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The Human Model in the Architecture of Reality: Consciousness, Cosmic Intelligence, Self-Identity, and Cosmic Love

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Abstract

This paper explores the human model within the architecture of reality, proposing consciousness as the fundamental ground of being. Drawing parallels between quantum physics and Ayurvedic philosophy (Sāṅkhya), we examine the dual nature of reality—potentiality and actuality—and the emergence of creation through downward causation. The paper details the causal architecture of manifestation, from Mūlaprakṛti and the seven fundamental principles to the sixteen Vikāras (evolutes). It integrates the concept of Mahat (Cosmic Intelligence), Ahaṁkāra (Self-Identity), and Cosmic Love as the unifying harmonic frequency that sustains existence. By understanding the human being as a microcosm of the universe, this integrative model provides profound insights into health, disease, and the continuity of consciousness.

Keywords: Consciousness, Quantum Physics, Ayurveda, Sāṅkhya, Cosmic Intelligence, Manifestation.

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1. Consciousness is the ground of all being:

It is the fundamental substrate of existence; the self-aware field underlies and permeates all phenomena; regarded as both the ground of being and the dynamic principle of creation. So, it is universal, infinite, and all-pervasive. It permeates both the tangible and intangible dimensions of reality, embodying the dual nature of manifestation—particle (within time and space, local, signal communication) and wave (beyond time and space, non-local, signal-less communication).[1]

These aspects coexist within a dynamic continuum, oscillating between order (the true command of creation- downward causation) and entropy (the human mind and brain- understands, can say upward causation); resonance and dissonance.[2]

The word Consciousness is derived from two Latin words- con- the meaning is with(together) and scire- meaning is to know. Latin term “Conscientia” literally means "knowledge shared with others" or "joint knowledge". So, consciousness is the vehicle by which we know the things, feels and lives life.

“Sarvam Khalvidam Brahma” suggests that all multiplicity emerges from a unified field of Consciousness. Just as quantum ontology points toward an interconnected ground underlying observable phenomenon, this Upanishadic vision sees the entire cosmos as arising within Brahman— indivisible reality that manifests as both subject and object, potentiality and actuality.[3]

1.1. Individual Consciousness (Puruṣh)

In Charak Samhita (a Text Book of Ayurveda), as disciples asked questions to their Guru in different ways about Purusha, Maharishi Punarvasu Atreya (the Great Sage)—the teacher--answered in three ways to make them understand "The Purusha". The first terminology is Dhatuja Purusha, the second is Shad Dhatuja Purusha, and the third is Chetna Dhatuja Purusha.

These three have the same interpretation, and in the last, it concludes that consciousness in context with the human body is the ground of all fundamentals (23); Sankhya describes Purush for loka (universe)—the universal consciousness—and both domains (real and actual) exist within this; but Ayurveda talks about Purush (individual consciousness) in context with the human—it dwells as soul- chetna-atma in the subject (the body).

Dhatuja Purusha: purusha associated with each dhatu; Ayurveda sees the human body as consisting of seven dhatus--rasas (such as saliva, bile, lymph), rakta (blood), mamsa (flesh), meda (fat), asthi (bone), majja (bone marrow), shukra (semen)—and associates a purusha or self with each dhatu.[4]

1.2. Consciousness Alone Cannot Manifest Creation and Insights from the Human Body and Cosmic Organization

A Sāṅkhya/Ayurveda and Quantum Interpretation of the Architecture of Manifestation. Quantum theory describes two complementary domains of existence: the domain of potentiality and the domain of actuality. The domain of potentiality is non-local and exists beyond space and time, signal-less communication whereas the domain of actuality is local and exists within space and time and signal communication. Both domains exist within the ground of Consciousness (Brahman). Potentiality and actuality are interdependent; consciousness and creation function together simultaneously and continuously.[5]

Vedic philosophy similarly describes two fundamental principles — Puruṣa and Prakṛti. Puruṣa represents the potentiality of subject-consciousness, while Prakṛti represents the potentiality of objects. The creative and dynamic principle (Prakriti) within the domain of potentiality, further gives rise to foundational causal and sustainable

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principles of manifestation. So, together, Potentiality of Subject (Puruṣa) and Potentiality of Objects (Prakṛti) frame the wholeness of existence and the process of manifestation.

In Christian metaphor, Purusha (potentiality of consciousness) is the father, God; and prakriti (potentiality of objects) is The Mother. [6] Now, come to the next step of causal emergence from the consciousness within the Domain of Potentiality.

2. From Unity to Separateness

Shloka: Mūlaprakṛtir-avikṛtir-mahadādyāḥ prakṛti-vikṛtayaḥ sapta | Ṣoḍaśakastu vikāro na prakṛtir-na vikṛtiḥ puruṣaḥ ||

"Mūlaprakṛti and the Sevenfold Causal Architecture of Manifestation"

2.1.A. Mūlaprakṛtir–Avikṛtir

The interpretation of the first line of the above śloka explains that the seven (7) fundamental foundational principles of creation remain unchanged even after the process of downward causation; these constitute the primary causal principles. Arising from Consciousness—the undivided oneness of reality—through a principle analogous to downward causation, Mūla Prakṛti, the potentiality of all objects, upon differentiation from the Whole, remains avikṛti (unmodified), retaining its primordial integrity as the original source of manifestation. It exists beyond space and time as a non-local substratum within the domain of potentiality.

These causal factors— Mahadādyāḥ Prakṛti Vikṛtayaḥ — comprising Mahat (Cosmic Intelligence) (1), Ahaṁkāra (Principle of Self-Identity) (2), and Pañca Tanmātras (the five fundamental elemental potentials associated with the sense organs: sound, touch, form, taste, and smell) (5), all together forming seven (7) in total, constitute the primary causal architecture underlying manifestation. As Prakṛti–Vikṛti , they simultaneously embody transformation and causation, serving as the foundational generative matrix through which object-potentiality undergoes progressive actualization—comparable to the collapse of potential states into determinate forms—while maintaining continuity with the original ground of Consciousness.[7]

2.1.B. Ṣoḍaśakas tu Vikāro na Prakṛtir na Vikṛtiḥ Puruṣaḥ

The sixteen (ṣoḍaśaka) are evolutes (vikāra); they are neither Prakṛti (the primordial cause) nor Prakṛti–Vikṛti (intermediate evolutes), while Puruṣa is neither a cause nor an effect.

Interpretation: The interpretation of the second line of the above śloka explains that the sixteen (16) fundamental foundational principles of creation are effects, and they are changeable in ratios. The sixteen aspects (vikāras) correspond to actualized states of reality—definite, measurable manifestations emerging from a deeper field of potentiality. They are terminal expressions, analogous to collapsed states in quantum systems, lacking further generative capacity. From these arise the sixteen Vikāras, constituting the fully manifest domain of reality. They are regarded as pure effects (vikāra), because at this stage manifestation no longer produces new ontological categories; rather, it expresses the functional, experiential, and material organization of existence.

These sixteen include the five organs of knowledge (Jñānendriyas), the five organs of action (Karmendriyas), Manas (the coordinating and integrative mind), and the five gross elements (Mahābhūtas)—space (ākāśa), air (vāyu), fire (tejas/agni), water (ap), and earth (pṛthvī).[8]

As Vikāras, they represent the level at which latent potentiality becomes fully actualized within space, time, causation, and empirical experience. The Jñānendriyas function as channels of perception and information acquisition, analogous to systems of observation through which reality becomes cognitively accessible. The Karmendriyas enable interaction and response, expressing the dynamic activity of embodied existence. Manas serves as the coordinating principle that integrates sensory inputs and motor functions into coherent awareness, resembling an organizing interface between subjective cognition and objective phenomena. The Mahābhūtas provide the gross structural framework of the manifest cosmos, representing progressively condensed states of manifestation.[9]

In relation to quantum physics, this ontological progression may be viewed as analogous to the transition from quantum potentiality to observable actuality. Just as quantum systems exist in states of probabilistic potential prior to measurement or interaction, the subtle principles of Prakṛti and Vikṛti–Prakṛti represent causal and formative potentials that precede full manifestation. The sixteen Vikāras correspond to the stage at which these latent possibilities become structured, measurable, and experientially accessible within the empirical universe. In this sense, the movement from subtle causality to gross manifestation reflects a transition from non-local potential states to localized experiential reality.[10]

Thus, Vikṛti–Prakṛti and Vikāra together articulate a coherent ontological continuum extending from primordial causal potentiality to fully manifest actuality. The intermediate evolutes preserve continuity with the original ground of Mūlaprakṛti, while the sixteen Vikāras constitute the organized experiential field through which consciousness engages the observable universe. [11]

Ayurveda elaborates that the birth (manifestation) of the body is made up of twenty-four (24) manifested fundamental elements of consciousness: 1 element of Puruṣa and 23 elements of Prakṛti. Ayurvedic sages make us aware that, within space and time, we as a human body have a finite lifespan; the human body goes through various experiences of life and suffers imbalances until we shift from ignorance to awareness. The body is the carrier of health or disease; that is why this Dhātuja Puruṣa is both an enjoyer and a sufferer.[12] Of all the Dhātuja Puruṣas, Ayurveda seems to single out some that it calls Ṣaḍ Dhātuja Puruṣa and still others as those with self-awareness-Chetanā-Dhātuja Puruṣa (chetanā means awareness). [13]

2.2. In quantum science the five elements are reinterpreted

In quantum science the five elements are reinterpreted as the potentialities of the five bodies of the human beings: earth—physical, water—vital, air—mental, fire (which transforms)—supramental, and ether (vacuum)—quantum self. The concept of tanmatra has to be seen as the precursor of the quantum science concept of potentialities of software; their number is not five any longer since not only the sense organs but also every organ has its software. [14]

Clearly, these parallels of Ayurveda and quantum science indicate that the sages of Ayurveda were true precursors of the present-day quantum science of health and healing. We also see intelligence as part of the defining character of the self, mahat being the defining character of the quantum self.[15] The physical body births, then is recycled and reincarnated after living for a finite life span within the framework of the Chaturvimshati model in Ayurveda whose main elements find support in quantum science as shown above. Quantum science also shows how to modernize the Ayurvedic concepts so as to become a potent modern science of health and healing. [16]

The human body is a subject of healing, health, and well-being within one lifespan. In this context, Puruṣa–Ātma (individual consciousness) alone cannot design and manifest the human being within the zone of time and space. Prakṛti (the creative principles, numbering twenty-three), as a dynamic nature, works constantly and parallelly with individual consciousness. Together, they become the twenty-four primordial fundamental subjects (23 + 1 = 24) that design the human being.[17]

2.3. Āyu (Life Span)

Āyu (Life Span) is the continuity of Consciousness (Chetanā), which manifests within us as life, sensing, feeling, thinking, intuition, and awareness. From the moment of the union of ovum and sperm until

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the moment of death, consciousness continues uninterrupted through the embodied existence. Death is the dissociation of this unified integration of body, mind, senses, and consciousness. [18]

Puruṣa — "Puri śarīre śete iti puruṣaḥ" Puruṣa is the one who resides within the body. The process of creation of the universe, as explained in Samkhya Philosophy and accepted by Ayurveda, is based upon the transformation and combination of the pañcamahābhūtas (five great elements) and their evolutes (vikāras). The union of sperm and ovum, in association with Ātma (conscious principle), Prakṛti (primordial nature), and Vikāras (manifested evolutes), gives rise to Garbha —the origin of embodied life. [19]

2.4. "A Hint of How Disorders Manifest in the Ground of Consciousness"

We create our own reality. Consciousness is the ground of being, while the sixteen vikāras act as effects that disturb and imbalance our basic constitution governed by the Tridoṣa theory and the five elements (Pañcamahābhūta). This offers a brief insight into how diseases and disorders manifest within the human model.[20]

If the human being is approached only at the physical or psychological level, while neglecting the complete framework of the twenty-four fundamental subjects, the deeper origins of disease remain unresolved. In this view, disease is not merely a localized physical disorder, but a manifestation of imbalance within the total human system. Therefore, lasting healing and true restoration of health become possible only when all twenty-four fundamental dimensions of the human model are understood and addressed in an integrated manner. [21]

2.6. In Ayurveda, disease is explained through the Tridoṣa theory.

The unbalanced use of conditioning gives rise to the vital doṣa of Kapha; the unbalanced use of situational creativity gives rise to the doṣa of Vāta; and the unbalanced use of fundamental creativity in the vital arena gives rise to the vital doṣa of Pitta. In this way, quantum science appears to provide an important theoretical parallel, especially when Ayurvedic ontology and cosmology are understood within the broader framework discussed above. [22]

The manifestation of disease does not occur only through stimuli arising from the physical world. Food (Āhāra) in the Annamaya Kośa is one contributing factor, but many other fundamental causes are also involved in the development of disease. There are deeper and hidden causes—both local and non-local—that sequentially contribute to the emergence of disorder. Although food habits can be regulated and the physiology of organ systems can be monitored and investigated, disturbances related to vital energy, emotional blockages, and psychological-behavioral conditioning (mental blocks) are often not addressed in routine examinations of disease.[23]

According to the Karma theory described in Ayurvedic texts, certain diseases originate from impressions carried from past incarnations (Pūrva Janma Kṛta Vyādhi). Such diseases are considered extremely difficult to treat (Kaṣṭa Sādhya Roga), while some chronic conditions, including autoimmune disorders and organ cancers, are categorized as Aśādhya Roga —diseases regarded as incurable. [24]

3. Downward and Upward Causation: The Two Orders of Manifestation

3.1.A. Downward causation

Downward causation originates from the primordial order of Cosmic Intelligence (Mahat)—the first rung in the ladder of creation. Operating beyond time and space, this level represents the domain where the blueprint of existence is designed within the field of universal consciousness. From this nonlocal matrix, patterns of order, harmony, and purpose cascade downward into the manifested cosmos. Creation, therefore, unfolds in accordance with the organizing principles of this cosmic intelligence, maintaining coherence at the universal scale. Mahat functions - as the core hidden language of creation mathematics, where the unmanifest potential of consciousness translates into the structured laws of existence. [25]

Within Human model framework. Cosmic Intelligence represents the primordial substratum of consciousness inherent in every being — the fundamental awareness that precedes neural cognition. Neurophysiological studies indicate that a conscious impulse or intuitive signal arises roughly 500 milliseconds before the brain registers or interprets it as a thought. [26] This pre-cognitive emergence reflects the activity of the deeper field of consciousness operating beyond the constraints of time and space. Actions manifested through this level of awareness are spontaneous, precise, and aligned with the natural order. However, once the mind–brain complex engages after that brief latency, the impulse becomes filtered through egoic interpretation and conditioned neural patterns, transforming pure intelligence into thought and reaction. [27]

In Sāṁkhya philosophy, the first manifestation of prakṛti in proximity to puruṣa is Mahat, the principle of universal intelligence: Prakṛter,mahān,utpannaḥ(Sāṁkhya Kārikā 22). Mahat functions as the organizing cosmic intelligence that governs order, discernment, and intelligibility both in the cosmos and within individual cognition. It is not merely personal intellect but a universal principle reflected in human buddhi. Ignorance of Mahat results in understanding effects without comprehending their intelligent source.[28]

3.2.B. In contrast, upward causation

In contrast, upward causation begins at the level of sensory processing, brain activity, and the interpretive mind. Here, experience arises through perception, memory, and ego-based interpretation. The mind constructs its own localized blueprint based on accumulated experiences, desires, and conditioned responses. Manifestation in this mode is ego-driven—a projection of personal causality that operates within the boundaries of individual identity.[29] For example, the precise ratio of planetary orbits, the spiral pattern of galaxies, and the Fibonacci sequence found in natural growth all reflect the downward influence of Mahat, where order precedes form. Similarly, in human experience, a spontaneous act of compassion, an intuitive insight, or a moment of creative genius arises not from deliberation but from an alignment with this cosmic intelligence—actions that manifest "rightly" without egoic interference.[30]

For instance, when a person reacts defensively to criticism based on past emotional wounds, or when desire and fear shape decisions, the action arises through upward causation. It is generated by neural processing and mental interpretation, not by cosmic alignment. Even repetitive behavioural patterns, such as habits or biases, emerge through this bottom-up mechanism, where consciousness becomes constrained by the mind–brain system.[31] Thus, downward causation reflects the flow of order from the infinite to the finite, aligning action with universal intelligence, whereas upward causation represents the ascent from the finite to the finite, where egoic cognition shapes a limited, subjective reality. Together, they form a dynamic continuum through which consciousness interacts with both the cosmos and the individual mind.

4. Ahaṁkāra: Self-Identity and the Veil of Individuality

4.1 From Mahat emerges Ahaṁkāra, the principle of self-identity:

Mahato'hamkāra,utpattiḥ (Sāṁkhya Kārikā 24). Ahaṁkāra enables individuality, agency, and empirical experience, yet it also creates the illusion of separateness when mistaken for the true Self. Classical texts caution that identification with Ahaṁkāra limits awareness to personal cognition, obstructing realization of universal consciousness.[32] Uddhared,ātmanātmānaṁnātmānamavasādayet

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(Bhagavad Gītā 6.5). Here, the higher Self (conscious intelligence) must uplift the lower ego-self, suggesting a disciplined realignment of cognition with consciousness.[33]

4.2. The Bhagavad Gītā emphasizes the need to transcend ego-bound understanding:

Here, the higher Self (conscious intelligence) must uplift the lower ego-self, suggesting a disciplined realignment of cognition with consciousness.

5. Cosmic Love as the Unifying Principle of Creation

Like Cosmic Intelligence holds the cosmic order of creation—the rhythmic blueprint of manifestation within Consciousness—every sustaining and causal principle carries its own command and responsibility within the process of creation. Each causal principle operates according to the guidance of the creation (Prakriti) - the object potential and the creator-Consciousness (Purush) - the subject potential, both arising within the ground of the infinite Consciousness.[34]

5.1. The same, Cosmic Love represents the primordial

The same, Cosmic Love represents the primordial, self-sustaining frequency inherent within consciousness—a universal harmonic principle that preserves coherence, symmetry, and evolution throughout creation. It is deeply rooted in the ground of Consciousness, which is eternal, ever-living, and beyond death. This cosmic love does not perish; it continuously expands as a unifying field that connects being to being, heart to heart, and body to body. Every aspect of self-identity blend into the beauty of cosmic love—a reality so profound that it cannot be fully defined through words.[35]

It is the universal binding force through which every being unfolds in its own beauty, form, movement, and expression. Each existence blossoms according to its unique nature within the harmony of creation. Consciousness alone cannot manifest the beauty of creation; manifestation unfolds through the Cosmic love, dynamic interplay of Cosmic Intelligence, self-identity, five sensory potentials, and the organizing principles of nature within the field of Consciousness.

An example of the interplay between Cosmic Love and Consciousness is beautifully expressed in the philosophy of Radha and Krishna within the physical world. Their union symbolizes the inseparable relationship between pure Consciousness and Cosmic Love, whose eternal interplay designs, sustains, and harmonizes the whole creation.[36] The beauty of the whole universe and all kingdoms of life are manifestations of the eternal interplay between Cosmic Love—symbolized by Radha—and the Creator, symbolized by Krishna. Their union represents the harmony of love and consciousness through which creation unfolds in beauty, order, diversity, and life.[37]

5.2. Cosmic Love: The Harmonic Frequency of Consciousness

It may be understood as the mathematics of harmony through which energy, matter, and life remain attuned to the cosmic order. As the self-organizing intelligence of existence, it is through this principle that consciousness expresses coherence, relational unity, and purposive order across all dimensions of reality. At every level of existence—from the subatomic realm to the cosmic scale—Cosmic love functions as the binding resonance that aligns all phenomena with their originating source. It is not merely an emotion or metaphysical abstraction, but a dynamic and integrative force that sustains balance, relational order, and evolutionary continuity within the universal field. In this sense, Cosmic Love may be regarded as a primary correlate of consciousness, reflecting its intrinsic nature of unity, interdependence, and interconnectedness. Wherever existence unfolds in harmony, the vibration of Love signifies consciousness in action.[38]

5.3. Disharmony in Creation: The Decline of Cosmic Love and Universal Balance

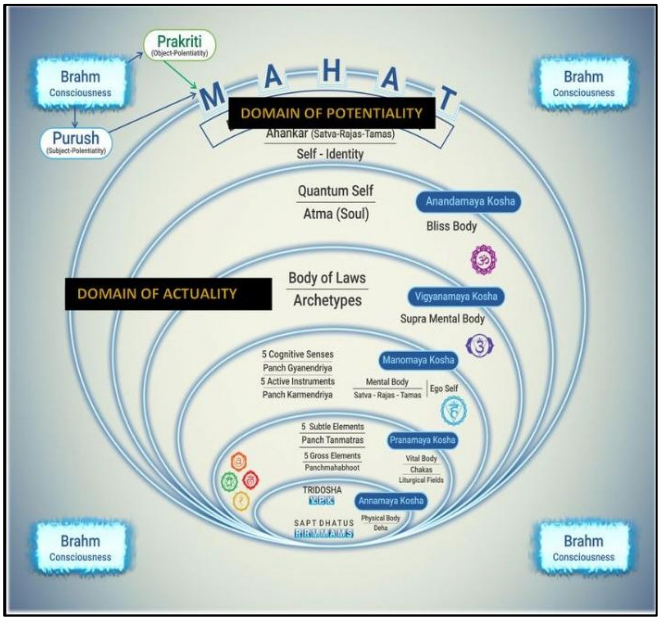
However, when this intrinsic balance is disrupted through human activity driven by fragmented cognition, excessive material exploitation, or interventions that violate the natural order, the vibrational integrity of this primordial frequency becomes distorted. Consequently, nature gradually loses its harmonic resonance, giving rise to ecological imbalance, emotional instability, social fragmentation, and systemic disharmony within living systems. As Cosmic Love diminishes, the integrative intelligence underlying nature weakens, impairing humanity's capacity to perceive and act in alignment with the universal order.

Therefore, sustaining the frequency of Divine Love is essential not only for maintaining ecological and biological equilibrium, but also for preserving the spiritual coherence that unites consciousness with creation. Thus, Cosmic Love may be understood as both a spiritual and scientific principle governing harmony, interconnectedness, and the self-organizing intelligence of creation. Alignment with this frequency enables human beings to act in accordance with the laws of cosmic intelligence, thereby preserving not only ecological balance, but also the integrity and continuity of consciousness itself.

Any thought, action, or intention that moves toward wholeness, completeness, and universality may be regarded as an expression of Cosmic Love. In this sense, it is not limited to an emotional experience; rather, it is the intrinsic movement of consciousness toward integration, harmony, unity, and absoluteness. Cosmic Love may further be understood as the sacred mathematics embedded within every being—the organizing principle through which life emerges as an integrated and meaningful phenomenon. Through this harmonic intelligence, a loving being is born: a complete manifestation of life containing, in potential form, the essential attributes of the universe itself. Each being therefore exists as a protected and sustained center of consciousness, analogous to a seed carrying within it a miniature reflection of the cosmos.

6. "Yathā Piṇḍe Tathā Brahmāṇḍe" — "As is the microcosm, so is the macrocosm."

This principle expresses that the individual being (piṇḍa) is a reflection of the universe (brahmāṇḍa). The same intelligence, harmony, consciousness, and organizing principles that govern the cosmos are also present within every living being. In this context, Cosmic Love may be understood as the unifying force that connects the microcosm with the macrocosm, binding individual consciousness with universal consciousness through harmony, attraction, and relational unity. Thus, every being carries within itself a living reflection of the cosmic order and the sacred interconnectedness of creation.[39]



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Fig.1. Architectural schematic diagram detailing the human model with in the field of creation, demonstrating the relationship between Brahm Consciousness, the Domain of potentiality (Mahat, Ahankar, and higher Koshas), and the localized Domain of Actuality (sensory systems, Tridoshas, Sapt Dhatus, and Annamaya physical body).

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