

The three Millennium problem solutions, RH, NSE, YME, and a Hilbert scale based quantum geometrodynamics

Klaus Braun
July 9, 2020

www.fuchs-braun.com

„looking back, part (C)“

on a 10 year journey to ...

related

aspects of

the Schopenhauer and Buddhistic philosophy

and

the „*views of the world*“ of

E. Schrödinger and A. Einstein

(C) Schopenhauer's "*theory of explaining*" (which he called "*about the fourfold root of sufficient reason*") is about the different categories explaining the (his four) different root causes & actions of the world's representations, answering the "**why?**" question, based on the concept "*something is, because something else has been before*"; in today's world this would go along with the scope of all theoretical physics & neuroscience phenomena/representations, but not including the only suspected cause of a "big bang" "event".

Schopenhauer's "*(the) world as will and representation*" (written about 200 years ago) also addresses the "**what?**" question, which he answered with the concept of "*will*", which is a kind of "*vital principle*" or "*living energy*" (or "**living force**" according to Leibniz) affecting both, ("dead") matter and creatures.

In the context of this homepage Schopenhauer's concept "*will*" might be interpreted as analogy to the enlarged scope of the mathematical ("dark energy", Einstein's "*ether*" energy) model as proposed in this homepage.

The linkage to the proposed quantum gravity model might be described with two quotes from

Gyatso G. K., *Modern Buddhism, The Path of Compassion and Wisdom*, Tharpa Publications UK, US, Canada, Australia, Asia, 2011

p. 113: „*All phenomena that appear to my mind are the nature of my mind. My mind is the nature of emptiness*“

p. 120: „*Emptiness is the true nature of all (mind produced) phenomena (like clouds, mountains, planets, bodies, minds)*“

(C1) for some first touchpoints between philosophical "views of the world" and the proposed quantum gravity model we refer to the small books of the „views of (their) world“ from A. Einstein and E. Schrödinger, as well as to Einstein's "ether and the theory of relativity" and Schrödinger's "statistical thermodynamics" and "mind and matter". From the latter we quote (chapter 5):

„The great thing (of Kant's statement) was to form the idea that this one thing – mind or world – may well be capable of other forms of appearance that we cannot grasp and that do not imply the notions of space and time. This means an imposing liberation from our inveterate prejudice. There probably are other orders of appearance than the space-time-like. It was, so I believe, Schopenhauer who first read this from Kant“.

"To my view the 'statistical theory of time' has an even stronger bearing on the philosophy of time than the theory of relativity. The latter, however revolutionary, leaves untouched the unidirectional flow of time, which is presupposed, while the statistical theory constructs it from the order of the events. This means a liberation from the tyranny of old Chronos“.

With respect to (B) above we note that the "time variable" can be introduced via the "action variable", defined as the solution of a corresponding ODE (HeW)

(C2) overall, it might be said, that while Schopenhauer's concept overcomes the "dialectic" concept of Fichte/Hegel (which is about the "practical ethics" dualism problem of the German idealism between "be" and "should be"), the proposed mathematical model overcomes the Copenhagen "dualism" interpretation (going back to Bohr/Born/Heisenberg) to "explain" the contradictions between the apparently "parallel existing explanations" of wave (energy) and particle (matter) behaviors, which both have been verified experimentally by two different experiment

(C3) there is no longer an energy concept, which is somehow interwoven with concepts like forces, matter and causality, but which not includes the 99% "dark" energy / matter of the universe and its non zero vacuum energy. There is an extended energy concept proposed, which distinguishes between those two kinds of energy "classes" modelled as a decomposition of the Hilbert space $H_{1/2} = H_1 \otimes H_1^\perp$, while the (matter based) "bright" energy Hilbert (sub-) space H_1 is "only" compactly embedded into $H_{1/2}$

(C4) Schopenhauer's and Schrödinger's views of the world were very much influenced from the Upanishades as presented in the Vedas. The above decomposition concept might be interpreted as analogy to the notion "Brahm", the universal, all flowing power, and the notion "Maya", the world of imaginations. In this case both notions become defined and part of a system with consistently defined related notions, i.e. they become part of the existing as a whole ("das Seiende im Ganzen"). In terms of Schopenhauer's conception of will & representation it corresponds to an aimless, cosmic, universal energy as the reason for the universe (will), and its appearance as representation. For Schrödinger's corresponding "view of the world" we refer to (ScE1) sections VI/VII, "An exoteric introduction to scientific thought" / "More about non-plurality"

(C5) regarding the perspectives of Schopenhauer's philosophy on phenomenology, existentialist philosophy and hermeneutics and the corresponding impact on scientific and metaphysical research we refer to

(ReT) Regehly T., Schubbe D., Schopenhauer und die Deutung der Existenz, J. B. Metzler Verlag GmbH, Stuttgart, 2016

(C6) for a quick overview with incredible insights to latest findings into a neuroscience view of the

world and its relationship to chemistry (and therefore also to theoretical physics) we refer to

(KIS) Klein S., The Science of Happiness, Scribe UK, 2015

(C7) for a direct relationship between Schopenhauer's concept of "will" and "the cosmic (or ontological) unconscious" of Zen Buddhism we refer to Daisetz Susuki's lecture notes „About Zen Buddhism“, published together with Erich Fromm in the book „Psychoanalysis and Zen Buddhism“, A Condor Book, Souvenir Press (Educational & Academic) Ltd.; from page 51 we quote:

„The will in its primary sense, as I said before, is more basic than the intellect because it is the principle that lies at the root of all existences and unites them all in the oneness of being. To be is to will and so is to become. There is absolutely nothing in this world that has not its will. The one great will from which all this wills, infinitely varried, flow is what I call the „Cosmic (or ontological) Unconscious,“, which is the zero-reservoir of infinite possibilities.“

(C8) as a kind of bridge to Buddhist philosophy between the personal dedication and some touchpoints to the above we would consider

(KoJ) Kornfield J., The Wise Heart, Bantam Books, Random House Inc., New York, 2009.

With respect to Schrödinger's comment concerning the liberation from the tyranny of old Chronos, the related "fermions Hilbert space based concept of "time" and "space", which can be introduced via the "action variable", we quote from (KoJ) p. 290:

"Last, we come to the innermost refuge. Here we take refuge in timeless consciousness and freedom. ... When we see with the eye of wisdom, we know that Buddha is timeless, unborn, unrelated to any body, any history, any place. Buddha is the ground of all being, the realization of the truth of the unmoving mind. This timeless Buddha is our true home, our abiding place. ... When we take refuge in the innermost dharma, we rest in the eternal freedom. ... When we take refuge in the innermost sangha, we acknowledge the inseparable connections of all our lives“.