

The dead myth of Dying

By: Korosh Erfani, PhD



April 2022

First Version



**A production of Center for Research and Development of
Infinitylogy (CRDI)**

Introduction:

For a long time, our understanding of the universe has carried the traces that lasted deeply in our unconscious collective mind. We underwent the hardship that was due to the beliefs entrenched in our shared memory, without knowing where they come from.

We have many of these kinds of beliefs in our intellectual history that shaped a barrier to our advancement in science and technology. While we got rid of some, many still remain in our thoughts and are dominating the epistemic sphere of human life. In this paper, we are going to use one example of this in order to see how we could increase our readiness to challenge them.

The famous death:

One of these petrified beliefs is the unavailability of death as the sole “natural” fate waiting for all of us. Death

appeared as a fact that we could not but consent to as a 'normal' destiny of life. It was seen as our predetermined fate of birth.

We then started to make many myths and fantasies up to justify our ignorant fear of death and to glorify our imaginary postmortem life with some amazing details about its steps and phases. All fake and baseless, nay childish.

Even though such a belief could, to some point in our history, be seen as a normal upshot of our philosophical and religious evolution, from a moment, this wry creed can be vigorously subject to doubt and further meticulous interrogation.

At a given point, our thoughtful striving should inspire us to put into question the misleading obvious aspect of death as a fatality that we could never escape.

This interrogation is not -or at least should not be though - a byproduct of our famous eagerness to have more and more

of everything: money, land, gold, and then, why not, more age. This theme deserves to be the result of a more careful consideration if we want to produce some interesting outcomes in the last part of such introspection.

How to doubt death?

The question that could be an initial point for this reflection is a simple, but daring one: Why we should die? Is something dictating death to us? Is it unavoidable? If yes, to which extent; if not, how?

These questions draw our attention to the technicality of death as a process with its own details, steps, and mechanisms. With this regard, we clarify that Infitism is a matter-oriented philosophical theory. This means that it takes everything into consideration as “made of matter”, and this latter has not any predetermined purpose but the consequence of interconnections of its parts according to a

set of accidents. Some of this latter appear as “rules” since they are more or less repeated for a while. But we should know that this apparent stability is nothing but a man-made label based on another man-made notion of ‘time’, and ignoring the details that are out of sight. Otherwise, in man-free objectivity, the matter is changing through ceaseless interrelated accidents that come one after another causing each other.

In the same way, we know that our body is evolving during our lifespan from birth to death, according to a combination of mere accidents and a repetitive set of these latter that we call rules.

So, what is dictating our death, once we are born, is just a set of regular accidents.

On the other hand, we know that “intelligence” is the capacity of a being, having been created by accidents, to

intervene in the development directed by nature. We have already done it to nature all along with history by creating agriculture, habitation, and civilization. We mastered what nature was imposing on us for thousands of years thanks to our intelligence.

If we did it with many other “natural” causes, why we should not be able to do it with the ‘natural’ course of death?

But in order to do so, we would need to know how this course is happening and how we would be able to interfere in this process.

Here is where the discipline, which comes along with Infinitism, can help us since Infinitylogy studies the macro and micromechanisms according to which matter evolves and shapes the universe.

Through our methodological studies, we saw that matter is an infinite configuration of intercreating and interrelated

causal chains. Our body is not any exception to this assertion. If we age and our body loses its strength, it's because these interrelated causal chains are going in a direction that creates this undesired physiological condition. The mechanisms through which this happens are running at multiple levels of our body. They should be seen as an infinite number of micro-mechanisms that are interacting to cause our aging.

Once we have a highly detailed map of a sufficient number of these mechanisms, we could start altering them intelligently to see how the process is affected. Gradually, we will find what segment should be more precisely targeted to obtain the results we desire.

So, it's not a question of reversing the process to stay young and healthy, but to redirect purposefully the inner dynamism of the body, in the sublevels of its structure; the objective is having a process that doesn't go in the direction that the

accidental pathway had been dictating for thousands of years to the human body.

In other words, if we want an eternal in-good-shape body, we have to change the causal chains that make it catch bad shape.

Methodological attention

What we said above about the death and the possibility of stopping it was just an example of those firm beliefs that we saw as unchangeable for thousands of years. We said that all of them can change if we have a good method to do so.

Nevertheless, one reality will be shaking our certainty on the feasibility of this kind of proposal. We should be attentive to this reality for the sake of an objective infinitist methodology.

The sensitive issue arises from the fact that the constitutive causal chains of matter are unlimited and mankind can never

have access nor control to the infinitude in action within the matter, in this case, the body.

In our above example, how we can be sure that the untouched or unknown part of the structure would not neutralize our efforts to eternize our body?

The solution to that is to see it as a gradual process. The more we know and manipulate it, the more we get to age in a good shape. Then we can put more time and resources to explore those unknown inner parts of the organism, and this is a continuous course; not only for this example, our body but also for many other things.

The barrier with this solution is that we actually don't spend our time and resources in this direction. We do exactly the contrary and waste our time and resources. Therefore, we can never catch up with this historical lag as long as we don't change our worldview. We are still fighting each other and

destroying what we hardly had built while depleting our natural resources.

Infinitist proposal

The theory of Infinitism is suggesting a new pathway that can bring us out of this unhelpful stalemate. It says that by accumulating our knowledge and resources and channeling them judiciously towards a redesigned plan of action, for the whole of humanity, it would be possible to put an end to the scarcity of natural sources, and subsequently, act based on their endless abundance.

This will be the end of all war, conflict, competition, and the starting of an era of peace, cooperation, and progress.

This needs that we just consciously believe in the infinitude of the material resources and act accordingly.

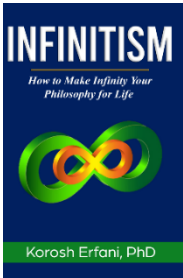
Infinitism had been created as a philosophical model that is able to formulate the theoretical aspect of this historic shift

in our vision towards a full fulfillment of all our needs, without any limit. And then, *Infinitylogy* had been established as a discipline that wants to discover and present the technicality of such a claim.

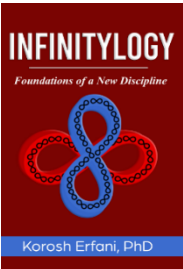
Both *Infinetism* and *Infinitylogy*, go hand in hand, to set this theory and its application up. For now, I'm doing it alone, but I'm sure that later the people will join this effort so that we could do it like an organized collective activity.

The model needs a joined collaboration of philosophy, science, and technology. This is the most ambitious project ever planned since it changes the fate of humanity, and from that basis, the destiny of everything humanity with infinite material resources can touch and realize. The horizon is just limitless.#

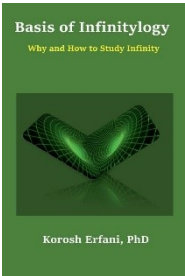
Books published so far:



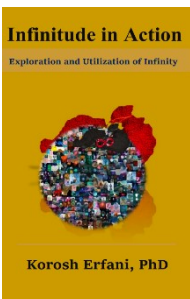
Infinitism: How to make Infinity your philosophy for life, ILCP Publishing House, 2021, 375 pages.



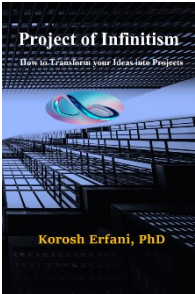
Infinitylogy: Foundations of a New Discipline, ILCP Publishing House, 2021, 148 pages.



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



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



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

The Journal of Infinitylogy



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



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



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

Our books in other languages



- *Infinitism: The Philosophical theory to change*, (Book in Persian), ILCP Publishing House, 2020, 1018 pages. (possible translation in the future)



The CRDI plans translating these mentioned English books in French in the future.

Our websites



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

www.thecrdi.com

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

www.infinitism.info

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

www.infinitylogy.com

- Website of the ILCP Publishing House

www.ilcpbook.com

Follow us on the Social Media



The CRDI- Center for Research and Development of Infiinitylogy



Instagram

crdinfinitylogy



Infinitylogy Crdi



CRDI