’ that could be infinite, but the general case of everything else. This means that *infinitude* will be the feature of matter in general, including the nature but also, world, cosmos, and universe.

Once we look for testing, this idea we saw that everywhere you go to discern the structure of a

phenomenon, you reach a point that you cannot express its extension but by infinity, as formulated in mathematics.⁵

You can look after the continuity of the constituting structures in microcosms or in macrocosms, and you will get the same result: Endless continuation of the composing levels of the structure in all phenomena.

Whatever was the occurrence we scrutinized, we got the same conclusion: The number of components that structure a phenomenon is just endless since each component is itself composed of smaller elements, and again and again and again. So, any phenomenon looked to us like an endless composite.

From this affirmation, we started to form a theoretical system with its basic concepts, interrelations between these concepts, and the subsequent interferences that come about under form

⁵ “Infinity, the concept of something that is unlimited, endless, without bound”.(source: britannica.com/science/infinity-mathematics) Or: “In math, infinity is a concept that refers to an endless quantity that's larger than every real number”. (Source: <https://sciencing.com/infinity-math-6460119.html>)

of assertions. And all of this gave birth eventually to the philosophical theory of *Infinitism*.

The way *Infinitism* has been formulated will be explained below, but I would like to present some of the main ideas of this theory here to introduce it, and then we will explain how we are organizing to make it a theory for potentially changing the world.

Infinitism: A theory for picking a broken world up

Here are some of the main assertions of *Infinitism*

- **Everything is infinite or is not.**
 - This is the most general assertion of *Infinitism* according to which nothing can exist but in its infinite version. So, there is nothing in the universe that cannot be compositely infinite. This lead us to the following assertion below:
- **Everything is composite.**
 - This means that we cannot find a phenomenon that doesn't possess an endless structure. The shaping structure

of everything is composite, i.e. composed of smaller layers of elements. The character of this composition is explained in the below assertion:

- **Everything is infinitely composite.**
 - Not only every phenomenon is composite, but its composition is an ongoing structure with no end. After any given echelon of the composing structure of a thing, there is a lower level and this course stops nowhere and never. That's why this assertion can also be formulated as follows:
 - **Everything is compositely infinite.**
 - This means that infinitude in each phenomenon is omnipresent, including in the number of layers that are composing it. But this infinitude turns in all

configuration of a phenomenon including in the following assertions:

- **The number of the components and subcomponents of a phenomenon is infinite.**
 - This retakes the notion of composite, mentioned above, but describes its combination, its composition, and its details. The composite structure is formed by components, and each component is composed of subcomponents, and each subcomponent is made of smaller rudiments and this sequence goes on endlessly. This process results in this conclusion that *the number of elements constituting a thing is infinite*. But not only that, the infinitude is also in action in something else presented in the following statement:
- **The interrelations between components of a phenomenon are infinite.**

- This means that the connections between components that constitute a level of the structure and also the connection of this level with other levels of the structure are also uncountable, then infinite. Each component has endless subcomponents, and the number of the interrelations between these subcomponents and their inner elements is also infinite. Even there, the infinitude doesn't touch the culmination of its mission. There is one other aspect in which the infinitude is highly active, described in the below statement:
 - **The ways the interrelations between the components are shaped are of an infinite number.**
 - A more detailed formulation of the above assertion will be: The endless interrelations between the uncountable components of a phenomenon take place

in an infinite number of ways. This shows the rich character of the mechanisms which are going on within a thing to connect its different components and subcomponents to each other. Accidents and rules interact to shape the uncountable ways the interrelations between the components are taking place.

Then, all these statements about the configuration of phenomena brought us to the structure of matter in general as the main reality, of which all things are made. As we had described earlier how everything is infinite within a phenomenon, we then had to extract the definition of matter in accordance with the features created by the infinitude that was going on actively inside every phenomenon.

Some elements have therefore been extracted from the above assertions:

1. Composite character of the structure (components, subcomponents ...)
2. Interrelations between these composing elements (interconnection of components and subcomponents)
3. Mechanisms that shape these interrelations (the ways the interconnections can be formed)

We then needed a concept that can integrate the actuality of these three characteristics: *Causal chains*. But why this concept?

A *causal chain* is a relation between cause and effect. But in our case, this relation gets two individualities:

1. The relation between cause and effect is not unilateral but bilateral: From cause to effect and then, from effect to cause. So, this is an interrelation as we saw it in the above assertions.
2. Not only is the effect affecting its cause (mutuality), but it also becomes a cause of its

own effect. This is what creates a chain; a causal chain.

3. And finally, we should know that this chain of cause-and-effect doesn't stop nor end. The causal chain is endless.

Two other questionings came up as well in this argument:

1. How many causal chains can we find in a given phenomenon?
2. Are the causal chains related to each other, as are the components and subcomponents?

For the first question, we can refer to the infinitude of components in a phenomenon; since each level of components is acting as a causal chain, the unlimited number of the structural levels of a phenomenon equates the unlimited number of the causal chains, running within the structure of matter.

The answer of the second question also gets clear when we know that each component contains a causal chain of its subcomponents. Consequently, if the

components are interrelated, so will the causal chains that shape them. These causal chains are interconnected as well.

In the next step, we asked why these interrelations are getting set there. In other words, what is the function of all these interconnections between the causal chains? There, we saw how the causativeness of these chains could account for their function as well. This means that the chains are causing each other -the causal chains are *creating* each other. From this fact, we can draw the conclusion that an intercreating process is happening within matter.

And by compiling all these points, we get the following definition for matter:

Matter is infinite interrelated intercreating causal chains.

This is an all-encompassing definition regarding microcosms and macrocosms. It includes all the universe that is made of matter.

Once we established this configuration for the fabric of matter, one other question came up:

Is this view of matter different from the conventional theory about the material universe?

Looking for an answer to this question, we saw that the primitive idea of scarcity and finitude was not only affecting economy and society, but also science. Even in Physics as a branch of natural sciences, we have many ideas and statements that are based on this belief which is integrated mainly in the unconscious part of our mind: that ‘there is an end for everything’.

So, if there is an ending point for all, why not for the components of matter? This is how we landed in these unbelievable theorems of physics on particles and sub-particles. Even science bowed down and accepted that some particles are ‘*elementary*’ or ‘*fundamental*’ and -listen to it- are done made of nothing; they cannot be divided anymore in the smaller parts. (!)

Ininitism rejects literally these so-called scientific creeds and elaborates a more realistic view on the building of matter. This is our argument extracted from a review of the history of science:

By referring to the latter, we can see that with our progress of knowledge and technology, we get an understanding that is more accurate, more exhaustive, and more detailed about how nature and the universe are shaped of what they are made. The more tools we get -and the more perfect these tools are- the more composing elements we discover regarding matter. The latter is getting further naked before our technological eye and we see that this course has been unstoppable. Science is strangely putting a barrier to some particles so that our speculative ability cannot go further and deeper there. But the reality is denying that.

First, through a historic fact that shows there have always been more elements and levels and sublevels to discover, and second, that this course will never halt unless there is no longer a discoverer to act. This

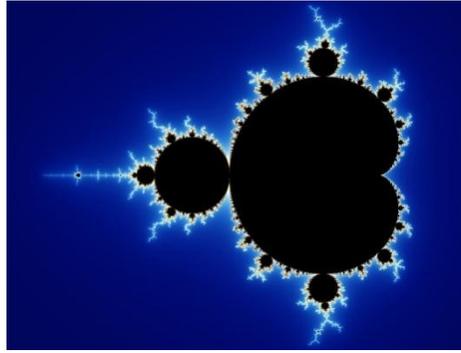
is also one of the reasons we are worried about the current situation that can put an end to the presence of the human beings -the discoverers- on the earth.

So, we think that as long as there are new scientific theories and fresh technological tools, we could notice more details about matter and its structuring blocks. So, if we assume that humankind will continue its progress, we could believe that the detections will go on as well and will never end. This logical conclusion brings us to the idea of the *infinitude of matter* and the fact that within the matter there would be always further components to find.

The *Mandelbrot Set* is an illustration of what we suggest about the endlessness of the components of matter:

“Images of the Mandelbrot set exhibit an elaborate and infinitely complicated boundary that reveals progressively

ever-finer recursive detail at increasing magnifications, making the boundary of the Mandelbrot set a fractal curve.”⁶



The Mandelbrot set (black) within a continuously colored environment

So, step by step in this theorization work, the concepts were shaped and they started to interconnect with each other for modelling a theoretical system of the explanation of everything. This is what the scientists name the *Theory of Everything* (TEO). We saw that very natural outcome of the infinitist theory was actually a theory of everything. This is how we could see this track step by step:

- since everything was infinite,
- everything was composite,

⁶ en.wikipedia.org/wiki/Mandelbrot_set

- everything was infinitely composite,
- everything was made of matter, therefore
- everything was composite matter and
- matter was composed of components and
- every component was composed of subcomponents and
- this course was also infinite and
- all components were interrelated and
- interrelations were made by infinite ways and
- interrelations and their shaping ways were organized as cause-and-effect relations and
- cause-and-effect relations shape the causal chains and
- causal chains were themselves as well infinite as they were interrelated and
- interrelations of these causal chains are creating each other within matter in the universe.

All these points combined gave birth to the definition of matter or, ALIAS, everything: ***Infinite interrelated intercreating causal chains.***

Once we could define matter, the question of infinity emerged again. Now, based on this definition that makes *infinitude in action* a reality of nature and the universe, how can we face the well-established and well-anchored idea of ‘scarcity’ and finitude? How can this definition make infinitude prevail to finitude?

To answer this question, we should refer to the definition of matter. There is a subtle point here that deserves our attention: If matter is made of causal chains, it means that if we change a component of a it, we could change the rest of the chain as well. Here is an example:

“Rainmaking, also known as artificial precipitation, artificial rainfall and pluviculture, is the act of attempting to artificially induce or increase precipitation, usually to stave off drought or the wider global warming”.⁷

So, if we can make rain, we can get water where it’s not raining enough, and through this supplementary

⁷ wikimili.com/en/Rainmaking

source of water, we can make lands cultivate and by that, we can get products and feed people, and then use the people as a workforce to produce in the economy, which will bring income that could be applied for wellbeing and development. This in turn incites more investment that assures higher economic growth and it keeps continuing.

So, at any level of the universe, nature and matter, we can introduce some changes in the running causal chains and get some results. If our intervention is well organized, and well targeted, we get the expected results. Consequently, the more our technology and know-how get improved, the more efficient our intervention will be; in such a way that we can finally plan changes and intervention in smaller and smaller stages of the structure of matter. As the causal chains change in an ascendant direction of the structure, we will get ensuing modifications in the configuration of the superior levels and finally, the outcome of the operation will be the one we had expected.

So, in this case, in order to be supplied for this or that substance, we don't need to find it as such. We could work on any other matter that has a shared or adjacent substructure, and through some targeted changes in its micro-strata we can modify the superstructures and get the targeted upshot as planned.

In this way, from production of matter, we go to the modification of matter. The former means many tools, energy, time, cost, and efforts, while the latter suggests interfering in the causal chains of any matter's structure and the desired stuff will be there. From the mere production of matter we get to reorganize the making of this or that material.

We are already doing it through some isotopic activities or by getting energy from atoms. But we can go deeper in the edifice of matter, and since there is no finite echelon in this structure, we can start up the mass production of whatever we want as much as we want, thanks to manipulating the inner sublevels with a minimum of cost and effort.

This technical perspective made the theory of *Ininitism* say: *There is no limit for the resources we could get from nature* if we know how to utilize the infinitude in action within matter.

Things start to be even more interesting when we know that the interrelations we pointed to are in all directions, between all the phenomena and in all levels of the universe. We named it *Universal Solidarity*. This concept suggests that:

1. Every phenomenon is affecting the whole universe.
2. The whole universe is affecting every phenomenon.

Through this bilateral connection, we can see the impact of our actions on the wholeness of society, nature, world, cosmos and even the universe as well; and also, the impact that they all have on us. This mutual affection is sometimes hard to conceive; that is why many people, who look for its explanation, detour to the fantasy of ‘Karma’ or “Laws of

attraction” or likewise; but *Infinitism* sees it as factual reality of the technical mechanisms running in the universe and nothing mysterious beyond.

But the exciting point is that, because of Universal Solidarity, when we start touching and changing the subtler echelons of the fabric of matter, we trigger the changes in the levels that we had never touched when we were too busy with production and reproduction of our needs solely in some gross, unrefined and superficial ranks of the structure of matter. By becoming operative in the minuscule particles of matter, we can rearrange this latter’s structure and, depending on the scale of our intervention, we can redefine the configuration of man, society, nature, world, cosmos, universe and even existence.

This is where the theory of *Infinitism* starts to project a forthcoming time that is as well futuristic as it is realistic. The infinitist utopia is highly technical and project-oriented; its technicality alienates any

phantasmagorical paradise, out of our deliberate imagination so far.

Infinitism leans on the reality of infinity as its acting vector and draws the lines of a movement that could be organized and achieved, thanks to the treatment of material world in a different way; but all the points drawn by *Infinitism* remain purely material and factual.

Nevertheless, this realism will appear weak and insecure as long as *Infinitism* cannot produce the convincing arguments and proofs for those who have to become the actors and activists of this movement: Scientists, Investors, Social Activists, Environmentalists, Deciders and ...

That's why, once the relative completion of the theory of *Infinitism* was done, we realized the necessity of an accompanying work through which we should examine the *Infinitist* assertions and statements to provide the proof and evidence needed. This was a new and separate adventure. We literally needed a

new discipline specific to and specialized in the study of infinity.

Infinitylogy was born

Naturally, the best name for such a discipline was *Infinitylogy*, meaning the methodical study of Infinity. But the important point was its mission, and based on that, the strategy for its elaboration and establishment.

So, founding the new discipline *Infinitylogy* became a sub-project inside the main project of *Infinitism*.

We said that *Infinitylogy* was charged to study methodically infinity. For that, we needed first to define infinity itself. We started to use our arguments above to define it as “infinitude in action”.

But let me explain what we mean by that.

First of all, the term ‘*infinitude*’ was, etymologically, considered as “the state or quality of being infinite or having no limit”. So, we could use it interchangeably, but always with some subtle nuances - the synonyms

like ‘endlessness’, ‘limitlessness’, ‘boundlessness’ and so forth. But, it was not really what could describe infinity. The second part of the definition was necessary to give an idea of what infinity really turns to be: “*in action*”. *Infinite in action* means that the endlessness is being processed in an ongoing development. This is what creates a permanent dynamism that made the materiality possible. This means that Infinitylogy has not to look after something abstract or subjective when it comes to demonstrating the concept of infinity; on the contrary, this latter cannot be demonstrated except through action. This means the ongoing action of infinitude makes possible the existence of matter: *Endless Interrelated Intercreating Causal Chains*.

So, any conception -but not necessarily any conceptualization- of infinity will be possible through matter, and matter in the sense of infinite interrelated intercreating causal chains; which is possible only because of *infinitude in action*.

Anyway, once we have our definition of Infinity, we can launch the establishment of Infinitylogy as a new discipline charged with the study of Infinity defined as such.

The question that came up soon was in which field of human knowledge we should found it: Physics? Astrophysics? Quantum Physics? Phenomenology? Chemistry? Or, far beyond any specific branch of natural sciences, in Philosophy? Or maybe in the frame of technical knowledge and engineering?

By going through the assertions of *Infinitism*, we saw that there is a back and forth between macrocosm and microcosms, and at the same time, the notion of ‘everything’ was far beyond any specific material occurrence or category of exertions. This hinted us to think about a broad framework that could include the general, just as well as the specific. This required that *Infinitylogy* encompasses, for sure, philosophy. So, the latter, as a methodical system of production of conceptual realities, became one of the main composing elements of Infinitylogy.

Then we saw that treating the notion of everything necessitates that all sciences be included so as not to omit any specific physical category or any particular manifestation of matter. Therefore, Science or more precisely sciences became the second pillar of the edifice of Infinitylogy.

But it was not still enough. As we projected to use Infinitylogy to support the thesis of Infinitism, we should demonstrate the operative character of the latter's assertions. So, after philosophy and science, we needed a field that frames all of humankind's operational abilities, namely Technology. The technological abilities of our civilization are the vector of action for the infinite potential capacity that we have to act and change our fate through modifying and manipulating matter.

So, *Infinitylogy* found the three pillars needed to start building its theoretical edifice: Philosophy, Science and Technology. We predicted the following complementarity between them in the frame of Infinitylogy:

- Philosophy will provide the unlimited conceptual constructions that we will need to make of infinity an operational concept, capable of supplying the unrestricted frameworks to all sciences and technological endeavors.
- Science will discover the ways *infinitude in action* is materialized within various categories of exertions of the reality. It will use the speculative suggestions of philosophy for exploring, without preconceived restrictions, the immensity of the fabric of reality and will, in return, support philosophy with stuff and evidence for broader and more powerful conceptualization.
- Technology will operate on the matter with the idea that there would not be any perimeter or bound that could limit our practice if it's not the feebleness of our tools and means. So, the technological prowess will be as routine as any ordinary exercise when the engineers and

instrument designers will be equipped with the idea of boundlessness for the aptitude of matter to be changed, modified, and manipulated.

In this cooperative scheme where philosophy, science and technology work together purposefully, Infinitylogy finds all its functions and usages.

*

So, this chapter presented the history of the *project of Infinitism* with two major tasks:

1. Making the theory of *Infinitism* known to the general and specific public so that it could be followed by the people as a theory of change and improvement of humanity's fate.
2. Establishing the new academic discipline called *Infinitylogy* to support the thesis of *Infinitism* through the verification of the assertions according to which infinitude in action within matter will be the keystone of fundamental changes.

In the next chapter, we explain how we would act to achieve these two related goals, and where we are right now.

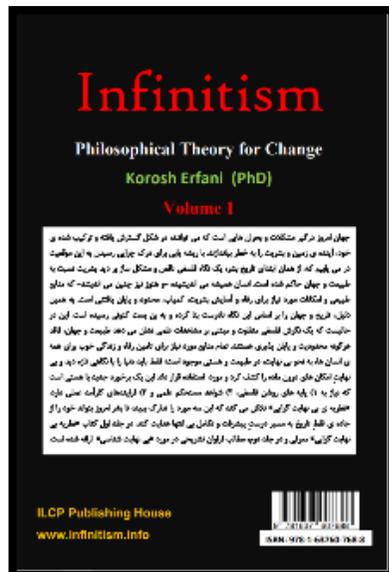
**

Chapter V

The execution of the project

When we have an idea, we should write it down as a first step in this long course. The raw materials I initially produced were in three languages of English, Persian and French.

First, I wrote a philosophical fiction-alike in English language to find out if it's a good form of presentation of my findings. I thought that a story of a few people who are dialoguing, in their regular gathering, will be a good set-up to start presenting the basic ideas of Infitinitism. I wrote a first version of this philosophical fiction, but I did not publish since it needed more elaboration and editorial work. Meanwhile, I wrote and published a book in Persian in 2 volumes and in



more than 1000 pages where I developed the topics of this new philosophical theory at large.

In that book, I first presented a record of the global situation where the main characteristic is the sufferance of billions of people because of inequality, war, poverty, disease, and oppression. I explained in this book how many ideologies, religions and schools of thought could not save us from the hidden self-made barbarism that is running inside class society where the dignity of a human being is put aside to prevail and value everyone based on his access to the richness.

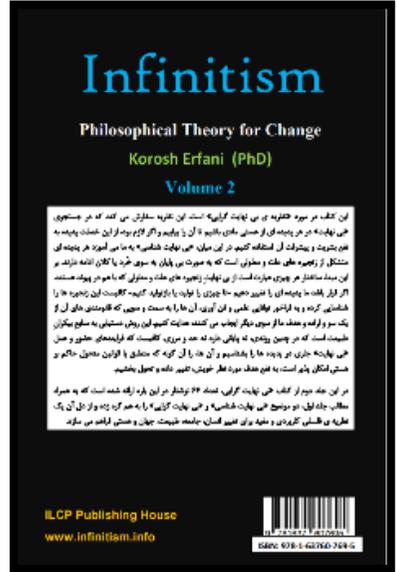
In that book, but also in the next one, I explained how the dominant class is holding on, at a time, both power and wealth and doesn't want to share either one. My diagnosis was that this configuration has deep roots in the economy and started to be present in history from the moment the primitive folks took the fake reality of scarceness as real.

In the same books, I explained that as long as this belief doesn't change, the system that it is based on won't change either. So, all the social and political struggles and movements cannot prevail to this unfair system as long as there is no new philosophical theory that will feed a different worldview to change this belief.

I thusly suggest the philosophical theory of *Infinitism* as an alternative to replace this deformed and damaging worldview. In the book in Persian I explained this theory and its basis with its fundamental statements. Then, in the last chapter of the book, I describe how such a theory could be operational to change really all the society, history and world. The chapter explains how we can get through a collective movement based on *Infinitism*.

Then in the second volume of that book, I present more than 60 essays that are on the chief and subsidiary topics related to the main theory of *Infinitism*. These articles that are presented as the book's annexes treat the diverse subjects including

Infitinism and Infinitylogy. In about 500 pages, the 66 essays give a larger perspective of the subjects and themes that should be covered by this theory and its related discipline. Here, we present just the titles of these shorts writings so as to give an idea on how elaborated these two themes were as a first written piece on *Infitinism and Infinitylogy*:



- On the philosophical methodology of this work
- Categories and Concepts in the Philosophy of Infitinism
- On Dialectics
- The proposed blueprint for the Infitinism movement
- On avoiding the dual Government-Market duplication
- On the connection of phenomena in the universe
- Geometry of infinity
- On Universal Solidarity
- On Accumulation and Alteration within the universe
- On the Unity of Existence

- On the immensity and complexity of the universe
- The capacity of resources in the universe
- On the meaning of Infinitism
- Numerous deaths and lives
- Comparative study of two philosophical systems
- Impossible viewed by others and by Infinitism
- Accident and Intelligence: A process and two methods
- Probability, Possibility and their materiality
- On Mathematics
- Scientific achievements of the Philosophy of Infinitism (Example of Thermodynamics)
- Converting philosophical argument to computer software
- On the capabilities of the philosophy of Infinitism
- Adaptation of Infinitism to new Scientific theories
- Convergence of Infinitism and the Philosophy Process
- The place of intelligence in the dynamics of the universe
- On the intelligent “creator” of the universe
- On the Genesis
- On Religion and Infinity
- On the relativity of relativity
- On the role of humankind in the cognition of the universe
- Infinity: Belief or Reality
- The borderless character of imagination-fanciness in Infinitism

- On the three-way relationship of Consciousness, Freedom, Prosperity
- On the scheme of "Good Thoughts, Words and Deeds"
- Sphere of human interaction with the existence
- On the knowledge of the inner dynamism of matter
- On the materiality of consciousness
- On Ensuring the Reproductive character of the universe's resources
- The link between philosophy and science
- The path to the application of Ininitism
- Time: the origin of an unrealistic conception of the universe
- The necessity of the global dimensions for the Ininitist movement
- On breaking with the process of conditioning society through politics
- On the concept of Infinity's background
- Transforming the philosophy and theory of Ininitism into a worldview
- Another science for the revolution
- Society and Matter
- Ininitism and Human Ethics
- On the Theory of Everything
- On the capacity of the theory of Ininitism" to replace ideology

- On the scope of the universe and its conception by humankind
- Thinking: The objective production of mind and the mental product consistent with objectivity
- What awaits the today's world if ...
- The close links between Infinitism and Infinitylogy
- Does God disappear with the extinction of man?
- Critique of a quote from Marx
- On the role of man in creation of the universe
- Death is not end. It's getting in the line for another life.
- Eternity and philosophical intelligence
- Time: The troublesome human invention
- Is the universe a system?
- The philosophical gift of modern science to Humanity
- Human happiness conditioned by understanding infinity
- The necessity of liberating the anti-class struggle from the class attitude
- Recording the human suffering in the depths of history
- How do aliens judge us?

All these topics and their variety can give us an idea on the huge diversity of fields and themes we had to touch in the expansion of the theory of Infinitism. This also shows the necessity of a collaborative

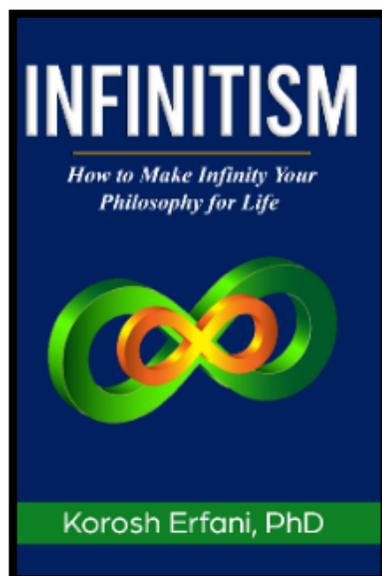
multidisciplinary work for what Infinitylogy will have to treat as the methodical study of infinity.

In the future, we are going to try translating all these essays from Persian to English and then publish them. This is a necessity since there are many ideas there that had been suggested summarily and need to be developed so that our acquaintance of infinity could develop as much as possible.

Once this book in Persian had been published, in 2020, we started to prepare our books in English in 2021.

Four books in 2021

The first one of that series was: *Infitism: How to make Infinity Your Philosophy for Life*. In that book, we made a first presentation of Infitism in a semi-fiction version. Some fictive characters start there to review the situation of the



world and see that without a useful worldview, humanity cannot expect a bright future. But they don't know any convincing ideology to feed and provide them that ideal worldview they are looking for. So, they decide to build one up. At this stage begins a series of meetings during which they discuss methodically a philosophical scheme and go through a dissecting approach of the material reality. This brings them to a long review of many important topics in the different fields of physiology, psychology, sociology, communication, biology and so on. From all their discussion, they succeed in shaping a worldview they needed.

Here is the presentation of that book:

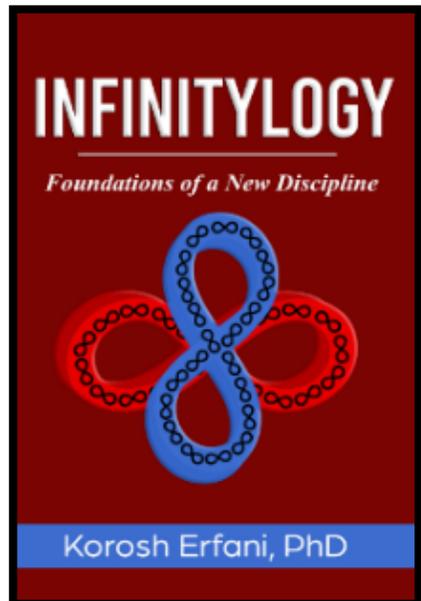
“In a world where people struggle to overcome many individual, familial, and social challenges, one might ask what's best to use as a compass to navigate such choppy waters. The complexity of material and immaterial issues we face daily makes obsolete some ideas and ideologies we've become used to using for such situations. We need to update our intellectual and mental tools to measure up objectively the depth and gravity of the crisis.

Philosophy is still the best method we have to find these tools. Seized by increasing daily concerns, people in the

modern world don't have the patience for abstractions. We need something practical and simple to operate easily in our life.

Infitism employs a concept of philosophy to achieve this goal: *Infinity*. In order to change our life, *Infitism* states that there are *infinite possibilities* in the real world waiting for us. Unfortunately, we miss out on these endless potentials when we don't think of *infinity* as a practical philosophy for life. It's achieved here in this book where the most complex notions are brought to a level of simplicity by way of an ordinary conversation between normal people discussing how to deal with the challenges of their lives. The conversation among these four characters can be assimilated by each of us as they talk about ways to redefine their lives in order to cope with *any challenge*, big or small. *Infitism* is a groundbreaking solution for dealing with the maladies of the modern world. “

With this book on the theory of Infitism published, we should take care of Infinitylogy to support all the statements of this theory. We, at that point, published the first book for this purpose entitled: *Infinitylogy: Foundations of a New Discipline*. The book goes through many



assertions which ground the idea of detecting *infinitude in action* within matter. Here are the titles of the chapters of that book:

- Chapter I: *General Principles of Infinity*
- Chapter II: *Infinitude and Its Rules of Action*
- Chapter III: *Structure of the Infinite*
- Chapter IV: *Primary Principles of Dynamic Mathematics*
- Chapter V: *Ways to Make Infinitylogy Operational*

We can see that the approach is still general to get a better understanding of infinity. But the last chapter comes specifically on the methodology of Infinitylogy itself, and describes it with many details that are useful once we have resources and support to launch the *Center for Research and Development of Infinitylogy*. The chapter in question gives a clear blueprint for this new discipline.

Here is the summary of the book:

“This book is about infinity and the possibility of establishing a new discipline that will theorize infinitude and its functional presence in the material universe.

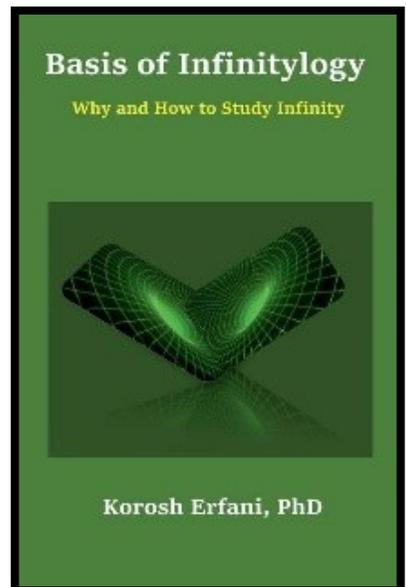
Infinitylogy is the systematic knowledge of infinitude. It has the objective of making this latter available for human beings and their limitless material as well as their intellectual improvement. Infinitylogy acts as the theoretical backbone for the theory of *Infnitism*.

Infnitism claims that everything is infinite, and this omnipresent infinitude can be explored by any intelligent being to obtain all the necessary resources, endlessly. *Infinitylogy* will combine philosophy, science and technology in order to examine and make such a claim possible.

The present book tries to ground the basics and fundamentals of such an undertaking in its most embryonic stage of formation. It contains some general ideas and suggestions that should be, gradually, treated, studied, criticized, tested and completed. If so, we could, one day, modify the universe as it is into something of our own.

Matter made us as it wanted; it’s time to make matter as we want.”

This book paved the path to develop more ideas on Infinitylogy and its specifics. And this is what we did in our third book with this title: *Basis of Infinitylogy: Why and How to Study Infinity*. In that



book, the topics are more specific and many particulars are treated beyond a general approach of infinity. In this book, the first preliminary ideas of Infinitism with regard to the scientific declarations in physics are treated:

Here are the titles of the chapters for this book:

- *Chapter I: Infinitylogy and its Approach to Matter*
- *Chapter II: Infinitylogy and Phenomenology (in physics)*
- *Chapter III: A Critical Lecture on Standard Model*
- *Chapter IV: Isotopic revolution*

The book has also an annex where we explain the insights of *Infinitism* taken from the Speculative Philosophy as described by the British philosopher Alfred Whitehead.

Here is the summary of that book:

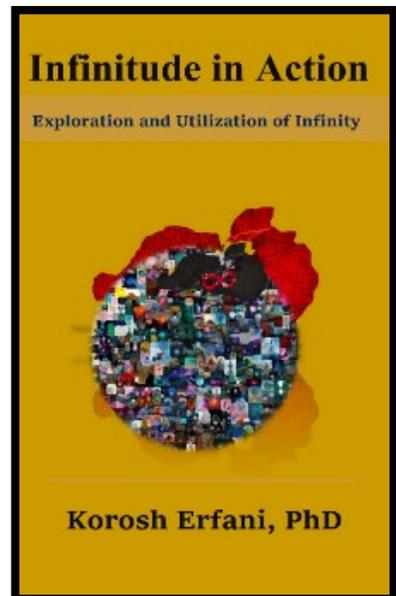
“If, as the philosophical theory of Infinitism asserts, everything is infinite, we should be able to check this idea and verify its objectivity. This is what Infinitylogy aspires to achieve. Infinitylogy, a new subject comprised of Philosophy, Science, and Technology, seeks to discover how humans may detect and work on the infinitude of matter.

The objective is to demonstrate that every material phenomena has a constitutive structure that may be subdivided into an infinite number of components and subcomponents. All of these latter are interconnected as causal chains that mutually create and shape one another.

This structure is both dynamic and infinite. With intelligence and tools, it might be changed and altered. Once we understand how to do so, we will be able to change any type of matter into another and gain whatever material resources we want, as much as we choose. This will be the end of a world based on scarcity and misery, and the beginning of a world based on limitlessness and painlessness.

Infinitylogy is the discipline that lays the groundwork for that historic turning point. Are you ready?"

And after this book, we developed and deepened again some topics about both *Infinetism* and Infinitylogy, and we composed the writing as a set of essays. The book was entitled: *Infinitude in Action: Exploration and Utilization of Infinity*. The different topics are treated there to show the



immensity of the fields touched by this theory and its related discipline.

Here are the titles of the essays:

- On Accidental and Intelligent
- On the Relatedness of the Whole
- Relativity of the Notions
- On the Dimension
- On the Existence
- Assertions on Infinity
- On the Originality and Importance of Relatedness
- Infinitism as a worldview
- On Infinite Continuity of Causal Chains
- On Time and its Infinite Meaning
- About Mathematics
- On the Wrongness of our Civilization
- On the Theory Of Everything (EOT)
- On Being and Becoming and the Expression of Infinity
- On the Infinitist Perspective of Existence
- On the Scientific Appeal of *Infinitism*
- On the Principle of Absolute Relativity

The discussion of these topics are detail-oriented, even though they are not yet the report of any specific experimentations.

Here is the summary of the book:

“In the search for a better knowledge of matter, we learn that *everything is composite*. This characteristic shows that the

fabric of reality could possess an infinite capacity to be discovered. Up until now, we have been using only a minuscule slice of these immense reserves to build the human civilization up. We will be amazed if we knew that through a systematic exploration of the infinity in the world, in a comparatively short scope of time, we can get several times more of what we got throughout thousands of years in our history.

In order to do so, we elaborated a philosophical theory called *Ininitism* which states that *everything is infinite or is not*. It asserts that we can, therefore, have access to unlimited sources of material and energy if we learn to work the *ininitude in action* within the matter. In an ininitist vision, such a historical undertaking will enable us make a new civilization in which we will experience the eternity of life, material prosperity, and development of human intellect. A world free of pain and full of happiness; a thriving and purposeful life for everyone.

To create such an ideal world, *Ininitism* recommends the establishment of a new academic discipline, called *Ininitylogy*. Its mission is to join Philosophy, Science, and Technology in an intertwined collaborative scheme in order to know how to catch the ininitude in action, and to operate on that for modifying intelligently the structure of matter and obtaining whatever we want, as much as we need. This book contains the ideas, thoughts, and suggestions about both *Ininitism* and *Ininitylogy*. This unknown twosome is in the city not only to change the world, but for raising a new one.”

The book opens the way for much more works to come later on each of the topics that are more or less briefly treated there.

So, as described above, in 2021, I published four books -besides the current one that I consider more as a booklet that can act as a guide for those who have a good idea to transform into a project. All these books are the preliminary phase of elaborating *Infinitism* and establishing *Infinitylogy*; the first one as a philosophical theory to change the world, and the second as a discipline that should supply technical knowledge to make that theory feasible.

Each book is independent, but they are all related so as to present the dyad of *Infinitism* as a worldview, and *Infinitylogy* as a new multidisciplinary field of study that supports the ideas and thesis of *Infinitism*.

From the beginning, I bore in mind that my suggestion would not be useful if I cannot make it known to different audiences. *Infinitism* presents itself as a practical approach of philosophy that uses sciences and technology to make a better world where there is no scarcity and shortage anymore, where we can experience abundance and eternity: A happy and painless world based on the endless capacities of

matter to provide everything we need, as much as we need.

So, from the first sketch of the world promised by *Ininitism*, we realized that this is an action-oriented theory. Such a beautiful projected future cannot be done without moving forward in a practical and intervening framework. This is an idea transformed into a project, but a huge one, to change the course of our civilization. Let's forget the modesty for the sake of practicability.

As a sociologist, I knew that the more utopian a project is, the less inclined the realistic and down-to-earth people are in their approach towards it. So, such an ambitious proposal cannot have a chance of being realized if it was not conceived, from the beginning, in an applied scheme where one could hope to mobilize the intellectual and material resources to get where *ininitude in action* turns to be the main operating vector of our civilizational improvement.

Based on this assessment, we started this theoretical undertaking in philosophy by having in mind that we should necessarily formulate it in a functioning manner so that we can get it known and interesting for a large portion of the social actors of change.

Below, I explain some of the actions that we conceived as soon as the first book had been published to present *Infinitism*:

We created two websites, one for each main theme:

- www.infinitism.info

Regarding the philosophical theory of *Infinitism* and its development.

- www.infntylogy.com

On the new discipline and its technical aspects.

These two websites will be one of the key promotional tools we will use to provide information on the books and on other related topics as well. These websites will be the sources of updated materials about how the Infinitist project is going on, and how *Infinitylogy*

is getting more and more sophisticated thanks to the new studies, investigations, books and articles we will be going to publish there.

Also, in order to institutionalize our efforts for making these two items known, we created an [for now virtual] institute called *Center for Research and Development of Infinitylogy* (CRDI). This center, which could later become a real one with its office and staff, will be dedicated to work on *Infinitylogy*; *the goal is to create* a discipline that establishes itself with a high level of relevancy and credibility for the scientific and academic communities with the aim of supplying unbiased and recognized arguments regarding the *Ininitism* thesis. The goal of *Infinitylogy* is to verify methodically and materially the core assertions and statements of *Ininitism*, and present the results and findings to the scientific community, technological institutions, and entrepreneurial bodies.

One can see that in this project, a philosophical theory is not left alone with itself just as such; on the

contrary, a methodological arsenal is designed to support and feed it. This is the role of *Infinitylogy* as the theoretical and experimental sustenance for the philosophical theory of *Ininitism*. And in order to organize and manage all the operation for such a dialectical relationship, this task will be handled in the frame of an institution: *The Center for Research and Development of Infinitylogy (CRDI)*.

When we are writing these lines, this center has just a name, a domain name, a website,⁸ a logo and an email address. But it's supposed to raise funds to later work some people in: philosophers, scientists, mathematicians, computer programmers, and many other specialists and technicians.

But how?

How we are going to raise funds for this center when the main subject of its activity is still quite unknown? This is the question that brings us to the necessity of

⁸ www.thecrdi.com

seeing and designing everything in this journey as a mere professional project.

CDRI Project

As any professional project, we should see what we want to do for the promotion of *Ininitism*



and *Infinitylogy*. And as such, we need to describe components of this project:

- Project Goals
- Project Timeline
- Project Budget
- Project Scope
- Team Skill Set

In this book, I will explain just the first element, and we will be progressively develop this project and publish the details of other steps on the CRDI website.

Project Goals

Our goals are several ones, and we go along with it in a step by step achievement order, even though some of them intercross each other.

Major final Goal:

Establishing *Infinitism* as a philosophical theory that can pave the way for getting the endless material resources for humanity and its never-ending development, and also establishing *Infinitylogy* as an academic discipline that will provide knowledge and skills to treat *infinitude in action* within matter and then, use it for getting everything we need, endlessly, which is the aim of *Infinitism*.

In order to achieve this final goal, we need to realize several tactical aims, step by step:

Goal 1: Finding Funds

First, the CRDI should become a real center and not only a virtual one. We need funds that can help us to fulfill the following needs:

- a. An office location

- b. Hiring an office manager (secretary, accounting, development)
- c. Hiring a media producer (for producing and feeding the social media and websites
 - The website of the CDRI
 - The website of Ininitism
 - The website of Infinitylogy
 - The Social media of CRDI
 1. Facebook
 2. Instagram
 3. Twitter
 4. LinkedIn
 5. YouTube
 - The social media of Ininitism
 1. Facebook
 2. Instagram
 3. Twitter
 4. LinkedIn
 5. YouTube
 - The social media of Infinitylogy
 1. Facebook

2. Instagram
3. Twitter
4. LinkedIn
5. YouTube

d. Hiring a professional fundraiser

Once we have achieved this first step and the CRDI starts running with its basic staff, we can make many actions with the existing materials we have at our disposal and move forward to raise more funds and increase the attention of the public on our books, articles and social media productions.

Development of the CRDI

Once we have the necessary initial funds, we can go through the following steps:

- Hiring the first member of the CRDI's Department of Philosophy
- Hiring the first member of the CRDI's Department of Science
- Hiring the first member of the CRDI's Department of Technology

- Hiring more workforce for the CRDI's administration and management

While more hiring will follow, depending on the budget, we will continue with the development of our activities:

- Publications
 - Articles
 - Books
 - Journals
 - Social media
 - Audio-video
 - Apps
 - TV Channel
- Education
 - University (undergraduate and graduate programs)
 - Short programs
 - Certificate programs
 - Cooperative programs with other academic institutions
- Seminars
 - Specialized seminars
 - Public seminars and conferences

- Projects
 - Initiative projects
 - Contractual projects
 - Partnerships

While we develop the CRDI, we will add the new components and initiatives to our project for, on the one hand, the widening of the social coverage of *Infinitism* as a theory of change among the general public, and on the other hand, deepening the academic and scientific backbone of *Infinitylogy* by producing more practical knowledge in the fields of industry, technology, agriculture, environment, society and so on.

In a word, the *Project of Infinitism* is infinite and doesn't have any end or limit. Infinitism is an ongoing permanent project. Anyone who believes in the infinite capacity and merit of the human being to progress is welcome to this shared and cooperative journey.

Conclusion

Ininitism is a project under construction. It wants to be a theory that puts the philosophy in service of Science and Technology so that all three can help humanity avoid its expected ill-fated future, and in its place, build a new world full of goodness and happiness for all.

Ininitism will try to put an end to the concept of *scarcity* and pave the way to reach materially the full abundance. Once we have this bursting access to the endless material resources, we can upgrade our civilization and experience the genuine happiness, peace and even an eternity, assured by science, possible through technology, and full of meaning, thanks to philosophy.

This beautiful world, promised by *Ininitism*, needs a solid basis of practicality and operability within the blocks of matter, as well in microcosms as in macrocosms. Such a solid and functioning foundation will be provided by a new discipline called

Infinitylogy: the methodical knowledge of *infinitude in action*.

Our project is therefore developing both *Infinitism* and *Infinitylogy*. We don't hesitate to call to all those who are interested in this project to join us, so that we can move forward together.

The *Center for Research and Development of Infinitylogy* (CRDI) will welcome any kind of collaboration, cooperation, contribution and partnerships.

We invite everyone who wishes to help this project to contact the CRDI and get to us for any kind of action:

We need people for the following tasks:

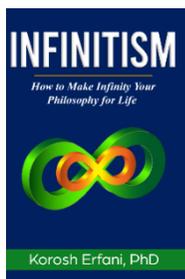
- Help for promoting the project (both *Infinitism* and *Infinitylogy*) online
- Marketing of our published books
- Translating our published books into French, German, Spanish, Chinese and Russian languages
- Donations (financial support and contribution)

- Help in raising funds
- Developing the topics of *Ininitism* and *Ininitylogy* under form of papers, study, writings,
- Reproducing or producing multimedia materials as podcasts, videos and
- Developing our network on the social media
- Or any other form of collaboration ...

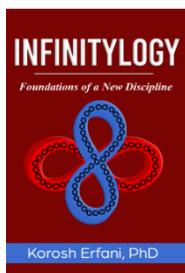
Basics Assertions of Ininitism:

- **Everything is infinite or is not.**
- **Everything is infinitely composite.**
- **Infinity means infinitude in action within matter.**
- **Matter is infinite interconnected intercreating causal chains.**
- **We could interfere in these causal chains and change them as we want.**
- **There are endless resources in the material world if we know how to modify the endless causal chains in the fabric of material reality.**

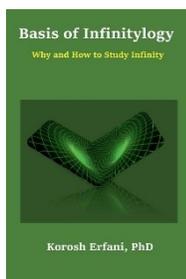
Books published so far:



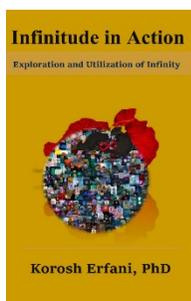
Infitinism: How to make Infinity your philosophy for life, ILCP Publishing House, 2021, 375 pages.



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.

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 projects translating these mentioned English books in French in the future.

www.thecrdi.com



Our Websites



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

www.infinitism.info

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

www.infinitylogy.com

- Website on the *Center for Research and Development of Infinitylogy* (CRDI)

www.thecrdi.com

- Website of the ILCP Publishing House

www.ilcpbook.com