

A New Science of Reality - Part I

by Dr. H.J. Rudolph (MD), Microvita Research e.V.

What we aim at is to introduce a new science of reality, replacing the current energy-based atomism with a concept of “atoms“ essentially based on what we call microvita (ultimate particles of consciousness).

The standard model of particle physics doesn't provide any rationale for conscious experience. As per common thinking, however, things that feel must be made of things that feel (Charles Birch). Consequently, the ‘hard problem of consciousness’ (David Chalmers) remains as a challenge. In this situation, we present elementary particles with complementary objective and subjective attributes mirroring each other. As a result, the body-mind/mind-body problem gets resolved.

First and foremost, we interconnect two very different understandings of life: The one is brought forward by the contemporary indian epistemology and the other by our western science. Due to their profound differences, however, the connection can not be compared to a bridge. Rather, it has got similarities with a tunnel, going down to the very basic level of existence, before reaching the surface on the other side. Accordingly, we have to deal with quantum physics and its subatomic entities. And then we deal with the human mind as described by the modern Indian thinker Shri Prabhat Rainjan Sarkar.

But beyond providing a connection between two understandings of life, we also offer a mathematical model for the mysterious entities called microvita (ultimate particles of consciousness). According to Shri Sarkar, billions of them constitute a single carbon atom; and although they are so small, they have life-like qualities, thereby allowing living cells to get organized, wherever the environmental conditions allow this to happen. But the story doesn't end here: Once started, life continues to be influenced by these entities, either in a positive, or a negative way, whereby positivity is understood as a change from crudeness to subtility, allowing consciousness to expand. And vice versa, negativity is the change which compells consciousness to shrink and crudify. In contrast to the eastern tradition, however, consciousness is described not discursively, but by quantifications in the imaginary space-time.

In conclusion

1. Objectivity and subjectivity need equal importance. This is achieved by mapping mental space as clearly and distinct as it is usually done with objective space, which can be realized by assigning all subjective entities to imaginary coordinates.

Western science is usually obsessed by the myth of objectivity, degrading subjectivity to a purely private affair. In contrast, we present a model where objectivity and subjectivity co-exist on equal footing: The objective has its value only when reflected in the subjective, and for the subjective only when reflecting the objective. So why not create the complete model? This is possible by adding imaginary dimensions to the Cartesian

coordinate system, and then ascribing all subjectivity to the realm of imaginary space-time.

2. Consequently, the current energy-based atomism can be replaced by a concept of “atoms” based on microvita.

Aristotle rejected atomism not because of its inconsistencies, but because of its tendency to undermine the unity of being: In his view, spirit gives form to formless matter. With crude atoms having own shapes, however, macroscopic forms appear to be a product of matter, precluding the role of any spirit.

Accordingly, we try to resolve this dilemma by demonstrating how “complete atoms” can be shaped by the supreme cognitive principle itself, quantitatively.

3. As already mentioned, the body-mind and mind-body problem can be resolved thereby.
4. Additionally, natural selection can co-exist with an evolution driven by final causes. Amongst the various theories on the origin of intelligent life (theories based on natural selection, self-organisation, an anthropic or teleological principle) our work highlights the possibility of final causes driving natural evolution. This is brought about by considering the future to appear open only in real space-time, but to be virtually predetermined in its imaginary (subjective) counterpart. So, with goals being set therein, evolution is driven in the predetermined direction.
5. After all, the concept of microvita (ultimate particles of consciousness) can be used as the prime solution for all these dichotomies. Situated at the boundary between objective matter and subjective abstract, we find entities that are able to act as gatekeepers, organizing our reality thereby. Being extremely small, but also fundamental to all living forms of existence, they have been named microvita (ultimate particles of consciousness).

All in all we dare to say that the revelation of this hitherto unknown concept will compell postmodernism to further push evolution onto a unified global civilization.

How do we differ from other concepts

Our attempt is unique in providing a mathematical explanation of microvita (ultimate particles of consciousness), which have been introduced in 1986 by the indian philosopher Prabhat Rainjan Sarkar, but were commented upon by only narrative, comparative and discursive approaches up to now.

Additionally we give a very broad outlook: The current concepts of atomism provided blueprints for the materialism and capitalism of our times, culminating in claims, such as that consciousness is nothing but an epiphenomenon of matter. Moreover, they gave birth to weapons of mass destruction - physically (H-bomb), psychologically (media mass control) and economically (collateralized debt obligations).

Anti-modern movements, on the other hand, were numerous and as old as modernity itself. They usually referred to traditional values, devoid of a realistic outlook of the future.

On the whole, they were unable to succeed, which turned out to be the dilemma of our times, affecting almost everyone: Hope usually prevailed in its conflict with regret.

In this situation, the proposed concept of microvita is decisive, insofar as it drives modernity to a point where it is no longer supporting the self-destructive individualism, materialism and capitalism of our times. But it does not do so by referring to the past, rather it builds on the latest achievements of modern science.

Also important to know

A book entitled 'From Imaginary Oxymora to Real Polarities and Return' has been in market for the past two years (available at amazon books online). I should briefly explain what I mean with 'imaginary oxymora':

In my book, 'imaginary' does not mean conceited or fictitious, rather it refers to the imaginary part of complex numbers. And oxymora (plural of oxymoron) also refer to the complexity of our reality; additionally they bear upon entities like yin-yang. In western culture, a similar idea is outlined in [Plato's Symposium](#), where Aristophanes talks about a united whole, of which the name survived, but nothing else; a distinct kind, constituted by the union of the male and the female, the sun and the earth ...