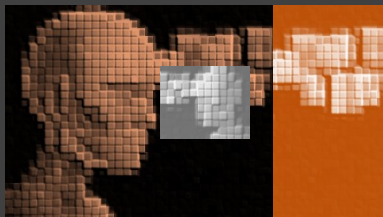


# Existential Genuineness and Anthropic Falsification

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## **Introduction:**

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

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

### **On the Complexity:**

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

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

The Infinitism solves this mystery by a humble argument:

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

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

## **On the dimension:**

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

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

The notions like ‘microcosm’ and ‘macrocosm’ are our conceptual artifacts that are in reality the replicate of each other, without any objective peculiarity between macro and micro. Any micro is a macro and any macro is a micro, freely of our vision; all question of dimension is then a comparatively and relatively intellectual elaboration.

**On the matter:**

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

When we talk about the ‘states of matter’ (solid, liquid, gas, and plasma) we are talking about how our own anthropic state of matter can deal with another one. We should not forget that we get acquainted with phenomena through our mind and senses, and they are both material things with

their own states of matter. So, our classification of the matter is not but the result of the interaction between diverse states of matter: ours and theirs. At the same time, both of them are carrying all the infinite diversity with themselves. When they somehow match each other we feel it tangible and can communicate with it, otherwise, we don't sense it, and therefore they don't exist to us. So, from the infinite states of matter that could be there, our human sensory and the plasticity of our brain will determine how many of these countless states we could account for.

**On the matter:**

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

*Infinetism* asserts that what we call 'matter' is just the result of the above process where our own state[s] of matter can deal with other states, and therefore, we talk about 'matter'

for that linked parts. How strange would look if pretend that beyond that, in the real world, there is no such thing called ‘matter’? What we have is just infinite interactions between infinite interacted finites. And what is finite? Nothing but infinite interactions between infinite interacted finites. So, our concept of matter and our classification of states of matter is highly subjective and doesn’t represent what is going on in the real material world.

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

As long as we don’t take into consideration existential genuineness and integrate it into our epistemological efforts to know the universe, we cannot have a realistic view of the latter. And, because of the lack of this objective standpoint,

we twist reality constantly and deal awkwardly with the real world.

*Infinitism* tries to redefine our falsified view of the universe by bringing up the existential genuineness of this latter. What we call, in the theory of *Infinitism*, ‘existential genuineness’ stands for the most obvious features of material world once we try to get rid of any preconception or interpretative understanding of phenomena.

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



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

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

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

made of infinite causal chains, and 3) these causal chains are infinitely manipulatable.

Such a theory of existence needs of course a high degree of technicality in its construction and examination. That's why we established a new discipline called *Infinitylogy* that can process it from a purely technical view.

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

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

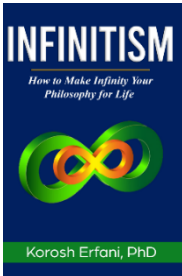
- Redefining Existence
- Rediscovering Universe
- Reinventing World

- Rebuilding Civilization
- Re-birthing Humanity

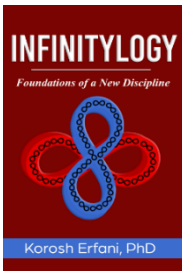
We will explain each of these cases in an independent paper where we will elucidate that this is a feasible idea since we are carrying it as an operational project with philosophy as its foundation, science as its structure, and technology as its tools of construction.#

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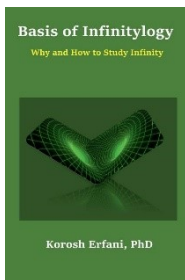
## Books published so far:



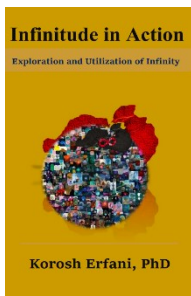
***Infinitem: How to make Infinity your philosophy for life***, ILCP Publishing House, 2021, 375 pages.



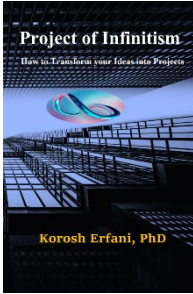
**Infinitylogy: Foundations of a New Discipline**, ILCP Publishing House, 2021, 148 pages.



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

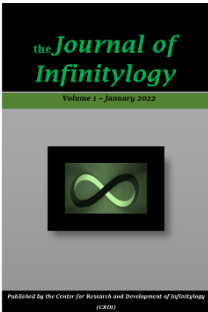


**Infinitude in Action: Exploration and Utilization of Infinity**, ILCP Publishing House, 2021, 200 pages.

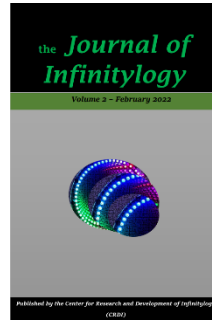


**Project of Infnitism: How to Transform your Ideas into Projects**, ILCP Publishing House, 2021, 132 pages.

## The Journal of Infinitylogy



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



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

## Our books in other languages



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



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

## [Our websites](#)



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

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

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

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

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

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

- Website of the ILCP Publishing House

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