

# The New, True Infinity

**A new definition of infinity puts some long-pondered questions  
in a new light, and provides a startling look at reality.**

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## Abstract

Surprisingly, something extremely important—and revealing—concerning infinity has been largely overlooked. This article discusses a “new” definition of infinity that has not been thoroughly investigated by scientists, mathematicians and philosophers.

The term *infinity* as generally used and understood today, is for the most part derived from, or related to, *finiteness*. Traditionally, infinity has been considered as an endless finiteness, or as an indefinite finiteness, or an unlimited finiteness. The point is that, in almost every case, this traditional infinity *starts with finiteness*, and infinity is said to be an endless or indefinite version of *that*.

In contrast, there is another, entirely different definition that can be found in the root or core meaning of the word itself. In-finiteness. The prefix “in” means *no* or *not*. On this basis, infinity does not mean an endless or indefinite finiteness. It means no finiteness whatsoever.

Perhaps the best way to summarize the distinction is to say that the traditional infinity in some way always involves or co-exists with number, with measurement, with size, with finiteness—even if that finiteness is extended beyond the capacity of human thought to grasp. In contrast, the “new” infinity has nothing to do with finiteness—but is still undeniably present and real, as will be shown. It is an infinity that is not merely, as the Greek philosopher Plotinus said, “beyond number,” but *preclusive* of numbers. It is an infinity that leaves no room for finite mathematics—yet which may answer some of the deeper mathematical questions.

This article does not attempt to provide an historical analysis, or challenge the utility of the other “infinities” as they are currently understood in finite human experience, especially in mathematics. This is simply an examination of infinity when taken to mean no finity whatsoever. Not only does this infinity not co-exist with any finity; it is *preclusive* of all finity. It is an infinity that, itself, is All. It leaves no finite form or quantity—not even any finite *mental* forms, thus no finite thinking, or attempts at verbal description—yet we do our best under the seeming finite limitations of words and thoughts.

While one cannot think or mentally grasp what this infinity is, one most definitely can think about what such an infinity *means*, and what its implications are. It provides an entirely new basis, or platform, from which to think about Life’s biggest questions, and offers a startling new look at what might be called Ultimate Reality.