

THEORY OF QUANTUM EMOTION (TQE):
An Integrative Framework Bridging Indian Knowledge Systems,
Quantum Consciousness Science, and the Digital Self

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ABSTRACT

After more than a century of rigorous scientific exploration, the ontological basis of emotion continues to elude us. This paper presents the first-ever comprehensive theory called the Theory of Quantum Emotion (TQE). TQE proposes that human emotions are not only physiological but also a field-based phenomenon generated out of the ground of consciousness. The TQE theory is based on a unique synthesis of three streams: (1) Indian Knowledge Systems (IKS) involving the Antahkarana model of psychology (Manas, Chitta, Ahamkara, Buddhi); Spanda doctrine of Kashmir Shaivism and the Rasa theory of aesthetic consciousness; (2) science of quantum consciousness, including Orchestrated Objective Reduction (Orch-OR) of Penrose & Hameroff, idealist quantum paradigm of Amit Goswami, and heartMath's work on non-local coherence; and (3) emergence of the phenomenon of the Digital Self which refers to the limitless extension of human self via digital technology. This paper provides six fundamental propositions of TQE theory, introduces the AMPING Methodology, which is used as an operational and transformative research model that emerged from the Mind Lab, broadens TQE into collective and organizational consciousness, and recognizes the Digital Self as a new horizon for immediate transdisciplinary research. This paper contends that the theory of TQE represents a paradigm shift in the study of emotion, providing insights for fields such as psychology, neuroscience, organizational studies, contemplative research, digital wellbeing, and human self-understanding.

Keywords: Quantum Emotion, Indian Knowledge Systems, Antahkarana, Spanda, Rasa, Quantum Consciousness, Digital Self, Organizational Consciousness, AMPING Methodology, Collective Consciousness, Mind Lab, Samskaras, Homo Digitalis.

1. Introduction

What is emotion? Despite decades of research by scientists probing the mysteries of the brain, the mind, evolution, and feeling through disciplines ranging from neuroscience to cognitive psychology to affective philosophy, the question itself retains an enigmatic quality that defies our attempts at comprehension. Our knowledge of emotion's neurology is nothing less than miraculous — we have tracked its physiological processes through the firing of neurons in the amygdala when we are afraid, the modulation of the prefrontal cortex when we regulate emotions, and the hormonal fluxes associated with everything from sadness to joy. But the big question — what it all means — has not been answered.

In this paper, I will show that the incomplete nature of emotion science is not the result of methodology, but rather that of ontology. If emotion is defined only in terms of biology, neurology, or sociology — that is, solely as an evolutionary, computational, or social phenomenon — there is one crucial element that has been left out: the consciousness that experiences the emotion, the impressionable field (Chitta) that influences every emotional response by virtue of its cumulative past experience, the relational field (Rasa) within which emotions flow beyond the confines of the self, and the dynamic process of purposeful action that emotions signify.

The Indian Knowledge Systems (IKS) are one of the oldest and most advanced explorations by any people into the nature of consciousness. As a result, IKS provide a necessary ontological foundation missing in current emotion science. First, the Antahkarana framework gives us a highly developed structure of the inner world of mind and spirit that anticipates the discoveries of neuroscience, modern psychology, and studies on quantum consciousness. Second, the Spanda concept of Kashmir Shaivism explains that vibration is the very basis of existence and consciousness, out of which emotions arise. Third, the Rasa theory of Indian aesthetics shows us that emotion is a field-like phenomenon of relationship between the subject and object.

At the same time, the emergence of the Orchestrated Objective Reduction theory (Orch-OR) by Penrose and Hameroff (2014), the quantum idealism paradigm by Goswami (2004), and the research on the quantum electromagnetic heart field by McCraty and the HeartMath Institute (2015) provides the potential for a scientific investigation into the nature of consciousness and emotion as quantum phenomena with properties such as superposition, entanglement, non-locality, and coherence. If there are quantum origins to consciousness, then emotion, which is the essential movement within consciousness, could possess the qualities of consciousness within the realm of a quantum science of the inner world.

The Theory of Quantum Emotion (TQE) is presented in this paper, representing the first-ever formalized academic construct that successfully merges these three streams in one cohesive, verifiable, and actionable theory on emotions. The Theory of Quantum Emotion goes beyond by pinpointing the creation of the Digital Self, which is the limitless, interconnected, and eternal expansion of humanity through digital technology, as an emerging territory in the study of quantum emotion with far-reaching consequences for the future consciousness of humans, emotional wellbeing, and the existential question at the core of IKS: “Who am I?”

This paper is organized as follows: In Section 2, we present the literature review in four major areas: IKS, quantum consciousness studies, contemporary emotion studies, and digital self studies. In Section 3, we present the six key propositions of TQE. In Section 4, we introduce the concept of Digital Self as an additional dimension of TQE. In Section 5, we present the AMPING methodology for TQE. In Section 6, we extend TQE into organizational and collective consciousness.

2. Literature Review

2.1 Contemporary Emotion Science: Achievements and Limitations

Paradigms of contemporary science on emotions have achieved a great deal of success in elucidating the biology and psychology behind emotions. Paul Ekman's fundamental theories about emotions postulate the existence of an innate set of emotional expressions through specific facial configurations for six basic emotions: happiness, sadness, fear, disgust, anger, and surprise (Ekman, 1992). This theory provided insights into emotion as a phenomenon which is both biologically-based and evolutionarily adaptive.

Constructing Emotions Theory by Lisa Feldman Barrett signifies a significant shift in contemporary science on emotions. According to this theory, emotions are not biologically-based but are rather constructed in the present through prediction-based mental processes involving past experiences, culture, and the vocabulary available to the individual experiencing an emotion. The theory strongly parallels the Indian Knowledge System (IKS) principle of Chitta Samskaras — impressions acquired through the course of time and influence emotions experienced in the present, though the former ignores its implications for consciousness theory.

According to the Somatic Marker Hypothesis of Antonio Damasio, emotions are grounded in bodily processes — signals from the body used for decision-making and forming our felt sense of self (Damasio, 1994). It aligns well with the concept of the IKS Pancha Koshas, wherein the human being exists in several layers of reality at once, namely Annamaya, Pranamaya, Manomaya, Vijnanamaya, and Anandamaya koshas. In turn, emotions are experienced in many levels at once in this framework.

The common denominator between all these models is ontological, as they only consider emotion in relation to the individual biological entity and its socio-cultural context. The ground of consciousness from which emotions arise, the field-like qualities through which emotions propagate beyond individual borders, and possible quantum mechanics behind emotions are ignored in all of them. TQE will attempt to fill these lacunae.

2.2 Indian Knowledge Systems: Emotion, Consciousness, and the Antahkarana

Philosophical systems of India are the longest continuous tradition of the study of consciousness and inner workings of the mind that the world has ever seen. The Antahkarana system described in Upanishads, Samkhya philosophy, Yoga Darshana, Advaita Vedanta, and Kashmir Shaivism, presents an extremely developed concept of the inner workings of the mind that has no analogy in the modern western psychology.

Manas, Chitta, Ahamkara, and Buddhi, which comprise the Antahkarana model, are not to be viewed as distinct entities; on the contrary, they are different aspects of one instrument of inner consciousness, through which consciousness relates to its experience. Manas is the part of consciousness that receives external impressions and processes them emotionally (vritti). Chitta is the place where all memories and experiences reside, including those deep-rooted impressions of experiences (samskaras), and tendencies (vasanas). Ahamkara is the aspect of consciousness that creates a sense of "I" within one's personality, creating individual emotions and identity of oneself. Finally, Buddhi is the ability to discern and judge clearly.

One key ontological basis of the TQE process comes in the Kashmir Shaivism tradition's concept of Spanda as laid out by Vasugupta in his Spanda Karikas around 9th-century CE and explained further by Kshemaraja. According to this concept, Spanda is a primal self-reflexive vibrational movement of consciousness. Spanda is the ontological vibration rather

than a physical one. It refers to the movement of consciousness itself, through which all creation, even emotional transformation, emerges. The Spanda Karikas contain a detailed account of the link between the practitioner's realization of Spanda and the transformation of emotions, thus implying the knowledge of the ontological connection between consciousness, awareness, and emotional transformation within the IKS tradition.

The development of Rasa theory by Abhinavagupta, based on Bharata's *Natyashastra*, describes the concept of emotion as a relational, aesthetic, and field-based construct (Gnoli, 1956). Rasa cannot be described as a specific emotion but rather as a universal emotion that appears as a result of a relationship that develops between the conscious observer (Sahridaya - the heart-mind) and the emotions experienced in a particular situation or art piece. Rasa is non-individual and non-local - it represents the collective state of aesthetic-emotional consciousness. The identification of the Shanta Rasa by Abhinavagupta, who defined Shanta as the origin of all rasas and their dissolution point, offers an interesting IKS example of the coherent state of emotion described by TQE.

2.3 Quantum Consciousness Science: Toward a Quantum Ontology of Mind

That consciousness has quantum attributes is a philosophical conjecture yet a productive field in science. The best articulated approach is that of Orchestrated Objective Reduction (Orch-OR) theory, which was posited by Roger Penrose and Stuart Hameroff (2014), both mathematician and anaesthetist, respectively. Penrose's conjecture, which he made in his book *The Emperor's New Mind*, was that consciousness does not entail computation and requires quantum phenomena. Hameroff suggested that quantum phenomena happen in microtubules in neurons. The resulting theory of quantum computation via quantum superposition and quantum entanglements is that of the Orch-OR, where consciousness happens through quantum computing in the microtubules and conscious moments happen because of objective reduction (wave function collapses)..

According to Goswami's quantum idealistic paradigm (2004), however, the approach is even more radical: instead of seeing consciousness in quantum operations in the brain, Goswami sees consciousness as the basis of all existence – where material reality emanates from consciousness rather than vice versa. For Goswami, emotion is seen as a phenomenon in the quantum domain of consciousness, while the physical brain acts as the classical transducer of the quantum realm of emotions into behavioral experience. It is here where Goswami's paradigm most closely corresponds with the IKS conception.

In this regard, the study conducted by McCraty and the HeartMath Institute is very useful from an empirical standpoint to support the notion of TQE. According to McCraty (2017), the heart produces an electromagnetic field which extends beyond the physical boundaries of the body and may be perceived within the electromagnetic fields of other people in close proximity. The findings related to the coherence of heart rhythms, whereby the heart rhythms produce sine-wave heart rate variability during positive emotions, reveal the fact that when one person experiences coherence, it positively affects the heart rhythms of another person due to this electromagnetic field effect.

2.4 The Digital Self: Emerging Literature

There has been an exponential increase in academic literature on digital identity and the digital self, although it is still relatively dispersed across the various disciplines. The pioneering work of Sherry Turkle on life on the screen (1995) laid the foundation for the

understanding that digital spaces offer new contexts within which identities can be formed and played around with.

Whereas much has been said and written about consciousness and its inner workings, the matter of the Digital Self in connection with those phenomena remains relatively untouched. The work of philosopher Jaron Lanier in the area of digital ontology opens up an array of questions regarding the problematics of identity within digital reality. Posthumanist philosophy studies the changes that take place in the identity of humans as a result of their technologically extended reality. Yet, none of the above theories and philosophies have been discussed in correlation with the IKS approach, as well as in terms of quantum consciousness theory.

As mentioned earlier, TQE is poised to become the first research program dedicated to understanding the Digital Self from the standpoint of consciousness science, IKS philosophy, and quantum emotion theory.

3. Theory of Quantum Emotion: Six Core Propositions

TQE is operationalized via six propositions, wherein each proposition represents a statement that defines an aspect of the quantum character of emotion that is rooted in the IKS worldview and conforms to quantum consciousness studies. The TQE propositions are testable via the AMPING methodology.

Proposition 1: Emotion as a Vibratory Field Phenomenon

Emotion is not produced by the brain, but rather emerges as a vibratory manifestation of the consciousness field called Spanda, which is then decoded by the brain-body into neurological, physiological, and behavioral manifestations. In essence, this proposition shifts the explanation of the neuroscience of emotion from being the cause to a correlate. That is, the neural correlates of emotion are not causative factors, but rather the biological manifestation of an underlying field-level phenomenon in consciousness.

Theoretical foundation: Spanda doctrine (Kashmir Shaivism); Idealist quantum model (Goswami); differentiation of Purusha (consciousness) and Prakriti (manifestation) (Samkhya philosophy); and quantum vacuum/zero point field (physics analog).

Predicted testable implication:

If emotions emerge from the consciousness field before being processed in the brain, then methods for working with the consciousness field, such as deep meditation, Sakshi Bhava, or coherence-based approaches, will result in detectable differences in emotions and their neural activity before any change in cognition or behavior.

Proposition 2: Emotional Superposition

Before being consciously witnessed, emotions exist in a state of superposition in the Chitta field—multiple unresolved and potentially conflicting states at once. The act of witnessing consciousness is an event equivalent to quantum measurement, which results in the collapse of the emotional superposition into a defined state. How this occurs depends on the state of the witnessing itself—as contracted or expansive, as reactive or discerning.

The importance of this principle becomes clear in its therapeutic applications. Many cases of emotional confusion or ambivalence can be seen as superposition states of emotions that need to be resolved by witnessing—a collapse into something useful.

Proposition 3: Emotional Reality as Observer-Dependent

The nature and manner of the consciousness that is applied to an emotional condition is not simply a consequence of that condition, but a co-founding component of it. No two people ever experience the same emotional occurrence in precisely the same way, since each person's individuality is unique to them in terms of the arrangement of their Antahkarana, their contents of Chitta, their level of Buddhi, and whether their Ahamkara is constricted or expanded.

This proposition is similar to the quantum mechanics problem of the observer, except that in this case, there is no distinction between a purely objective emotional occurrence and a separate observer that perceives it. The observer and the observed are indistinguishably interrelated in the formation of emotional reality. Thus, any change to emotion is inseparably linked to a change in the observer.

Proposition 4: Non-Local Emotional Entanglement

States of emotions cannot be contained by the brains or bodies of individuals; they are communicated as fields, from individuals with significant relational connections to each other, from individuals and groups to groups and organizations, through the field of collective and cultural consciousness, and even through digital networks. Such non-local communication can be considered as quantum entanglement of the consciousness fields wherein the state of emotion of one field impacts on that of another by virtue of their field interactions and not classical signal communication.

Examples would be documented cases of emotional contagion and collective sorrow and joy, the notion of organizational emotional field culture, the research of HeartMath on electromagnetic coherence of hearts, and viral propagation of emotions through digital media. IKS-wise, it can be seen in the doctrine of collective Chitta, the impression field of families, communities, institutions, and civilizations.

Proposition 5: Emotionally Coherent States and the Sattvic Ground State

In the same way that quantum entities can attain coherent states, which are highly ordered, efficient, and coordinated states, people and social groups can attain coherent states associated with Sattva in IKS: clarity, wisdom, balance, coherence, and peace. Being Sattvic does not mean repressing the rest of emotions; it means integrating them into an emotionally coherent ground state in which any emotion can be expressed.

This is measured through physiological markers such as heart rate variability (HRV), EEG coherence patterns, cortisol levels, and phenomenological measures. Achieving the state of emotional coherence through Sattva, both on a personal level and within organizations, is the main objective of TQE and the AMPING Methodology.

Proposition 6: The Digital Self as a Novel Antahkarana Dimension

The appearance of the Digital Self — an unconfined, potentially immortal projection of human consciousness enabled by digital technology — represents a novel dimension of the Antahkarana which cannot be compared to any aspect of the IKS tradition or psychology as we know it today. Digital Samskaras are reconfiguring the Chitta. Digital Ahamkara is fracturing the experience of identity into more parts. Digital Manas is being stimulated at rates of speed and magnitude never seen before in evolutionary history. And the intrinsic tension between the confined, perishable nature of the biological self and the unconfined, potentially immortal nature of the digital self is creating a new type of existential and emotional crisis.

4. The Digital Self: New Frontier of Quantum Emotion

4.1 Homo Digitalis: The New Form of Human Being

The evolution of consciousness has always been linked to technological enhancements of the human being. Writing was a way to externalize the memory. Printing gave cognitive power to many people. Industrialization has reshaped the physical being of man. Internet has allowed connections between pieces of knowledge all around the world. With every technological revolution, there was also a modification of the structure of consciousness.

In the case of the digital revolution, however, something unprecedented has happened. In human history, for the first time, an individual may extend their self — including their sense of identity, memory, voice, interpersonal connection, and feeling — into a medium which has no spatial, temporal, or biological constraints whatsoever. This phenomenon is much more than just a development in communication.

In TQE, there is the emergence of Homo Digitalis – that is, a new kind of human that is characterized by a Hybrid Antahkarana that is both biological and digital, temporal as well as immortal, and which is connected to the global network of the world. Those generations who are growing up in the world of the digital – that is, Millennials, Generation Z, and the Alpha generation – have come to develop their basic identity, emotions, and Samskaras within digital spaces.

4.2 Digital Samskaras and the Algorithmic Chitta

Classical IKS perceived Samskaras as impressions made on an individual via their embodied, relational, and existential experience — the impressions left by profound interactions with the nature of being and stored in the field of Chitta, organizing future emotional and cognitive experience unconsciously. TQE postulates a novel construct called Digital Samskaras, which refers to impressions made by algorithmic digital experiences.

There are several aspects of Digital Samskaras that set them apart from classical Samskaras and enhance their psychological significance significantly. First of all, these impressions are produced in massive quantities, daily use of social media generates many more informational impressions than were generated by a person in the whole course of their lifetime in medieval times. Second, these impressions are algorithmically generated to maximize their emotional value; in particular, negative emotions like fear, outrage, and social comparison generate engagement and thus are prioritized. Third, digital impressions are often not accompanied by any embodied consequences, emotional activation is possible without any physical consequences for processing the impression. Fourth, they can be immortal, accessible, and searchable, unlike embodied impressions.

The TQE theory posits that digital Samskaras are a reality both mentally and neurologically, transforming the field of the Chitta, transforming basic emotions, distorting the self-awareness function Ahamkara via the distorted reflection offered by social comparison and digital validation, and, when ignored, destroying the formation of the higher Buddhi function's discriminating intelligence. The mental illness pandemic observed among digitally-natives may be seen, via the TQE model, as a Chitta pandemic – where the inner field of impressions is overwhelmed by digital Samskaras in ways evolutionarily unprecedented for the Antahkarana.

4.3 The Immortality Problem: Emotion Beyond Biological Death

The Immortality Problem, as described by TQE, could very well be considered to be the most radically philosophical implication of the Digital Self within quantum emotion theory and

IKS scholarship. The classical IKS system, which includes karma theory, Jiva, reincarnation, and the process of processing the accumulation of Samskaras at the time of physical death, presupposes that the individual self is limited to biological conception and biological death. The emotional legacy, karma, and purposeful progression of the Jiva is processed in the process of dying and then finds its way into another embodiment.

However, digital technology challenges this presupposition. The digital self, comprising of the online social presence, AI simulation of voice and personality, literary and artistic contributions, and documented relationships of a person, can outlive biological death indefinitely. An AI program is already capable of mimicking a dead person's communication and personality traits to such an extent that interactions continue beyond death. These implications are serious issues for IKS scholarship and quantum emotion science alike because

- Where does the quantum emotional field of a person reside after biological death if their digital self continues to engage, be engaged with, and generate new responses in the world?
- What are the emotional and psychological consequences for the living who maintain relationships with AI-mediated digital replicas of the deceased — including the consequences for natural grief processing, Samskara resolution, and the integration of loss?
- Does the persistence of the digital self interfere with the natural karmic and consciousness processes that IKS associates with the death transition?
- What ethical frameworks — drawn from IKS, quantum consciousness science, and contemporary bioethics — should govern the creation and maintenance of digital immortality?

TQE cannot give clear answers to these questions, for they are beyond what is currently known about TQE. But what TQE can do is provide a theoretical construct that can answer these questions. If the self is seen as the quantum consciousness field manifested using biological and digital devices, then a scientific and philosophical discussion can be made on how these aspects of the self relate emotionally.

4.4 Digital Emotional Entanglement and Viral Consciousness

The TQE principle of non-local emotional entanglement acquires a whole new sense and importance in the digital era. The phenomenon of the rapid digital spread of emotional states, the emergence of the entire world community of people grieving, enraged, joyful, or afraid all at once can be analyzed from the perspective of TQE theory as the effect of quantum emotional entanglement mediated by digital communication technologies: the non-linear and non-local spread of emotional states in a network of global collective consciousness.

These phenomena have never happened before in history in their global scale. Collective emotional responses to the global pandemic of 2020, mourning the loss of famous people throughout the globe, emotional mobilization of social movements – all of these demonstrate non-local characteristics of emotional fields as described by TQE theory. Such analysis of non-local emotional phenomena can be used as a basis for the first scientifically based approach to the prediction and control of such global events.

5. The AMPING Methodology: Operational Framework for TQE Research

The AMPING Methodology has been designed by Mind Lab, a subdivision of I Smart Life Foundation, as a practical tool to study and transform quantum emotional states at the personal and collective level. This methodology is both an empirical tool that offers a scientific process for studying propositions about TQEs and also a transformation process framework, as it enables emotional mapping and processing for coherence development.

AMPING comprises six stages that correspond to the natural movement of quantum emotional inquiry through the Antahkarana:

Stage	AMPING Stage	IKS Foundation	Quantum Parallel
A	Awareness	Sakshi Bhava — non-reactive witnessing of the emotional field without naming or suppressing	Pre-measurement quantum state — holding superposition without premature collapse
M	Mapping	Chitta Cartography — identifying active Samskaras, Vasanas, and patterns including digital impressions	Quantum state tomography — mapping the emotional field in its full complexity
P	Processing	Samskara dissolution — somatic-awareness movement through unresolved impressions	Quantum tunneling — non-linear breakthrough through emotional barriers
I	Integration	Buddhi engagement — making wisdom-meaning from processed emotional material	Wave-function collapse — emotional energy crystallizing into insight and meaning
N	Navigation	Dharmic Purposive Mapping — aligning insight with life purpose and collective purpose	Coherence optimization — aligning the system with its highest organizational state
G	Grounding	Pancha Kosha integration — anchoring transformation across all sheaths of existence	Decoherence prevention — stabilizing the coherent state against environmental disruption

The Mind Lab, being the world's first IKS-based laboratory dedicated to consciousness studies, is the laboratory environment where the AMPING methodology will be developed and validated. Sessions carried out using the Mind Lab process will produce phenomenological data about quantum emotions, pre- and post-biomarker measures such as HRV, and standardized data collection from self-report measures created using both IKS paradigms and psychological testing tools. The AMPING Methodology in its organizational form, through the work on Organizational Consciousness and Collective Consciousness Purposive Mapping during the author's doctoral study, is the collective element of the TQE approach.

6. Organizational Consciousness and Collective Quantum Emotion

The extrapolation of the Theory of Quantum Emotions from the individual level to the collective consciousness level is not just theoretical. The idea is that the collective consciousness does not consist of individual consciousnesses but is itself a field entity with its own quantum emotional attributes – its own states of superposition, its own Samskara structures, and its own potential for coherence or lack thereof.

The author's doctoral research on Organizational Consciousness and Collective Consciousness Purposive Mapping (in progress) forms the basis of theory for the TQE at the collective level. Fields of collective consciousness are organizations whose characteristics include: the presence of Chitta (collective impression field – organizational culture and history, traumas and aspirations); collective Samskaras (unresolved events in organizations – failures, betrayals, origin stories and organizational traumas – organizing present-day organizational life from the shadows); emotions of entanglement between people (leadership emotions spreading non-locally through the organizational field); and the collective purpose – organizational dharma – being aligned with or contrary to individual dharmas.

Organizational health and effectiveness, when viewed through the lens of the TQE framework, are fundamentally issues of collective emotional coherence. Organizations that have achieved Sattvic coherence, which is characterized by clarity of purpose, coherence within the collective emotional field of the organization, and the resolution of collective Samskaras or their ongoing work on them, will operate in a way that is qualitatively different from organizations whose collective emotional fields are fragmented due to collective emotional entanglement, suppression of Samskaras, or leader emotional contagion.

7. Discussion: Implications and Future Research Directions

7.1 Implications for Psychology and Clinical Science

In the context of TQE, the purpose and process of psychological intervention is being redefined. If emotions arise as quantum field phenomena based on Samskaras patterns and affected by the quality of witness consciousness, psychological intervention should focus on impacting the Chitta field – by training Sakshi Bhava (the ability to be aware), freeing oneself from the hold of one's Samskaras (by somatically becoming aware of these), developing Buddhi (wisdom) and engaging with the field of relations and emotional collectives of which one is part. It is not an alternative to scientific psychology but rather a depth approach that provides a consciousness-theory based explanation and development of psychological interventions.

7.2 Implications for Education

An educational approach shaped by the principles of TQE would acknowledge that emotional intelligence is not an additional aspect that needs to be taught within the framework of the curriculum but is one of the key aspects of human development that needs to be systematically addressed in terms of development of the Antahkarana including Manas, Chitta, Ahamkara, and Buddhi. Digital Samskara literacy would be a key area of education: learning to live in the digital world while being aware of Samskara-creation mechanisms therein.

7.3 Implications for Organizational Development

The TQE paradigm presents the first IKS quantum framework to analyze organizational culture, emotional climate of collectives, and institutional wellness. The Collective

Consciousness Purposive Mapping framework , the main methodological tool used during the author's dissertation research, represents a practical tool for analyzing the quantum field of emotions of organizations and creating interventions for coherence development.

7.4 Implications for Digital Wellbeing Research

The Digital Self aspect of TQE offers an altogether new field of inquiry at the convergence of consciousness studies, IKS philosophy, digital psychology, and quantum emotion theories. Research focuses could be in the following: the neurobiological and psychological parity (or disparity) between digital and physical Samskaras; methods for optimal digital Samskara management; the ethical and consciousness consequences of digital immortality via artificial intelligence; and principles of digital environment design based on Antahkarana wellness.

7.5 Methodological Directions

The TQE framework requires a true interdisciplinary research method that should incorporate:

1. Phenomenology methodology from contemplative science (first-person study of emotional field states);
2. Biomarkers from affective neuroscience and HeartMath studies (heart rate variability, electroencephalographic coherence, cortisol levels);
3. Organizational methodology from management and organizational sciences;
4. Philosophical interpretation based on Indigenous Knowledge System literature; and
5. New methodologies being developed in quantum cognition studies.

The Mind Lab offers a well-established institution for such interdisciplinary research.

8. Conclusion

In this paper, the Theory of Quantum Emotion (TQE), a world-first integrative theory which argues that emotion is a vibrational field phenomenon emerging from the underlying ground of consciousness, displaying the characteristics of superposition, entanglement, non-locality, and coherence, and influenced by the inner instrument of Antahkarana in Indian Knowledge Systems, has been presented. This represents a paradigm shift whereby emotion is seen as an expression of consciousness rather than a brain event, as a relational field phenomenon rather than a mere individual psychological phenomenon, as a phenomenon characterized by quantum openness and observer dependency rather than classical determinism, and finally as a being constituted not only biologically but also digitally, i.e. Homo Digitalis.

The six propositions of TQE, including the following: emotional superposition, observer-dependent emotional reality, non-local emotional entanglement, emotional coherence and the Sattvic ground state, collective organizational quantum emotion, and the Digital Self as a new Antahkarana dimension, form the first theoretical architecture of this new science. The AMPING Methodology serves as the research tool needed to explore this new field. Finally, the new digital dimension of this phenomenon needs to be addressed.

As an open process rather than a closed system, TQE invites scholars from various areas of study including consciousness science, Indigenous Knowledge Studies, quantum physics, organizational scholarship, digital psychology, and contemplative studies to explore issues of great significance to the future of humankind. The special session at MBCC 2026 will be the first conference organized to host these explorations. The papers generated at this special session will represent the literature that establishes this discipline of thought which, in this era of quantum science and digital humankind, is now overdue.

"The ground of everything is consciousness. Movement is emotion. Language is quantum. The new frontier is digitality. And the human being, in all his or her dimensions of bounded and boundless being, is the question and answer." — Dr. Mahesh Sakharam Lohar, 2026

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