Microvita and the Various Interpretations of Quantum Mechanics

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According to the Copenhagen interpretation of quantum mechanics, the collapse of a wavefunction (= decay of a state of superposition) occurs at the time of measurement, which means that a definite condition arises from the various possibilities, described by the wavefunction, only at the time of interaction with the measuring device. There are, however, also other interpretations: Von Neumann's, for example, assumes the collapse to occur, when there is an interaction with a conscious mind (observer). Others deny that there is something like the collapse of a wavefunction(1).

In contrast, the described microvita model(2) predicts a spontaneous decay of the state of superposition (= collapse of a wavefunction), with a measuring device changing, rather than causing the definite conditions. So, in a quantum entanglement experiment, for example, the spin of particle A might be changed by the measurement from clockwise (+1) to anticlockwise (-1), and accordingly, the spin of the adjacent particle B will change from -1 to +1.

But what about the role of a conscious observer? The Copenhagen interpretation of quantum mechanics doesn't consider a conscious observer to influence the result of a quantum experiment. The von Neumann interpretation considers the observer to cause the experimental result, but in such a way that specific parameters remain unpredictable. And the proposed Microvita model reveals a mechanism, by which a conscious observer (= a destinct area in the imaginary field) is able to change specific parameters of reality(3).

This obviously needs some explaination:

Having introduced an imaginary Minkowski space with a set of 4 mutually orthogonal vectors ($-i_0$, i_1, i_2, i_3), such that $(-i_0)^2 = (i_1)^2 = (i_2)^2 = (i_3)^2 = -1$, I referred to a grid, made of nothing but the multiplied cognitive and operative aspects of the supreme causal factor 'Brahma', which was considered to be the primary matter, constituting rather than filling the imaginary space[2]. Later I showed that a change in the local configuration of primary matter is indeed able to induce a change in specific parameters of reality, and in that context I mentioned that such changes could be brought about by cis-trans-isomerism[3].

Zooming into the details, it becomes clear that at least two types of bondages (= distances) between the cognitive and operative aspects have to be assumed: One could be labelled as s (= sattva), and the other as r (= rajas). Then, depending on the geometry, different types of cis-trans or even fac-mer isomerisms can be constructed[4]: The octahedral geometry, for example, allows cis-trans isomerism with 4s+2r or 2s+4r and fac-mer isomerism with 3s+3r bondages per cognitive aspect. As a consequence, changes in these bondages will result in local deformations of the primary matter, comparable to the action of imaginary fingertips on a complex typewriter, with a real manuscript being the final result.

[1] Wikipedia, Interpretations of quantum mechanics (03/12), URL = <http://en.wikipedia.org/w/index.php?oldid=480544421#Comparison>

[2] Rudolph, Hans-Joachim, From Imaginary Oxymora to Real Polarities and Return (2012), Authorhouse, URL = <http://bookstore.authorhouse.com/Author/Default.aspx?BookworksSId=SKU-000524886>

[3] Rudolph, Hans-Joachim, Microvita and the Mind-Body Problem (2012), URL = <http://www.microvita.eu/New_Book/Mind-Body_Problem.html>

[4] Wikipedia, Stereoisomerism (03/12), URL = <http://en.wikipedia.org/wiki/Coordination_complex#Stereoisomerism>