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Beyond the Physical: A Socio-Legal Inquiry into Astral Projection and its Criminal Implications

Riya S^a

^aGovernment Law College, Thiruvananthapuram, India

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This socio-permissible research essay examines the questionable nexus between occultism and criminal regulation through the lens of the starlike bulge. In this claimed out-of-the-ordinary wonder place, the psyche or consciousness is purported to leave the bulk behind. Although usually assigned to the sphere of metaphysics or piety, astral projection, or a starlike bulge, has been frequently used in the framework of criminal projects, expressly as a debate or mitigating factor for extreme evil. This item establishes the Cadell Jeansen Raja case, the horrific 2017 Nanthancode 'classification killings in Kerala, India, in that the suspect stated being affected by starlike encounters and spiritual principles while delivering the breach. The research determines the religio-cognitive, religious, and sociocultural bases of starlike overhang and investigates its doubtful function in criminal defences. Comparing Raja's case accompanying akin all-encompassing cases where supernatural faith was popularised into court operations, this study makes clear the risks of admitting questionable spiritual assertions into the rules of a government. The study also inquires into the survey surplus of the Indian Penal Code,² insanity evaluations, and criminal responsibility standard in focusing on aforementioned borderline clarifications. Furthermore, the article questions publishing exaggeration, public opinion, and moral challenges in criminal fairness when piety and mysticism are the wealth of tale guidance. Based on criminology, therapy, and legal studies, the

¹ Cadell Jeansen Raja v State of Kerala (2025) Sessions Case No 151/2018

² Indian Penal Code 1860

study decides that theories need to be taken in, but not at the cost of objective legal tests, unavoidable for fairness to control. The Raja case is a warning against the abuse of otherworldly beliefs in deforming clues and making responsibility cumbersome.

Keywords: *astral projection, criminal law, insanity defence, mysticism, socio-legal analysis.*

INTRODUCTION

As something produced from separating between nature, tangible realism, and opinion systems enhances preferably foggy, it is natural to anticipate abstruse fantasies to gather two together, refreshed recognition and critical review. Astral bulge or out-of-body happening (OBE)³ is an alleged supernatural strength at which point an individual's consciousness or "spiritual body" leaves welcome or her material body and travels or roams alone through immaterial ranges or planes of existence. The idea of starlike bulge derives from oldness and lives during the whole of European and Indigenous North American traditions-from Hinduism and Buddhism to Western unfamiliarity-but contemporary, it has enhanced a new-age metaphysical theory accompanying many advocates, online societies, and supposed experts. Historically regarded as an individual's otherworldly sojourn or occurrence of coming contemplative or altered states of knowledge, starlike overhang has entered the spheres of attitude and neuroscience and is consistently treated as a dream, dissociative state, or neurophysiological quirk. There is this little-argued dimension of the wonder, namely, fast, suitable, increasingly relevant, the permissible individual. In particular, in matters, the place astral overhang is noted in violation. There is a rising current and few written instances where individuals acknowledge that they have dedicated astral stealing, intimidation, and intellectual manipulation, or have secondhand those faiths as a reason or excuse for criminal behaviour.

ORIGIN OF ASTRAL PROJECTION

Astral projection,⁴ frequently referred to as an out-of-body experience (OBE), is the interesting idea that one's knowledge, being, or "spiritual body"⁵ can detach from their material self and investigate different realms of life. This journey further the material is thought to happen in what

³ Robert A. Monroe, *Journeys Out of the Body: The Classic Work on Out-of-Body* (3rd edn, Harmony 1992)

⁴ *Ibid*

⁵ Michael Newton, *Journey of Souls: Case Studies of Life Between Lives* (Llewellyn Publications 2010)

many educators call the “starlike plane,” a spiritual space that stands other from our material experience, commonly linked to reinforced knowledge, religious understanding, and a sense of transcendence. Although up-to-date wisdom hasn’t rooted the life of such a plane, the plan remains successful in numerous conscientious, reflective, and educational contexts, making it an important point for friendly and manlike study. The word “astral” emanates from the Latin term *astralis*, which resources “of the stars,” emphasising an allure relation to celestial or extraterrestrial realms. In occult theories, the astral body is visualised as a more cunning variant of oneself, a worthy existent individually from the physical bulk, all along dreams, deep contemplation, or even forthcoming-death happenings. This idea has historically existed to shed light on alternatively confusing occurrences like lucid dreams, hallucinations, and concepts confronted all the while familiar-death positions. While the knowledge of starlike projection is principally individual, allure widespread factual and enlightening demeanour form it a fascinating assumption that warrants attention from two together permissible and subjective perspectives.

Indian Philosophical Tradition: Indian Philosophical Traditions, in Hindu knowledge, especially within the Vedantic and Yogic cultures, the idea of *sukshma sharira* (subtle body)⁶ is fundamental. These teachings suggest that a human contains three materials: the *sthula sharira* (gross or physical material), the *sukshma sharira* (subtle frame), and the *karana sharira* (new body). The *sukshma sharira* surrounds the mind, acumen, and personality, and is thought to have the talent to surpass the tangible form and journey through time and scope. Practices like *yoga nidra* (yogic sleep) and deep states of *dhyana* (contemplation) are trusted to help speed this transcendence.

Tibetan Buddhism: Tibetan Buddhism,⁷ exceptionally, the practice of dream yoga (individual facet of the Six Yogas of Naropa),⁸ uses techniques that educate experts to stay knowledgeable about dreams and extend their knowledge actively beyond the crowd. These practices are not believed as mere hallucinations but are, as a matter of usual practice, significant, permissive the expert to access karmic imprints and reach higher planes of insight. The Tibetan Book of the

⁶ Yogapedia, ‘What is Sukshma Sharira?’ (21 December 2023)

<<https://www.yogapedia.com/definition/7968/sukshma-sharira>> accessed 21 December 2023

⁷ His Holiness the Dalai Lama and Thupten Jinpa Ph.D., *The World of Tibetan Buddhism: An Overview of Its Philosophy and Practice* (Wisdom Publications 1995)

⁸ ‘Six Yogas of Naropa’ (*Rigpa Wiki* 29 April 2024)

<https://www.rigpawiki.org/index.php?title=Six_Yogas_of_Naropa> accessed 30 April 2025

Dead (Bardo Thodol)⁹ refers to the ending middle from two points, demise and birth as a starlike life, accompanying the being passing through diversified bardo (in-between) stages. This Buddhist position offers a stiff metaphysical cosmogenesis, placing starlike travel as not only attainable but essential to understanding. In contrast to the Western perspective that cultivates privatising the happening, Tibetan Buddhism stresses punishment, ethical presence, and otherworldly development as the environments for safe and important out-of-physical happenings.

Western Esoteric Traditions: In the West, starlike projection came close to being systematised in the education of Theosophy and after Hermeticism. The Theosophical Society, settled in 1875 by Helena Petrovna Blavatsky¹⁰ and others, combining parts from Eastern occultism and secret philosophy, designed a multi-layered model of human knowledge. In Theosophy, it is pronounced that human beings have miscellaneous “bodies,” the individual of the ruling class being the spiritual body, which is said to be the vehicle of knowledge, and further, the physical body. More recently, 20th-century occultists, to a degree, Aleister Crowley and groups, to a degree, the Hermetic Order of the Golden Dawn, have grown the concept of starlike prediction further as a feasible bewitching method. Books, ritual foundations, and individual notebooks in these ethics outline methods for encouraging astral travel and utilising it for religious information, bewitching operations, and even social guidance. Modern New Age piety understands this tradition, usually joining mysterious forms accompanying psychology, quantity occultism, and rhetoric using psychological terms in discourse. Popular books, netting courses, and meditation apps frequently promise to educate starlike bulge, typically contributing to larger information, communication, accompanying morale, or restorative strengths.

SCIENTIFIC AND PSYCHOLOGICAL EXPLANATIONS

Even as it is everywhere backed devoutly and culturally, the occurrence of starlike bulge debris is empirically engaged in contemporary erudition. From a simple controlled outlook, the plan that consciousness or a “being” can disconnect itself from the material form and travel through psychic realms is spurious. But the wonder stated by family all the while claimed starlike projections—also named out-of-carcass occurrences (OBEs)¹¹ has become of considerable

⁹ Padmasambhava et al., *The Tibetan Book of the Dead* (North Atlantic Books 2013)

¹⁰ *Ibid*

¹¹ Charles T. Tart PhD, *Altered States of Consciousness* (Wiley 1969)

interest to neuroscientists, psychologists, and psychiatrists. These fields specify believable, tangible clarifications established by brain exercise, wound backlash, and changed states of knowledge.

Neurobiological Foundations: Neuroscience has progressively appearance that the feeling of being outside an individual's corpse can be brought about by artificial means by exciting certain domains in the brain. The research of Swiss neuroscientist Dr. Olaf Blanke, a sign with investigators learning OBEs in a neurological framework, demonstrated that electrically exciting the temporo-parietal connection (TPJ) of the mind can induce intense impressions of bodily detachment. During dispassionate experiments accompanying epileptic patients to whom intellectual medical procedure was being applied, provocation of the TPJ created the patients' knowledge themselves as feeling unhappy with themselves from above, or as if they were anyway "buoyant" outside themselves. This region of the mind handles the unification of perception, having to do with the crowd and the sense of space. Interruptions in allure operation—either from anguish, muscle spasm, sleep disorders, or drugs- may cause an occurrence of break-up of the self from the body. OBEs are so more thought-out, expected a form of affecting animate nerve organs misperception instead of authentication of supernatural departure.

Sleep Paralysis and Hypnagogic Hallucinations: Most stated cases of starlike projection happen in contingent states of sleep, especially in the change from watchfulness to sleep (hypnagogia)¹² or during the process of revive (hypnopompia). At these periods, the crowd can experience sleepiness, in which the individual is consciously awake but can't move concerning matters. This is frequently followed by severe optical, auditory, or tactile hallucinations, which can present the individual with the impression of a floating, winged, or vigilant individual's self from outside. Sleep death has long existed, documented in the wisdom of sleep and feeds to follow harsh fear, the feeling of dignitary being present, and surreal deformities of scope—all traits that share a common ground accompanying usual starlike prediction reports. Although various ideas have related aforementioned occurrences as being mysterious or spiritual in inception, practical dossier support evidence that the condition stems from interference accompanying the REM sleep process, alternatively, the aloofness of occult knowledge.

¹² Allison Eck, 'Behind the Veil of Hypnagogic Sleep' (*Harvard Medicine*)
<<https://magazine.hms.harvard.edu/articles/behind-veil-hypnagogic-sleep>> accessed 19 May 2025

Dissociative and Psychiatric Conditions: Within the field of clinical therapy and psychiatry, out-of-body happenings are ordinarily made clear as dissociative episodes, in what way skilled is a deficit of contact between thoughts, communication, knowledge, and thought. These are usual in characters afflicted accompanying: Post-Traumatic Stress Disorder (PTSD),¹³ Schizophrenia, Dissociative Identity Disorder (DID), Depersonalization/ Derealization Disorder.

CASE STUDY: THE NANTHANCODE FAMILY MURDERS AND THE MISUSE OF ASTRAL PROJECTION CLAIMS

During the summertime of 2017, Kerala was reeling from individual of allure most appalling and bizarre breach story, the Nanthancode kin murder.¹⁴ The case was not only famous for the brutality of the murders but also for one motive avowed apiece blamed: astral bulge. The principal, Cadell Jeansen Raja, declared that welcome offences were motivated by welcome otherworldly experiment of detaching welcome soul from welcome frame, which generated angry allowable, cognitive, and educational discourses. This case offers a rare but intensely educational view through which to check the habit of mysterious metaphysical ideas, maybe second-hand as a form of criminal defence. It still exacts a reevaluation of the habit courts, law enforcement administrators, and judicial psychiatrists' approach aforementioned defence strategies.

The Accused's Profile: Cadell Jeansen Raja, the one was at a welcome mid-30s event, had calculating skills and had lived abroad in Australia. Neighbours characterised him as an unsociable, intelligent man, but he had a famous occurrence of social retraction and insane disturbances. Upon welcome return from foreign, he turned remote and accepted an interest in the ability to know another's thoughts, occult wisdom, and starlike bulge. During the previous age to the violation, Cadell supposedly retracted socially and became curious about otherworldly and supernatural theories, particularly having to do with the disconnection of the knowledge from the carcass.

¹³ Michael J Scott and Stephen G Stradling, *Trauma and Post-traumatic Stress Disorder (Stress Counselling)* (3rd edn, SAGE 2006)

¹⁴ *Cadell Jeansen Raja v State of Kerala* (2025) Sessions Case No 151/2018

The Crime: Timeline and Modus Operandi: The killings were established on April 4-6, 2017, at the family aim residence at Nanthancode, Thiruvananthapuram,¹⁵ a hundred meters further from the official residence of the Chief Minister of Kerala.

Victims:

Dr Jean Padma (Mother): undertaking doctor

Prof. Raja Thankam (Father): Retiring college lecturer

Caroline Raja (Sister): 26 age, MBBS aspirant

Lalitha (Aunt): Earlier relative Execution of the Murders as presented in one case of the pursuit:

Crime Scene: Cadell originally enticed the welcome parent into the welcome bedroom under the pretence of presenting her to a computer game he had created. There, he assaulted her accompanying a sharp object, and she expired directly. He then rested for his welcome father, whom he similarly killed when he came home. Similarly killed the sister and the witness's aunt. Two days after that, he cancelled the welcome relative the one had visited to make inquiries about the kin when she failed not reach them. To hide the misdemeanour, Cadell was responsible for incinerating the physique in the delegation of representatives by utilising oil and other ready-to-burn materials. He received minor burns in the process. The neighbours noticed an unfamiliar cigarette and odours, which led the lawman to suspect an entity and create an investigation.

Claims of Astral Projection: At the time of arrest, Cadell stated that he was administering a “starlike bulge” that these murders were all some sort an experiment. He has additional magic and supernatural influences. The court, still, rebuffed these affidavits, ruling that they were impeded until prevent blame. The prosecutor bestowed the debate that real ambition was implanted in anger towards a welcoming father, preventing individual disappointment and offspring conflict.

Legal Verdict: After an eight-period-long trial, the Additional Sessions Court-VI in Thiruvananthapuram, Kerala, sentenced Cadell on differing counts of:

¹⁵ *Ibid*

- Murder (Section 302 IPC),¹⁶
- Demolition of Evidence (Section 201 IPC),¹⁷ and
- Torching (Section 436 IPC).¹⁸

The court, on May 13, 2025, confined him to growth confinement and together jailed him for the staying charges. The court again dictated a fine of ₹15 lakh.

Mental Health Assessments in Metaphysical Crime Cases: Forensic psychiatrists and psychologists are being the reason for making the inevitable distinction between otherworldly assumptions serving as rationalisations and emotional disorder. Expert panels were applied to try Cadell's state of mind in a welcome case. Although a welcome demeanour was patently wild, it did not reach the dispassionate threshold for misbelief, emotional disorder, or insanity. This is an example of a more expansive emotional intuitiveness: most individuals accompanying occult or obscure beliefs are not unwell in the mind. What disagrees is the grade to which the opinion relates to working deterioration, reality aloofness, and moral fate deficit.

Sensationalism against Serious Inquiry: The Nanthancode murders were likely extensively media, accompanied by sensationalist head in the way as "Murderer Blames Astral Travel" or "He Killed for the Soul to Escape." Although news coverage acted support a focus for public attention in the case, it contributed to risk trivialization of the sensitive socio-legal and emotional issues. Responsible radio newsgathering has a balance to achieve between public attention and righteous awareness, specifically when cases have otherworldly or metaphysical implications.

Public Perceptions and Social Anxiety: The case further highlighted the latent tension in Indian organisations concerning new-age immateriality, magic, and syncretism of Western mysterious philosophy, accompanied inborn Indian idea. Cadell's instruction, background, and friendliness accompanying the all-encompassing theoretical brochure lent a frightening volume to the case that troubled the composite shame. The social account remodelled from alert Cadell as a "lunatic"¹⁹ to an understanding of him as an intensely disillusioned, ideologically compelled

¹⁶ Indian Penal Code 1860, s 302

¹⁷ Indian Penal Code 1860, s 201

¹⁸ Indian Penal Code 1860, s 436

¹⁹ Indian Penal Code 1860, s 84

criminal whose beliefs spoke to deeper issues of religious emptiness, alienation, and correspondence changes between modern youth.

CONCLUSION

The Cadell Jeansen Raja case²⁰ is a discouraging notice of how mystical theory, if coupled with individual aggrievement and seclusion, can lead to disaster. Although the plan of starlike projection may be a private or faith-based idea for many things, its use in the criminal justification field challenges our permissible, psychiatric, and moral arrangements. This essay has aimed to explain by means of what, in spite of Indian law is secures otherworldly privilege, it also sets positive limits place harm and violence. The court's unyielding position in Cadell's case authenticates that no theoretical argument can substantiate murder; what society endures waits carefully against both otherworldly overenthusiasm and artificial-scientific justifications of atrocity. In the future, a multi-corrective approach, integrating law, therapy, immateriality, and friendly outreach, is needed because assumption never serves as a cloak for cruelty.

²⁰ *Cadell Jeansen Raja v State of Kerala* (2025) Sessions Case No 151/2018