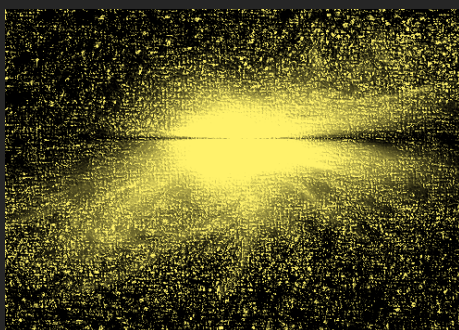


Infinitist Epistemology and the Concept of Existence

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Introduction

Nothing is more important to know than what we don't know. The anthropocentric epistemology accounts for a tiny portion of it, but we should constantly work on what is for now farther than our turf of knowledge. Even though we can suppose that this still-unknown part of the universe is boundless, there is always a possibility to acquainting further, endlessly.

One of the activities for doing so is to review frequently and methodically the definitions of the central concepts by which we are discovering and apprehending the universe. These concepts are our decisive tools to express anything we get as ideas based on our intuition, observation, deductions, inductions, arguments, and so forth.

Any deficiency in these concepts brings about an insufficiency in comprehension or apprehension of the

objective reality and engages us in a wrong intellectual or even scientific pathway. That's why we should always review and revise these concepts in the light of new data and new theories. For the latter the philosophy is an excellent source for critical deconstruction of the obvious and usual constructed concepts, in such a way that we get some analytical revision of them.

Infinitism and Existence

The philosophical theory of *Infinitism* and its twin discipline, *Infinitylogy*, look forward to doing this critical reconsideration regularly. As they both assert that “the *knowledge of infinity is infinitely moveable*”, they believe in the importance of having an active and dynamic epistemology to grasp better the complexity of reality and its multiple facets.

One of these concepts, maybe the most encompassing one, is *existence*. As soon as we have a distorted take of what could be existence, we will be alienating our vision from the vastness and density of the material universe.

Every methodical review of this point starts by a basic question: What is existence? We can see it as “*what is existing*”, but then, what ‘existing’, itself, means? Here are some general encyclopedic definitions:

“The fact or state of living or having objective reality”.

“Existence is the ability of an entity to interact with reality.”

“In philosophy, it refers to the ontological property of being”.

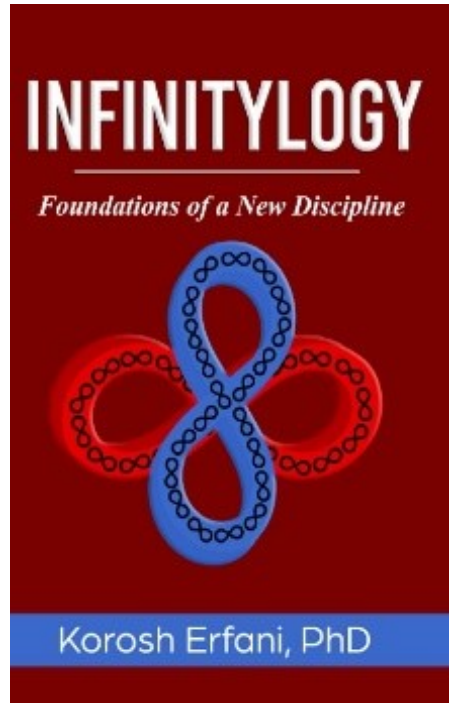
We see some degree of absurdity in these examples through their outlandish resort to what would be a sub-concept of the main concept of *existence*. So, we cannot, on the one hand, think of ‘reality’ as a part of the whole existence, and, on the other hand, representing it as one of its own parts. For

instance, we can't say that the man is a living being with hands, legs, head and body, and then stating that man is a being with two legs.

A different definition

The definition of *existence* needs to carry a more accurate and more inclusive slant to grasp all its subsequent products like reality, universe or even objectivity.

In the theory of *Infnitism*, we already tried to build such an all-inclusive definition of *existence* up. In our first book on *Infnitylogy* we stated that “*existence includes anything made of matter*”.¹



¹ Infinitylogy (Basis of a new discipline), ILCP Publishing House, 2021, p.21.

One can ask then what matter, itself, is. We define ‘matter’ as ‘infinite in action’, therefore, we get that *existence includes anything that is infinite in action*. This brings us to the main assertion of *Infinitism*: “*everything is infinite or is not*”. These two assertions here corroborate perfectly where we can say that what exists is either infinite or it doesn’t exist.

So far, our approach remains structurally classic, even though we provided a different definition of ‘matter’ compared to classic science.² Nevertheless, we break through this usual framework in the same book when and where we state that “*there could be metamaterial beyond existence*”.³ Consequently, we already supposed that if one day we find something that doesn’t follow our definition of matter -as *infinite in action*-, we should be able to have a

² For instance from this definition of the Oxford Languages: “(in physics) that which occupies space and possesses rest mass, especially as distinct from energy”.

³ Infinitylogy, p.21,

concept that would cover it. That's why immediately after the above assertion, we stated: "*ALL includes matter and [probable] 'metamaterial'*".⁴

This opens the way to anything beyond matter that one day we could discover somewhere, and we would notice that it doesn't act as one of the known variety of matter. Here, in the framework of *Infinitism*, the notion of "meta-matter" refers to something that would not be infinite. We already elaborated on this topic by having said that if something is not infinite, it means that it doesn't exist. And by saying so, we mean that whatever is not infinite cannot enter into the definition of *existence* while we know that existence is made of matter and also that, matter is *infinitude in action*.

Now, this idea of *meta-matter*, which, if discovered, would not enter the inclusive concept of *existence*, opens the way

⁴ Ibid.

to the idea of something beyond the existence, or more precisely, a different existence. This suggests that maybe what is objectively going on is a variety of existence[s].

What we call 'existence' might actually be "existences": this is what we also can call *unlimited modalities to exist*. In a large approach, regarding the matter and probable meta-matter, each modality of existence might be created while creating another [kind of] existence. So, existence is not self-existing, but self-creating; i.e. existence needs to be created to make everything -that it includes- exist. This interactive equation provides infinite modes of being, and infinite modalities of existing; this might be the real meaning of the concept of *Infinity*. The largest conception of this latter, so far: the latest one, maybe but not the last one.

Once again, as we had stated for matter and universe, every phenomenon is created by creating another phenomenon, and it's also creating something else by being created. Now,

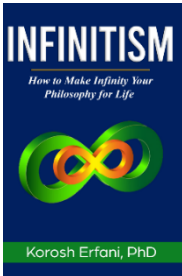
with what we said above, it looks that the same rule could be running for what includes anything material, i.e. existence. Yes! Even *existence* follows this rule of being creating one more existence while is itself created by another existence.

While this assertion can be odd, we should not forget that for now, we remain still in the frame of infinity, or more precisely, infinitude in action. In brief, ***there are infinite existences.***

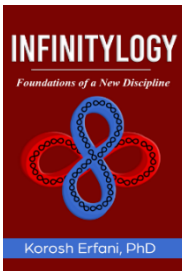
What would be the epistemological byproducts of such a statement? This would be the subject of another paper. #

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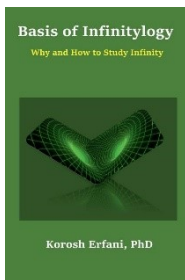
Books published so far:



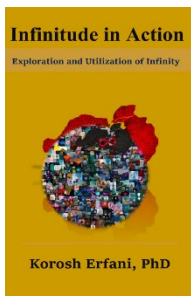
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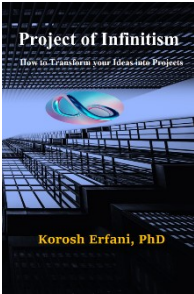
Infinitylogy: Foundations of a New Discipline, ILCP Publishing House, 2021, 148 pages.



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 Infnitylogy



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

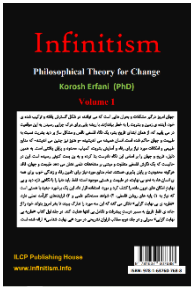


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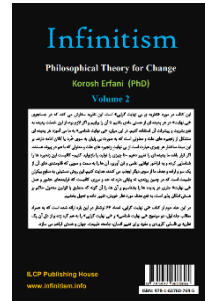


The Journal of Infnitylogy, Volume 3, March 2022, CRDI Publication

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

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