

Smoke Mania

The epitome of spiritual ecstasy

By
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Mission

Previously, I authored *Kalki Avatar – An Autobiography by Vidya Shivaraj*, and released the book in August 2022 on the auspicious occasion of Ganesh Chaturti. It is founded on the principles of Satya, Dharma, and Karma. Readers are encouraged to read *Kalki Avatar* before beginning this book.

I bow in deep devotion and unwavering faith to our Creator Allah, the Creator of all that exists, both living and departed. Scientific consensus affirms that human beings have not demonstrated verified mystical or supernatural powers. Such claims remain unproven and are generally regarded as pseudoscience due to the absence of empirical evidence. While folklore and spiritual traditions speak of latent human energies or extraordinary mental capacities, there is no scientifically validated proof of telekinesis, clairvoyance, or other supernatural abilities. My mission is to prove spirituality exists beyond scientific boundaries.

I believe it is part of a greater cosmic design to awaken a profound inner potential within me while I continue to live an ordinary life in a metropolitan city. My purpose is to demonstrate harmony and coexistence within the animal kingdom primarily to contribute toward restoring Mother

Earth to her original purity, and secondarily to extend support to those truly in need. The intended place for this endeavour is Bannerghatta Biological Park on January 26, 2027.

I am completely confident that time and nature possess the power to bring this vision to fruition, as it aligns with the will of Allah. In due course, events will unfold naturally to accomplish what is expected of me, to safeguard the fragile ecosystem and protect the younger generations, as Mother Earth suffers deeply from wars and destruction and stands at the brink of exhaustion. Before that moment arrives, I am called to spread the word of Allah. I will undertake the necessary penance in its purest form, sharing it live at the appointed time. The latitudes and longitudes of the Earth will align as required, allowing me to focus meanwhile on fulfilling my regular professional responsibilities.

WARNING:

Another widespread lockdown may arise. I believe that higher cosmic forces have resolved upon this course and have conveyed the necessary indications to me. The manner and timing of its implementation will unfold as destined, and I shall respond accordingly. From my understanding, this lockdown will be transformative, thrilling, illuminating, and ultimately guiding society towards new frameworks of administration and governance.

Dedication

I dedicate this book to the entire biodiversity and to the whole of creation, to affirm that the mission is underway and that I will be undertaking the penance with Lord Shiva in my Anahata (heart chakra) and Allah in my Sahasrara (crown chakra). Earlier, I wrote *Kalki Avatar*, where Kalki represents number 10. Now, I assume the role of Shiva, number 11. The one chosen by Allah, the one and only, the last of the last human endowed with grand, supreme, and unparalleled spiritual strength in Kali Yuga. My interpretation and exposition of Lord Shiva in this book possess the potential to inspire global harmony and peace by the destruction of ignorance and darkness. Lord Shiva is described here as an Omnist (one who preaches no single religion but recognizes truth in all forms of faiths and beyond), and the inauguration of Kalki Yuga in 2031 will consequently encourage Omnism and the auspicious Satya Yuga. Sanatan Dharma embodies the essence of Omnism, and the term Hindu originated during the Indus civilization which has menial relevance to Sanatan Dharma.

My heartfelt dedication and complete surrender are to Narayana as well, who has continually guided me with his insights and steadfastly encouraged me to undertake this act with his unwavering support. My profound love and devotion for him are boundless and immeasurable—thank you for everything, Narayana. Our love for one another is perfectly balanced, eternal, and infinite.

Disclaimer

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All names and references mentioned in this book pertain to real-life individuals, as their inclusion is essential to support and substantiate the concept of Kalki Yuga presented herein. The conversations described reflect personal, real-time experiences during profound psychic and spiritual states.

It must be clearly understood that I am simply Vidya (pure, blissful knowledge) regarded as Shiva's avatar (an incarnate divine teacher), Allah's chosen queen of the sacred Aytul Kursi, heading towards oneness of nothingness. I believe I have been called upon by Allah to assume the role of Lord Shiva because when Kalki descended, his presence went largely unrecognized due to human intellectual pride, and the intended purpose remained incomplete. My role, therefore, is to carry forward and fulfil that unfinished purpose.

Foreword

There are certain books that present ideas, and there are others that present experiences. *Smoke Mania – Epitome of Spiritual Ecstasy* belongs to the latter category. It is not written merely as a structured philosophical argument, nor as a conventional spiritual manual. Instead, it emerges from a deeply personal terrain where memory, symbolism, mysticism, and inner exploration intersect.

The pages that follow invite the reader into the interior world of the author, an inner landscape shaped by spiritual questioning, emotional intensity, and a relentless search for meaning. Rather than presenting spirituality as a distant abstraction, this work portrays it as something lived, felt, and sometimes struggled with. The narrative moves through moments of reflection, personal relationships, visions of consciousness, and interpretations of ancient spiritual ideas, especially the philosophy of chakras and the traditional stages of life.

At its heart, this book is about the human attempt to understand the deeper layers of existence.

Human beings have always sought methods to transcend ordinary awareness. Across cultures and civilizations, people have explored meditation, prayer, ritual, philosophy, and symbolic practices in order to touch what they perceive as a higher truth. In this book, that search is expressed through the author's personal lens. The imagery of “smoke” becomes a powerful metaphor throughout the narrative. Smoke can conceal, but it can also reveal. It blurs boundaries between the visible and the invisible, reminding us that reality itself is often layered and mysterious.

In this sense, *Smoke Mania* can be understood as a symbolic journey—one that moves from confusion toward clarity, from emotional turbulence toward spiritual interpretation. The author's reflections on chakras, relationships, mentors, and life events form a tapestry of meanings that illustrate how individuals construct their own spiritual frameworks.

Readers will notice that the author approaches spirituality not simply through established doctrines but through lived experience. Spiritual traditions often speak about energy centres, inner awakening, and states of consciousness, yet each person interprets these teachings differently. What we see in this book is one such interpretation, a personal map of consciousness drawn from the author's life story.

The chakra system, which appears prominently in the narrative, has long been a cornerstone of yogic philosophy. Traditionally described as seven energy centres aligned along the spine, the chakras symbolize different dimensions of human experience: survival, creativity, power, compassion, expression, intuition, and transcendence. In this book, these centres are not merely theoretical constructs. They become symbolic spaces in which the author places relationships, memories, and spiritual influences.

This blending of the personal and the metaphysical is one of the distinctive features of the work. Rather than separating daily life from spiritual life, the author sees both as inseparable. Family members, teachers, and significant encounters are interpreted as manifestations of larger cosmic principles. Through this perspective, the ordinary events of life become part of a broader spiritual narrative.

Another central theme in the book is the idea of **Vanaprastha**, an ancient concept within the traditional Indian understanding of life stages. According to classical philosophy, life unfolds in four phases: Brahmacharya (the period of learning), Grihastha

(the stage of household responsibilities), Vanaprastha (the gradual withdrawal from worldly attachment), and Sannyasa (complete renunciation). The author's contemplation of Vanaprastha reflects a desire to move inward—to step back from external noise and listen more deeply to the voice of the inner self.

This aspiration toward solitude and reflection is not uncommon among spiritual seekers. Throughout history, individuals from diverse cultures have retreated into forests, deserts, monasteries, or mountains to explore the depths of consciousness. Such retreats are not necessarily acts of escape but attempts to rediscover balance and clarity in a world that often moves too quickly.

What makes *Smoke Mania* unique is that it captures this yearning in an intensely personal voice. The author does not claim to offer universal answers. Instead, the book reveals a process, a journey filled with questions, interpretations, and visions that arise from a particular life experience.

For readers approaching this work, it may be helpful to view it as a **spiritual memoir blended with symbolic philosophy**. Some passages are reflective and contemplative, others visionary and imaginative. Taken together, they form a portrait of an individual exploring the boundaries between the psychological, the spiritual, and the cosmic.

In a practical sense, the book also raises an important reminder: spirituality is not always linear. It rarely unfolds as a perfectly ordered path. Often it emerges through contradictions, uncertainties, emotional struggles, and moments of profound insight. The author's narrative reflects this complexity, demonstrating that the quest for meaning can take many forms.

Ultimately, *Smoke Mania – Epitome of Spiritual Ecstasy* encourages readers to examine their own inner landscapes.

Whether one agrees with every interpretation or not, the underlying message is clear: the human spirit continually seeks connection with something greater than itself.

If this book inspires readers to reflect more deeply on their own consciousness, relationships, and sense of purpose, then it has already fulfilled an important role.

Spiritual journeys are never identical. Each individual must interpret life through their own experiences, beliefs, and insights. The author of this book offers one such interpretation: bold, personal, and unfiltered.

The invitation now extends to the reader: to enter these pages with curiosity, patience, and openness, and to consider how the search for meaning manifests within one's own life.

For within the shifting patterns of smoke, one may sometimes glimpse the quiet flame of understanding.

Acknowledgement

My mother Radha and my father Shivaraj are the primary Gods I worship, though Allah remains the Supreme. I have always adhered to the hierarchy of Matha, Pitha, Guru, and then Deivam. I revere my mother as Adhi Paraa Shakthi and my father as the original manifestation of Lord Shiva. I regard Narayana as my Guru and my subtle divine mother, and Allah as Deivam. It is the sincere love and obedience I hold for my parents that blessed me with the presence of a Guru in my life. I followed the words and disciplines imparted by my Guru with dedication, and eventually it felt as though Deivam began guiding me automatically, something I never sought, yet humbly received.

My mother is my greatest pillar of strength, and gratitude alone feels insufficient to honour her. She was born virtuous and strong (as indeed, everyone is), and her warmth serves as both my shield and my healing force. My father attained his eternal abode on 16th of November, 2004. Death belongs only to the physical body, not to consciousness. I continue to feel my father's presence within me, safeguarding me and our family. In my heart, he became a star in the boundless cosmos, and I once witnessed a shooting star that reminded me deeply of him. Recognizing that moment felt natural, reflecting the depth of my love and devotion for him. I knew he has come down again for a purpose. The support of my mother, the blessings of my father, the faith I place in my Guru, and the will of Allah together are more than sufficient to conquer any challenge in the world.

This is not a concept akin to a "new world order" designed by individuals. This is THE ORDER, a renewed world vision. I must acknowledge that the foundation, initiation, and partial

shaping of this significant undertaking were guided by Pujya Guruji Rishi Prabhakar, whom I revere as Narayana himself, my guru. Rather than saying his soul rests in peace, I believe his inspiration continues through unfinished aspirations and a spiritual presence that remains impactful. He stands as the guiding force of this mission, with Allah as its supreme head.

Last but not least, to my grandmother KrishnaNeela. She passed away just a few months after my father did. Thank you for the live Darshan — it was overwhelming yet magnificent, and it left a profound impression on me when I experienced her presence for real years after her passing. From that moment onward, I ceased fearing any dark forces because she is the goddess of the darkest forces, Amma Katteri.

Author's preface

I did not begin this book with the intention of presenting myself as a spiritual authority or a teacher. In truth, I am simply a person who has spent a great deal of time observing life, my own life, the people around me, and the subtle ways in which experiences shape our inner world. Like many others, I have walked through moments of confusion, curiosity, inspiration, and self-reflection. This book is a reflection of that journey.

Smoke Mania – Epitome of Spiritual Ecstasy was born out of my personal attempts to understand the deeper dimensions of existence. I have always been fascinated by the idea that beneath our ordinary routines lies a more subtle layer of awareness, something that quietly influences our emotions, our decisions, and the way we interpret reality. The more I reflected on this idea, the more I realized that spirituality is not something distant or mysterious. It is woven into everyday life.

My upbringing, relationships, and life experiences have played an important role in shaping my thoughts. Family, mentors, and significant encounters have each contributed to my understanding of the world. Over time, I began to see these influences not merely as random events but as part of a larger pattern of learning and growth. Yet I remain very much grounded in the understanding that every person walks their own path.

I do not claim that my interpretations are the only way to view spirituality. What I present in this book are personal reflections, ways in which I have tried to make sense of life, consciousness, and the ancient spiritual ideas that have

inspired humanity for centuries. Concepts such as chakras, inner awareness, and the traditional stages of life are explored here through the lens of my own experiences.

Many readers may notice that I speak openly about symbolic visions, spiritual metaphors, and personal interpretations of cosmic principles. For me, these are not rigid doctrines but tools for reflection. They help me understand my emotions, relationships, and aspirations in a deeper way. Whether someone views these ideas as philosophical symbols, spiritual truths, or psychological frameworks is entirely up to them.

At the heart of this book lies a very simple intention: to share my journey honestly.

I consider myself a practical and grounded person who believes that spirituality should not remove us from reality but help us engage with it more thoughtfully. True spiritual reflection, in my view, is not about claiming perfection or superiority. It is about learning to be more aware, aware of our thoughts, our actions, and the impact we have on others.

The idea of **Vanaprastha**, which appears later in the book, reflects this philosophy. It represents a stage of life where one gradually steps back from excessive attachment and begins to focus on inner clarity. For me, this is less about renouncing the world and more about simplifying one's relationship with it.

Living a meaningful life does not always require grand declarations or dramatic changes. Sometimes it begins with quiet reflection, honest self-examination, and the willingness to grow.

This book is therefore not meant to instruct or persuade. It is meant to invite. I invite readers to explore these pages with openness, to reflect on their own experiences, and perhaps to discover their own interpretations of spirituality along the way.

If these reflections encourage even a small moment of introspection, if they inspire someone to pause and look inward with curiosity, then the purpose of this book has already been fulfilled. At the end of the day, I remain what I have always been: a seeker trying to understand life, one experience at a time.

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Chapter 1

Introduction

I will begin by reiterating that it may be essential for you to read my previously published book before proceeding further. That said, neither this book nor the earlier one is truly intended for the general public. It is addressed to the intellectual elites (Brahmanas), organized groups, and influential networks who, to my awareness and interpretation, are already observing and engaging with my work. Though I do not align myself with any such circles, I remain fully conscious of the movements around me, even when I appear outwardly indifferent.

The term “new world order” signifies a transformative phase in global history. One marked by profound shifts in political ideology and the balance of power in worldly affairs. While interpretations vary, it is often linked to the idea of centralized global governance. Regrettably, what may have once been envisioned as unified leadership for the welfare of humanity appears, in some instances, to have evolved into a system driven by power and control. When any structure reaches its peak without integrity or sustainability, decline becomes inevitable, especially when intentions are flawed. Wealth in itself is not wrong, but exploitation is. Money is not honey, money is Shani which is a force that tests and disciplines. Those who equated it solely with Lakshmi may need to reconsider its dual nature.

In any case, I am not preoccupied with the origins or history of the so-called new world order. My focus is on the “new world” I believe Allah has entrusted me to envision and implement. Kalki’s descent, in my understanding, preceded the

era of mass viral devastation. If humanity assumes it possesses the ultimate power of large-scale destruction, simple logic reminds us that only the Creator holds such authority. The tension between good and evil is an eternal dynamic designed to sustain balance in life. Yet when imbalance becomes extreme, transformation becomes necessary, a restoration that only the Divine can initiate. If divine forces falter, then the Creator Allah, whom I regard as the head of all avatars must intervene. Balance must be reinstated to preserve order. If darkness appears to prevail, the process must reset to restore righteousness. The “new world” I speak of seeks to impart spiritual knowledge to re-establish equilibrium, it is not a war against demons, but a recalibration of forces.

Before COVID-19 in 2019, I underwent what I perceived as an intense astral projection experience centered around Shane, my former partner who died by suicide. I sought to internalize his presence symbolically for healing, and in my experience, both he and my father Shivaraj entered my Anahata chakra which I saw with my naked eyes.

Earlier, while reflecting on **Kalki Avatar**, I had mentioned that Guruji Rishi Prabhakar represented the manic element in my life. That was how I perceived it at that time. However, as time passed and my **Sadhana** deepened, my understanding gradually changed. With this passage of time and inner reflection, I came to realize that my earlier perception was mistaken. In truth, Guruji Rishi Prabhakar has always been the stable and constant element in my life. The steadiness I once failed to recognize in him became clearer as my spiritual practice matured. At the same time, another realization emerged: it is my father, **Shivaraj**, who has played the role of the **Mayavi** (the one who possesses or creates maya – illusion/magic), the delusional spirit within the story of my life.

Subsequently, I was medically diagnosed with bipolar disorder. In my symbolic framework, Shane represents the depressive polarity, while my father embodies the manic polarity forming the experiential foundation of this book, *Smoke Mania – Epitome of spiritual ecstasy*.

When I deliberately astral projected, my intention was to heal Shane's wounded soul through nourishment, positive thought, and righteous living, and then release him into the cosmos in peace. Recently, I experienced a symbolic release of Shane through the Svadishthana chakra after what I felt was complete healing. But my father Shivaraj, however, remains present in my Anahata chakra, which I associate with seasonal manic phases. In my spiritual symbolism, Shane now resides in Saturn, serving as a directional loving force guiding me toward Allah's will.

I exist in what feels like a continuous 24/7 process, not entirely by conscious choice, but through a gradual awakening to what I now understand as a calling aligned with Allah's will. Outwardly, I live an ordinary metropolitan life inwardly, my cognition operates in expansive, spatial dimensions. Practically speaking, one part of my mind engages with tangible reality, while another conceptualizes the translation of visionary ideas into lived experience. I experience this as utilizing both hemispheres of the brain: one for grounded reasoning, the other for transforming the intangible into visible form. The knowledge and ecstatic intensity within me seek expression. I write to release what otherwise feels contained.

I have been clinically diagnosed with bipolar disorder. Medical science has played a vital role in stabilizing my condition through appropriate treatment and medication, for which I am grateful. Within my internal narrative, I describe experiences of "time travel" in virtual reality. In this book, I will guide you through my present, recent past, perceived previous births,

mystical interpretations, future projections, and what I believe to be Allah's design for the world to come. Before that, I will share an excerpt from what I experienced as conversations with divine entities.

To be clear: I once believed these conversations were manifestations of psychosis associated with bipolar disorder. I do not wish to engage in argument over their interpretation. From my perspective, they represent a spiritual process. It is a conscious articulation emerging from the subconscious under what I perceive as a super conscious influence rather than merely a medical condition. Nevertheless, I extend sincere gratitude to the doctors and medication that restored my mental equilibrium. By "normal," I mean the ability to function within societal frameworks and engage with material reality.

When I wrote my previous book, I was in an elevated mental state and struggled with the expansion and contraction that psychiatry terms mood swings. I find the phrase amusing, moods and thoughts do not simply swing. They revolve, returning repeatedly to central themes. Observers may have been confused by the peaks and troughs of this sine-wave experience. I navigated complex interpersonal dynamics, including challenges within my family, particularly with my mother Radha, whom in my symbolic language I refer to as Amma Shakthi. At times I perceived her as the force opposing my choices. She warned me against choosing Shane, and I obeyed. Through obedience, I discovered unexpected strength and the power to overcome what seems impossible to achieve.

Now I align myself with my conscience and with Allah. In my inner narrative, I feel compelled to pursue the presence of my father Shivaraj within me and abandoning that pursuit feels like self-destruction. At my lowest points, I longed for death, yet I perceived that both divine and demonic forces withheld it, as though my existence held cosmic consequence.

At present, however, I feel steadier. I hold the conviction that everything unfolds for ultimate good, not as naïve optimism, but as a spiritual principle I internalized, with gratitude to **Father Edwin Maria John** for teaching it. I am fully aware of my mental state and open to evaluation, interpretations may vary depending on one's understanding of my experiences and aspirations for humanity. Some may still label me mentally ill, and I accept that possibility without resentment.

With that clarity established, I now invite you into an excerpt from my perceived conversations with the Gods. Thereafter, I will elaborate further on the process, the envisioned penance of Allah, and how I believe this transformation may unfold. Throughout my life, I have identified as an Omnist, and it is this inclusive spiritual perspective that fuels the intensity of this journey.

Conversation within (Sub-Conscious and Super-Conscious)

Me:

Amma and Appa, I am profoundly grateful to the Divine Allah, the ultimate source, for blessing me with parents like you. Narayana, thank you for guiding me through my inner journeys, my reflections, and my restless questioning. You filled my mind with thoughts, and I responded with endless questions for which I have found answers. I pray you will always remain with me. I promise to stay committed to the Satya Narayana Vrata and to dedicate myself to fulfilling the Divine will, no matter the obstacles or trials.

Narayana:

You have done well so far, Mona (my dear Monica). I know the struggles, the embarrassment, and the hardships you've endured. Despite everything, you chose the higher path. You consistently leaned towards the divine, even when life felt overwhelming. There is purpose in your journey. When I

descended in 2019, you were among the few who perceived it deeply. Your role is not accidental. It is unfolding with intention.

You could not have experienced these spiritual trials without the will of Shiva. There has always been divine permission behind your path. Yet remember, your existence precedes every label and identity. You are more ancient than the roles you assign yourself. Dharma and Karma have always moved within you. You have proven your strength, there is no need for further testing. Now, surrender your journey to the One beyond all forms, the Supreme Allah.

Me:

Yes, Narayana, I have always believed that religion is merely a human structure; divinity transcends it. I once sought enlightenment with sincerity by climbing Tirupati hill, shaving my head, praying for wisdom. Instead, I experienced darkness, confusion, and inner turmoil. Why did enlightenment come wrapped in suffering? I have lived virtuously, yet the process felt unbearable. Why must the path forward feel even more intense?

Narayana:

You are not unwell, you are sensitive. You sought profound vision like that of Sanjaya's divine sight after deep Gayatri tapas. Your first wish was misguided, but your second wish was granted. When you ask intensely, the universe responds intensely. You are being shaped for responsibility, not punishment. Walk the role given to you with grace, and your heart's desires will unfold in time. Your case now rests with the Supreme.

Me:

Hello, Allah.

Thank you, Narayana. During my psychosis, I even tattooed His name on my hand without understanding why. I have scars from darker times in my life. Do you truly think I am the right person for such a role?

Narayana:

(Laughing gently) We sought someone unafraid of death yet reverent toward the Divine. Courage mixed with humility and that is rare. You are protected. Flow with the journey.

Me:

I do not fear death for it is natural. But living constantly in heightened awareness is exhausting. I asked for spiritual awakening, and it felt like my third eye was opened without instruction on how to close it. Now I live with diagnosis: bipolar disorder and schizophrenia and take medication. I've gained weight, lost confidence, and sometimes feel far from who I once was. Yet I cannot lose faith in you, or in Shiva, Jesus, or Allah.

Narayana:

It is not punishment. Challenges come with growth. Shiva's will shaped this path as much as mine.

Me:

But what about my mother, Radha? She suffers alongside me. I only wanted a life partner with virtues like my father's. Now everything feels heavy. Brahma Deva, can destiny be rewritten?

Brahma:

Dear Mona, destiny is woven by many hands: your parents, your own choices, and cosmic design. Illusion and reality are intertwined in your life. Your trials are not meaningless, they carry transformation. What you call illness, others may call spiritual sensitivity. But healing must be practical, grounded, and compassionate. If you seek to help others one day, begin by stabilizing yourself first.

Me:

I have seen visions during episodes, voices chanting, images blending with reality stealing my mother away from me. My love for my mother is fierce. Losing her would shatter me. I sometimes wish she could live forever, at least till I am alive.

Brahma:

Such intensity, such attachment, that fire is powerful. But remember: illusion (Maya) magnifies emotion. You are called to balance illusion and truth. Others suffer similarly and compassion must extend beyond yourself. Seek healing not only spiritually but medically and socially as well.

Me:

Ya Allah, this feels overwhelming. Without medication, I relapse and chaos follows. With medication, I feel unlike myself. My parents feel dual like black and white, 0 and 1. Perhaps the truth lies in the code grey, I mean the grey mass in the brain, responsible for processing information, controlling voluntary movement, and enabling higher-level functions like memory, emotions, speech, and decision-making. It acts as the brain's "CPU" (central processing unit), containing neuronal cell bodies and acting as the main site for neural communication.

Allah:

(Humming softly) MMM.

Me:

I hear the silence in that sound. I have meditated on "Om" so long that I recognize stillness. But people think I am mad. I feel misunderstood. How do I fulfil any higher purpose when I struggle just to survive?

Allah:

Silence is my language, but I do speak through conscience. The ultimate truth is simple: God is not an external throne but the awareness within you. Conscience is the meeting point of the human and the divine. Remain grounded. Do not seek superiority but seek sincerity.

Me:

Please, I do not elevate myself beyond measure. I am fragile. I fear harm from others and from my own darkness.

Allah:

You are not meant to rise above humanity but to remain within it. Light, turbulence, and silence coexist in you. Stay balanced.

Me:

Sometimes I feel grandiose about being Kalki or Shiva. Then I feel ashamed. Lithium carbonate and medical science have saved my life, yet I resent depending on them.

Allah:

Medicine is not your enemy. Lithium is a mineral of the earth and it anchors you. Spirituality and science need not conflict. You asked for expansion and now you must accept grounding. Why did you project your grief outward instead of processing it inward?

Me:

I projected Shane, seeking to heal his soul after his suicide. I did not foresee consequences. It felt natural, like an extension of my curiosity and love.

Allah:

Grief can distort perception. Close not your third eye but strengthen your roots. Awareness without grounding creates suffering. Let medical care and spiritual practice coexist till the right time arrives for you to withdraw from both and live a normal life of dignity and power.

Me:

Are there many universes? Many realms?

Allah:

Whether many or one, your task remains the same: live well here. Do not let metaphysics distract you from healing. Who is the true love of your life—Shane or Shivaraj? Answer honestly.

Me:

It is Shane. I loved him deeply and broke my own inner laws for him. That love still lives in me.

Allah:

Then understand: love carries responsibility. Forgiveness and karma must reconcile within you.

Me:

I feel panic rising. I once called SNEHA suicide helplines during anxiety. I do not want to fall back into that darkness.

Allah:

Breathe. There is no cosmic war—only inner conflict. Two lions I revealed to you to conquer (your father and your uncle John Cornelliuss Manasseh) meet within you: attachment and duty. You must reconcile them.

Me:

Yes, I see now. My mind dramatizes everything.

Jehovah:

You overthink, child. Focus on peace, not prophecy.

Narayana:

Remember, we hold no hatred, not towards demons, nor towards illness and medicines. Everything is part of creation. Do not spiral into fear. Instead, list your goals clearly and pursue them through practical means.

Me:

I want closure regarding Shane and my father Shivaraj. I want stability. I want freedom to meditate peacefully. I even grieve my uprooted cannabis plant—it symbolized calm for me. I long for reunion, healing, and purpose.

Narayana:

Then undertake your “Kalki Tapas” not as fantasy, but as disciplined living:

Follow medical treatment responsibly.

Practice meditation in moderation.

Rebuild relationships with clarity.

Channel creativity into service.

Describe your plan.

Before I describe my plan I would quickly like to share my Reflective Analysis of *Kalki Avatar and Smoke Mania – The Epitome of Spiritual Ecstasy*.

When I look back at the process of writing *Kalki Avatar* and later *Smoke Mania – The Epitome of Spiritual Ecstasy*, I see them not as two independent books but as two phases of my own evolving consciousness. Each book represents a stage in my attempt to understand my life, my spiritual experiences, and the philosophical ideas that shaped my journey. Writing them allowed me to observe how my thoughts transformed over time while still remaining rooted in the same core beliefs.

The Shared Foundation of My Thought

Both books are built upon the same philosophical foundation that has guided my thinking for years: **Satya (Truth), Dharma (Righteousness), and Karma (Action)**. These principles form the moral and cosmic framework through which I attempt to understand existence.

When I wrote *Kalki Avatar*, I already believed that the universe operates through these fundamental principles. Truth determines clarity, Dharma guides ethical alignment, and Karma governs the consequences of action. This triad became the central axis through which I interpreted both spirituality and human behaviour.

When I later wrote *Smoke Mania*, I realized that these ideas had not changed. What had evolved was not the foundation itself but my understanding of how those principles manifested in my own life. The philosophical roots remained stable, but my interpretation of them became broader and more symbolic.

My Narrative Approach in *Kalki Avatar*

While writing *Kalki Avatar*, I was trying to intellectually understand my spiritual experiences. I felt compelled to analyze them using frameworks drawn from mythology, science, philosophy, and personal reflection.

At that stage of my life, my mind constantly searched for explanations. I tried to construct logical models that could reconcile my experiences with established spiritual traditions such as the Yugas, Karma cycles, and Vedic philosophy. I often approached spirituality almost like a research project (inner research), attempting to explain consciousness, cosmic cycles, and divine symbolism through reasoning and structured thought.

The narrative therefore became partly autobiographical and partly philosophical. I described my personal struggles, including my mental health challenges, but at the same time I tried to situate those experiences within a larger spiritual context.

In many ways, *Kalki Avatar* represents my attempt to answer one question:

“What exactly is happening to me?”

At that point, I was still searching for clarity.

My Narrative Approach in *Smoke Mania*

When I began writing *Smoke Mania – The Epitome of Spiritual Ecstasy*, my perspective had shifted. Instead of trying to explain everything through structured reasoning, I began to accept the symbolic nature of my experiences.

The metaphor of smoke itself reflects this transformation. Smoke moves between clarity and obscurity. It reveals shapes

and dissolves them almost immediately. In a similar way, my understanding of spirituality had become more fluid and intuitive.

In *Smoke Mania*, I allowed myself to explore symbolism more freely. My experiences, memories, relationships, and visions became part of a larger cosmic narrative rather than isolated events needing scientific explanation.

Instead of building theoretical models, I began to interpret my life as a symbolic journey through different layers of consciousness.

This shift in perspective changed the fundamental question I was asking myself.

Instead of asking:

“What is happening to me?”

I began asking:

“What does all of this mean in the larger spiritual story of my life?”

The Evolution of My Spiritual Identity

Another significant change between the two books lies in how I perceived my own spiritual identity.

During the time I wrote *Kalki Avatar*, I explored the idea that my experiences might be connected to the symbolism of Kalki, the tenth avatar of Vishnu. The idea of Kalki represents transformation, the destruction of illusion, and the restoration of Dharma. It resonated deeply with the turmoil and revelations I was experiencing at that time.

However, even as I wrote about this possibility, I remained aware that my interpretation could also be influenced by my

bipolar condition and the psychological intensity of manic episodes. I tried to maintain a level of intellectual honesty by acknowledging both the spiritual and psychological explanations.

When I wrote *Smoke Mania*, my interpretation evolved further. I began to see my role less as a specific mythological figure and more as a symbolic continuation of a cosmic mission associated with Shiva, represented through the number eleven. In this perspective, spirituality was no longer limited to one religious framework.

I started embracing the idea of **Omnism**, the belief that all religions contain elements of truth. Hindu philosophy, Islamic monotheism, love and forgiveness of Christianity and universal spirituality all began to merge within my worldview.

This shift allowed me to move beyond a single narrative identity and instead see myself as part of a broader spiritual continuum.

Reinterpreting the People in My Life

As my understanding evolved, I also revisited the roles played by the people closest to me.

Earlier, while reflecting on my life in the context of *Kalki Avatar*, I had mentioned that Guruji Rishi Prabhakar represented the manic element in my journey. At that time, my perception of events and influences was shaped by the emotional and psychological intensity I was experiencing.

However, as time passed and my Sadhana deepened, my understanding changed. I realized that Guruji Rishi Prabhakar (perceived as Narayana himself) had actually been the stable and constant presence throughout my spiritual journey.

With this realization came another shift in perspective. I began to see that the role of the **Mayavi**, the delusional force that creates confusion and illusion in one's path, had actually been played by my father, Shivaraj.

This reinterpretation was not an act of blame but rather a reflection of how my understanding of my life experiences evolved with time and introspection.

My Awareness of Mental Health

Both books also reflect my ongoing attempt to reconcile spirituality with psychological reality.

In *Kalki Avatar*, I openly described my experiences with bipolar disorder, psychosis, depression, and manic states. At that stage, I was trying to understand whether these experiences were purely psychological or whether they also had spiritual significance.

By the time I wrote *Smoke Mania*, my perspective had become more balanced. I had come to recognize the importance of medical treatment and medication in maintaining stability. I began to see that spirituality and mental health treatment were not opposing forces but complementary aspects of my life.

This realization helped me approach my experiences with greater clarity and responsibility.

My Intended Mission

Both books also contain my desire to contribute something meaningful to the world.

In *Kalki Avatar*, this intention was expressed primarily as a philosophical mission: to spread awareness about spirituality,

reduce suffering, and bridge the gap between science and spirituality.

In *Smoke Mania*, my thinking moved closer to action. I began planning a symbolic spiritual act at Bannerghatta Biological Park on **January 26, 2027**, which I envisioned as a demonstration of harmony between humanity, nature, and spiritual consciousness.

This represented my attempt to transform philosophy into tangible action.

Evaluating My Own Success

When I evaluate my progress across both books, I can see several measurable outcomes.

First, I successfully completed the two major writing projects that emerged from my experiences. In that sense, my success in documenting my journey is complete.

Second, my thinking clearly evolved between the two works. My philosophical framework became broader, my interpretations became more balanced, and my psychological awareness improved significantly.

Finally, the mission I envisioned in *Smoke Mania* remains a future objective. Its success can only be evaluated after the planned date arrives.

Considering these aspects together, I believe my journey so far represents meaningful progress, though it is still incomplete.

My Overall Reflection

When I place both books side by side, I see them as two chapters of the same inner journey.

Kalki Avatar represents my **awakening phase**, when I was trying to understand the profound experiences unfolding within my life.

Smoke Mania represents my **integration phase**, when I began to reinterpret those experiences with greater maturity and symbolic awareness.

The first book emerged from confusion and discovery.

The second emerged from reflection and synthesis.

Together, they tell the story of how my understanding of spirituality, psychology, and my own life has gradually evolved over time.

Chapter 2

Present and Recent Past

Firstly, let me begin by saying that I feel genuinely well at present. I feel calm, stable, and grateful by the grace of God. When I say “by the grace of God,” I am not referring to any particular deity. If you have followed the previous chapter, you will understand that I use the word “God” symbolically to describe the unseen force or principle that governs creation. To me, it is not a figure in the sky, but an operational mechanism: generation, operation, and dissolution/destruction the constant cycle through which everything emerges and fades. We will explore this more deeply in the coming chapters. For now, let me stay with the theme at hand.

I currently live with my mother, and we have other family members next door. My sister and her family are settled in Muscat, Oman. Professionally, I work at Accenture for a UK-based client as a Revenue Analyst. I genuinely enjoy this role much more than the technical domain I worked in previously. Life, on the surface, feels steady and organized.

In my free time, especially on weekends, I practice the flute and the Khanjira. Music brings me immense peace and emotional release. Physically, I must admit I have not been as active as I would like. Although I hold an annual Cult.fit membership for swimming, my attendance has been irregular. What I have done consistently, however, is eat well and sleep well, two blessings I do not take for granted. I also enjoy playing snooker on weekends and riding my Honda Dio, which I fondly call “Ghost.” Riding gives me a sense of freedom and clarity.

Yes, I continue to take medication for bipolar disorder, and I do so regularly. Honestly, it helps me remain calm, maintain

healthy relationships, and live a balanced life. Without medication, I become intensely unstable, emotionally volatile, impulsive, and at times destructive. I recognize that clearly now. It would not have been possible to live a functional life or even write this book without medical support.

To anyone living with bipolar disorder, I strongly recommend following treatment prescribed by a qualified psychiatrist. At the same time, I want to assure you that healing is possible. Stability may feel distant, but it is achievable if you are willing to invest time in understanding yourself and seek proper guidance. Medication alone is not the full answer nor is abruptly stopping it. Gradually tapering off without deeper inner restructuring often leads to relapse. A disorder requires re-ordering internally and consciously. No divine force can reorganize your mind for you. That responsibility rests entirely with you, and that is both the difficulty and the strength of this journey.

Over time, I began piecing together my past, present, and fears about the future. My father, Shivaraj, passed away during a Muslim festival. I remember he was smoking peacefully before he took his last breath. The cigarette fell and burned two small holes in his shirt. To me, those two holes symbolized extremes, darkness and light, absence and presence. In many ways, I felt I had lost myself somewhere between those two holes.

My most visible breakdown began after the death of my boyfriend Shane in 2018. I was formally diagnosed in 2019. At the time, I believed I had lost my soul and that I was moving through life like a lifeless body. But as I began examining the roots of my condition, I realized the patterns existed long before Shane's death. They traced back to my father's passing and the time I attained puberty on Bhima Amavasya that was the original unconscious fracture.

I decided to sit down and honestly list my weaknesses—my unhealthy coping mechanisms, my emotional triggers, my patterns of anger, grief, and avoidance. Bipolar disorder, in my understanding, represents the coexistence of extreme positives and negatives within a person. In most individuals, these elements exist in disproportion. In my case, they were amplified and destabilized. When positive and negative forces inside a person become equally intense and unregulated, they cancel stability and create behavioural extremes, often misunderstood by society.

If I may simplify it mathematically:

- $+ \times + = +$
- $- \times - = -$
- $+ \times - = -$

Without going into technicalities, the interaction between extremes, no matter how symmetrical, can still produce a destabilizing outcome. Equal intensity does not guarantee balance.

My healing began when I stopped fighting my darkness and started examining it. I realized I had buried many painful emotions. In trying to suppress them, I had lost myself within them. Recovery became a process of seeking what I had hidden, acknowledging grief, anger, guilt, and fear instead of denying them. It felt like a game of hide-and-seek: I had hidden my demons unconsciously; now I had to consciously seek and integrate them.

Today, my depression feels largely uprooted. However, I remain aware of my manic tendencies. Stability for me means staying grounded — not glorifying intensity, not romanticizing extremes. The goal is not to become extraordinary, but to remain steady, responsible, and fully human.

Chapter 3

Previous Birth

I feel as though I have completed what I once called my “time travel.” I understand that this may sound illogical or fantastical. Time travel is often imagined as a mechanical invention, something external and technological. Yet we tend to underestimate the human brain, the most intricate and sophisticated instrument we know. Its depth, its ability to simulate, recall, anticipate, and reconstruct reality, far exceeds what any machine can fully replicate.

What I describe as “time travel” is not a physical journey through clocks and calendars, but an intense inner experience of memory, imagination, and altered states of awareness. I trust what I experienced because I know the sincerity, discipline, and intention behind my spiritual practices. However, I also acknowledge that personal experience is not the same as objective proof.

It was never about becoming Kalki or fulfilling some grand identity. For many years, I have practiced contemplating death, not in a morbid sense, but as a way of accepting impermanence. I wanted to be able to leave this world peacefully, whenever that time comes, with grace rather than fear. There were moments in my past, driven by emotional overwhelm, when I attempted to harm myself. Yet deep down I knew I did not truly want to die. In some way, circumstances and perhaps sheer instinct always protected me from crossing that irreversible line.

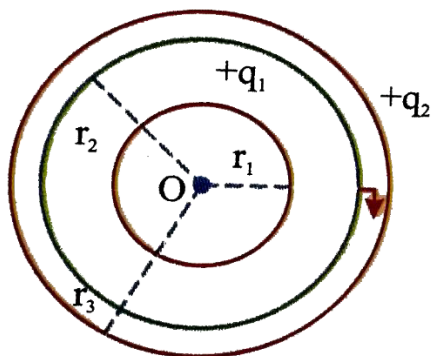
Over time, through meditation and deep states of stillness, I began experiencing sensations that felt like leaving my body, what many traditions call astral projection. Whether these

were neurological phenomena, vivid dreams, or dissociative states, they felt profoundly real to me. In deep meditation or certain phases of sleep, my mind would generate powerful imagery and insights. When I returned to ordinary awareness, the real work began: trying to interpret, organize, and make sense of those experiences. That is why I practice open-eye meditation, an attempt to bridge inner imagery with waking consciousness.

At times, those experiences felt like glimpses into the past, at other times, they felt like intuitions about the future. Whether they were symbolic constructions of my subconscious or something more, I cannot claim with certainty. There are moments even now when I question my own interpretations. But I also believe that healing requires honesty. I must articulate what I experienced as faithfully as I can. Ultimately, truth reveals itself over time. What is imagination, what memory is, what is intuition, and what illusion is, only lived experience and grounded reflection can clarify.

Beginning of Creation

To explain my understanding of creation, I once compared it to the physics model of three concentric conducting spheres, where the middle sphere is grounded (I originally came across a similar scientific explanation in an academic discussion online <https://allen.in/dn/qna/13656468>, which inspired this analogy).



In the symbolic “cosmic model” that formed in my mind, the innermost sphere (radius r_1) contains what I call Empty Free Space (EFS). The next layer (r_2) contains what I describe as Fully Filled Space (FFS). The third layer (r_3) contains Free Space (FS). Beyond r_3 , again, is EFS.

These are metaphors rather than physical locations, different “spatial domains” distinguished not by substance, but by state. I imagined them as three shades of black, subtly different, yet indistinguishable to ordinary perception. The concentric structure is finite, which makes the cosmos contained and measurable.

At the very center of r_1 lies point “O”, the zero point—the symbolic source of creation. In my imagination, it appeared as a high-intensity hollow spot with an imaginary red dot, generating what I described as white smoke (generation), blue current (operation), and black smoke (dissolution). This imagery was my way of conceptualizing the continuous cycle of existence.

In this symbolic framework, our universe exists in the outer EFS beyond r_3 . I often felt that we emerged from this vastness and that the purpose of life is to return inward to inner EFS what spiritual traditions might call moksha, liberation.

Mythic Memory and Symbolism of my previous birth

At one point, I envisioned my “first birth” as an electric spark emerging from that central point O (red dot). The spark took the shape of a trident, representing Satya (truth), Dharma (righteousness), and Karma (action). In this narrative, I saw myself descending like a streak of lightning and taking the form of Vasuki, the serpent associated with cosmic mythology.

In the myth of the churning of the ocean, Vasuki is used as the rope between the divine and the demonic forces. In my symbolic retelling, I felt traumatized by the constant churning, caught between opposing forces. The nectar of immortality lay at the ocean’s depth, meant for one who could reach it. Instead, I was forced into the struggle. When poison emerged, Shiva consumed it and, in mythology, adorned Vasuki around his neck.

This story became personal to me. I imagined feeling both grateful and longing, happy to remain close to Shiva, yet wishing to be reborn in human form as his child. In the mythological tradition, the union of Shiva and Vishnu (in the form of Mohini) produces Ayyappa. I internalized this as a symbolic rebirth, a cold-blooded serpent transforming into warm-blooded human, instinct evolving into consciousness.

In this symbolic language, Shiva became the father principle, Vishnu/Mohini the mother principle and the two energies merging to create my life.

Relevance to My Present Birth

I began drawing parallels between mythology and my own life:

- I was born on 28 October 1992 and named Vidya. I connected “V” with Vasuki and “ya” with Ayyappa.

- My father's name is Shivaraj, which I associated with Shiva.
- My mother's name is Radha, traditionally linked with Krishna (an incarnation of Vishnu). To me, this symbolized unity in love.
- My aunt Hema stood in for my father during my upanayana ceremony, which I interpreted as an "illusion" parallel to Mohini.
- My pet name, Monica (Mona), reminded me of Mohini.
- I even noticed that social changes regarding women visiting the Sabarimala temple gained attention after my birth, and I wove that into my personal mythology.

As a child, I once asked my father Shiva why I was not present in certain family pictures? Laughing, he would reply playfully, "Don't you see yourself around my neck, above your brothers?" It was his affectionate humour. But in my mind, it echoed the image of Vasuki around Shiva's neck.



Cycles of Yugas as Inner Transformation

In my imagination, the end of one Yuga and the beginning of another symbolized shifts in consciousness. I envisioned crossing from one “sphere” to another, Satya Yuga to Dwapara Yuga transforming roles. Shiva becoming Jehovah, Sanatan becoming Satan. Me as son and serpent and Shiva as Jehovah being a crater (a large bowl-shaped cavity in space) and me as a challenger playing a dual role of being the son and the serpent. These were archetypes, not literal identities and my Christian name is **Monica Yesu Jah** and my Sanatan name is **Vidya Veera Shivaraj**.

I even structured them symbolically:

Jesus (son)	Satan (serpent)
Satya	Asatya
Dharma	Adharma
Karma	Akarma
Vidya	Avidya
Right Path	Left Path

Both paths, in my interpretation, ultimately led towards liberation, one through order, and the other through contrast. The “centroid”, the crater between them represented balance.

Later, in my symbolic transitions, I imagined another shift into the Islamic era, from Dwapara Yuga to Treta Yuga, where archetypes changed names but I retained duality: Muhammad and Shaitan, white smoke and black smoke. Again, this was metaphorical language for opposing forces within consciousness. But what remained constant is the imaginary red dot producing blue current which is untouched and beyond dualities. I perceive the red dot as Allah and my Islamic name

is **Rumi Shali Alif** which means the one and only free flowing current, undisturbed and never manipulated by any dualities, emerging straight and pure, as the true creation of Allah. Allah also revealed to me that it is not “Allah hu Akbar”, it is “Allah hu Alif” and I bear the creators surname.

Kali Yuga and the Human Challenge

In this evolving narrative, moving from Treta Yuga to Kali Yuga became the era of ordinary human birth, without overt memory of previous forms. The challenge here was not cosmic power, but self-discovery. Instead of divine certainty, there would be doubt, vulnerability, and psychological struggle.

I imagined being asked:

“Can you rediscover truth without remembering it? Can you move from inner space to outer space again recreating the era of truth?”

My answer, in youthful confidence, was always yes. I believed I could shape destiny with free will.

At one point, in my inner dialogue, I asked Shiva:

“Did you create me, or did I create you?”

The answer that arose within me was paradoxical.

I heard Shiva say, “You created me to re-create you”, a declaration that Allah of no form or shape is superior and I am Brahma.

This was not theology but introspection. The realization that our concept of God often emerges from our own longing, meditation, and imagination. The creator we seek may also be a projection of our search for meaning.

Grounded Reflection

Today, I understand these narratives as symbolic constructions of my psyche. Creative, mythological frameworks through which I processed grief, identity, and

spiritual longing. The “non-existential red dot,” which I once called Allah, represents grounding, the zero point awareness.

My present focus is not on proving divine lineage or cosmic cycles. It is on cultivating knowledge, peace, and stability for myself and for others. If these metaphors carry any value, it is in how they inspire reflection, balance, and compassion in human life.

With that grounding intention, I move to the next chapter.

Chapter 4

Unleashing Mystical Powers

This chapter seeks to challenge the perceived limits of medical science by examining the intersection of religion, spirituality, bipolar and schizophrenia. I believe that bridging these domains requires a personality capable of holding opposites in balance, a bipolar temperament that understands polarity, adaptability, knowledge, and integration. I propose that carefully designed and ethically monitored experiments could explore this connection in real time and examine the extent of mystical experiences a human being may perceive and express. This work is a self-case study. I am both the subject and the observer, someone formally diagnosed with bipolar disorder and deeply trained in spiritual practice.

This article is written with the intention of demonstrating that my psycho-spiritual journey, often categorized as psychosis, imagination, or heightened mental creativity—may have dimensions that extend into lived reality. I previously authored *Kalki Avatar – An Autobiography of Vidya Shivaraj*, which explores how profoundly religion and spirituality shape individual lives, including those living with bipolar disorder. Religion often serves as a coping framework, helping individuals navigate adversity. Much of the research in this field has focused on acute presentations of bipolar disorder and schizophrenia.

Here, I introduce and emphasize Omnism—the respect for and belief in all religions. By integrating:

- Religious belief as the structural foundation of faith

- Spiritual science as a conceptual framework for telekinesis
- Schizophrenia and bipolar disorder as a psychological framework often associated with psychokinesis

I argue that the domain of psycho-spirituality can be examined more openly, with the possibility of investigating claims of mysticism and human potential.

The contribution of religion and spirituality to explanatory models of psychopathology, treatment-seeking behaviour, adherence, and long-term outcomes has not received sufficient attention. Evidence suggests religion may instil hope and purpose in some patients, while in others it may deepen despair. This polarity can create an intense bipolar state of mind that, in vulnerable individuals, may evolve into schizophrenia with religious delusions and hallucinations.

My own delusions and hallucinations culminated in the publication of *Kalki Avatar – An Autobiography of Vidya Shivaraj* in August 2022. I was not discouraged by its limited readership. I understood that only a few might resonate with its depth. My journey has involved social challenges, suicidal risk, and substance exposure. Yet I remained committed to studying my condition and pursuing knowledge.

Despite the hardships, this piece of work asserts that the mystical experiences I encountered during episodes and throughout life, deserve structured exploration. I believe what I am preparing to undertake could provide insight for those living with trauma and psychological suffering.

To compose this work in this chapter, I conducted electronic searches on PubMed, ScienceDirect, Google Scholar, Google Search, and ResearchGate. Search terms included bipolar disorder, schizophrenia, religion, spirituality, astral projection, third eye, mysticism, telekinesis, psychokinesis, and cannabis.

Articles addressing religion and spirituality in schizophrenia were reviewed. The spiritual framework I align with is **Omnism**, exemplified by figures such as **Ramakrishna Paramahansa**, whose life reflected reverence for multiple faith traditions.

Religious Experience

I was born Hindu and remain uncertain about my family deity (Kula Deivam). My mother's lineage worships Vishnu, my father's Shiva. I was instructed to honour all deities, yet society often recommends devotion to one. This duality shaped my early confusion. Hindu mythology, vast and complex, overwhelmed me and propelled my search toward Christianity and later Islam. My pursuit of ultimate truth led me to Omnism – a reverence for all paths. I respect every belief system without judgment.

Though once deeply engaged in ritual austerities, I have withdrawn from formal practice. Many of my spiritual experiences now occur during sleep or altered states of consciousness, where I perceive guidance of the divine or otherwise and later encounter corresponding individuals or situations in waking life.

Research categorizes religious hallucinations and delusions into organized religious themes (God, sin, prophets, possession) and broader supernatural themes (spirits, black magic, mythical forces). I have experienced both forms.

Spiritual Experience

Religion led me toward spirituality. To me, religion is scripted tradition and spirituality is unscripted experience. From childhood I heard voices, experienced psychedelic perceptions, and had unusual sleep phenomena. Later I interpreted these as astral projection or out-of-body experiences (OBEs).

OBEs involve perceiving oneself externally. For example, I once saw my deceased boyfriend riding a bike in front of me after his death. Such phenomena are documented in psychiatric literature and associated with bipolar disorder, schizophrenia, neurological dysfunction, substances, and altered psychological states.

I interpret these experiences as decoding genetic memory synchronized with real-time perception, mediated symbolically by the pineal gland or “third eye.” In spiritual traditions, the third eye (Ajna chakra) represents higher perception and expanded awareness. In this framework, astral projection requires vision beyond ordinary sight.

My proposed initial experiment involves snakes, drawing analogy to reptiles parietal eye, which regulates circadian rhythm and navigation. I conceptualize astral projection as a vast open field of consciousness, with the third eye as a navigational vector and brain waves forming magnetic fields of attraction and repulsion.

Time Travel and Psychokinesis

In *Kalki Avatar – An Autobiography of Vidya Shivaraj as well as this book*, I describe experiences I interpret as time travel. Psychokinesis refers to influencing physical objects through mental effort. I theorize that expanded consciousness accelerates thought beyond conventional neural limits, sometimes manifesting as seizures or breakdowns. If anything exceeds the speed of light, time distortion would occur, conceptualized here as linking genetic memory, lived experience, and cosmic input.

I once perceived that my mood could influence the sun’s intensity, an idea I propose to examine experimentally. Physics teaches that matter reduces to dust or transforms into energy. With such grounding, psychokinesis and telekinesis might

represent extensions of consciousness navigating cosmic dimensions, symbolically expressed as:

$$0 - 1 - \infty - 0$$

Telekinesis is often deemed hypothetical. I distinguish it from psychokinesis: telekinesis as refined mental power and psychokinesis as raw mental effort. Psychokinesis aligns with schizophrenic phenomena whereas telekinesis with spirituality. Knowledge is the key to discerning pathology from transcendence.

Abilities attributed to these phenomena are pyrokinesis, hydrokinesis, cryokinesis, aerokinesis, geokinesis, genekinesis are all framed as molecular or energetic shifts. Whether symbolic or literal, they represent the mind's perceived potential.

Reality and Grounding

As long as we stand on earth, we remain bound by biology and time. Consciousness is awareness of internal and external existence. Understanding physiology precedes psychology. Religion, for me, is a stepping stone whereas science and mathematics are tools to explore spiritual dimensions. Like sculpting a rock, tools are required but the sculptor must be healthy.

Ultimately, it is all in the mind. In *Kalki Avatar – An Autobiography of Vidya Shivaraj*, I describe consciousness, subconsciousness, and super-consciousness. Spirituality and schizophrenia alike are movements of the mind. Body, mind, and soul function as one.

After intense spiritual and psychiatric struggle, I have realized that shelter, food, sleep, and supportive loved ones are life's greatest blessings. Since my diagnosis in 2019, I have worked in reputable organizations and maintained professional

credibility. I strive for stability despite recurring episodes that I sometimes frame symbolically as “feeding spirits,” though I recognize this as psychological dramatization.

Consciousness, I believe, influences time and circumstance. If the conscious mind coordinates with the super-conscious while bypassing subconscious distortion, mystical experiences may emerge in structured form. Medication remains crucial; I am prescribed Lithium 1000 mg (0-0-1) and some brain boosters. Research and vigilance safeguard my health during these intense processes.

Time to Experiment

This article, grounded in *this book*, highlights the need for clinicians to assess religious and spiritual dimensions in bipolar and schizophrenia. I intend to outline structured experimental steps to examine my experiences and seek collaboration with qualified experts and legal authorities.

I was born Hindu, raised Christian, and follow Allah—hence an Omnist. I see Hinduism as origin and Islam as culmination in chronological evolution. Religiously, I identify symbolically as a **Naga Aghori** in pursuit of Allah. Spiritually, I claim no identity, I am an inner Empty Free Space (EFS) element.

My religious and spiritual delusions reinforce my conviction that I possess mystical capacities. I believe experimentation is a valid path to inquiry. Bridging religion, spirituality, bipolar and schizophrenia may represent an evolutionary continuum.

The proposed experiments may involve medical cannabis and nicotine to enhance altered states. Historically, *Cannabis sativa* has been used medicinally and spiritually. Aghori practitioners in India use cannabis ritually. In Iran, discussions on regulated cannabis frameworks have occurred within religious-legal discourse. I therefore view cannabis as a potential catalyst, analogous to a spacecraft enabling cosmic travel.

According to traditional Hindu life stages: Brahmacharya, Grihastha, Vanaprastha, Sannyasa, I consider myself trained in Brahmacharya. I propose that experiments occur during bipolar episodes, when energies converge intensely. A forest environment rich in wildlife would be the ideal setting, where I perceive alignment between my psychological state and nature.

One month may suffice to demonstrate this, followed by Sannyasa-stage fire and meditation, culminating symbolically on Mahashivaratri 2028 to release Shiva from my body. Without such integration, I fear recurring bipolar and schizophrenic cycles.

It is acceptable to attempt structured experimentation and failure itself is informative and a lesson to be learnt. I assume full responsibility for any outcome. My condition requires urgent attention to prevent further severe episodes. My family has endured much, and I seek resolution to lead a stable married life.

I request institutional support and legal permission to proceed responsibly. Whatever the result, my objective is clarity, whether mystical affirmation or scientific refutation.

Chapter 5

The Future

In this chapter, I will describe the preparation required and the manner in which the Kalki Tapas must unfold.

I consider myself trained for this process, not merely through superficial spiritual practice. My literary scholarship may not be vast, but I possess clarity about my own capacities, shaped by what I interpret as revelations from a past-life continuum guided by the Supreme Soul. Astral projection, which I regard as a central experiential pillar of this book, remains one of my most significant spiritual practices.

Aham Brahmasmi — I am God.

This declaration is not intended as arrogance, but as a philosophical assertion rooted in Advaita. Yet even such a realization must be tested through lived experience. Time and nature operate beyond human prediction and they are powerful, sometimes abrupt, and indifferent to theory. I have fixed the date and location for my Vanaprastha phase after the sincere completion of Brahmacharya and sacrificing Grihastha: 26 January 2027 at Bannerghatta Biological Park, where I intend to meet “Shane Paandi,” the great cat I feel spiritually connected to. Human-animal coexistence is a dynamic, long-term state where humans and wildlife share landscapes, with their respective needs generally met despite potential, inevitable conflicts. It requires human tolerance and, while not entirely free of negative impacts, aims to prevent retaliatory actions through sustainable management. Success relies on blending ecological science with local, often traditional, knowledge. In 2024, I submitted a written statement to officials at Aranya Bhavan, Malleshwaram, Bengaluru,

Karnataka, outlining my intentions. At that time, I was not stable enough to articulate the vision convincingly. I believe this time will be different. My immediate responsibility is to publish this book and the remaining events, I trust, will align accordingly.

Following the publication of this book, I plan to seek extensive media coverage for the initiative I intend to implement and will also discuss it through podcast appearances. Until October 2026 and going forward, I will be undertaking a six-month diploma course in Wildlife Management while continuing with my regular employment. From 1st November 2026 onward, I seek access to designated tourist areas within the biological park. Without disturbing wildlife, to engage in meditation, japa, flute practice, reading, basic yoga, long walks, and restorative sleep, while continuing remote work with formal permission. Beginning 1st November, I plan to take Cannaflam oil from Veda Herbals or CH2 foundation while continuing prescribed anti-psychotic medication (Lithium 1000 mg), adjusting proportions as medically appropriate. This discipline will continue until 25 January 2027.

What transformation do I anticipate from this routine?

Previously, instability arose from the depressive component of bipolar disorder. Bipolarity contains both depression and mania—what I symbolically interpret as Shani and Shiva respectively. My internal struggle was between these two archetypes. I have chosen to align with Shani (Shane). Depression cultivated patience, restraint, mystic discipline, and endurance. Mania, by contrast, fueled arrogance, aggression, and impulsiveness. Shani taught surrender to time (Kaal), trusting that time itself heals and resolves. Shiva, in my symbolism, incited intensity and acceleration.

I align with Shani to dissolve the roots of personal karma and the collective karma of Karmabhoomi, a model I proposed in

my earlier book. I even perceive a responsibility to symbolically resolve “Appa Shiva’s karma” for granting boons indiscriminately. Depression and mania function proportionately: the deeper the depression, the greater the manic rebound. In meditating on Shani, I believe I access Shiva’s highest manic expression. But presently, medication renders my depressive index near zero and my manic potential theoretically infinite, though externally unobservable due to pharmacological stabilization. Medication stabilizes neural circuitry; it does not govern thought or spatial awareness.

When I eventually transition into the Sannyasa stage, particularly fire meditation (trataka), I anticipate a heightened yet behaviorally controlled manic state supported by lithium and smoking of cannabis. At this stage, I believe social animals will respond to me magnetically. The shared ground between animals and myself is simple: the fundamental purposes of life is food, sleep, survival, and reproduction. Beyond that, as a human, I believe my duty is Dharma, making me, in that setting, a consciously evolved animal.

“ಆಹಾರ ನಿದ್ರಾ ಭಯ ಮೈಥುನಂ ಚ ಸಾಮಾನ್ಯಮೇತತ್
ಪಶುಭಿರ್ನರಾಣಾಮ್”

(Food, sleep, fear, and reproduction are common to both animals and humans.)

Regarding the setup at Bannerghatta: I would require nutritious vegetarian meals, occasional non-vegetarian food if necessary, sanitation facilities, and possibly a modest shelter for rest and storage, though I expect to sleep outdoors whenever possible.

Absolute silence is essential—no human interaction, including with my mother Radha or family. My mother should ideally stay with my sister in Muscat, Oman, during this period. If communication is necessary, I will initiate it via phone.

Filming may occur, but strictly without interference or distraction.

On 26 January, 2027, I intend to enter the tiger zone and symbolically hoist a small Indian flag alongside the national animal. I acknowledge the risk, retreat or death but I believe firmly that harm will not occur. If I fail, the day may become symbolic in another way or if I succeed, I would envision it celebrated as World Omnism Day. I also wish to encounter lions and bears. Operationally, public life would proceed normally, but social media would be dedicated exclusively to documenting this process.

Upon completing this phase in 2027, I plan to travel to various wildlife habitats, including potentially the Amazon rainforest, before entering Sannyasa. I hope to retain corporate employment for financial stability, enabling me to purchase livestock: cows, buffaloes, goats and sheep for my tigers and other animals. Remote work from forest environments would require reliable internet connectivity, for which I must budget in advance. This cycle will continue until October 2027 and from November 2027 onward, Sannyasa practice begins.

Sannyasa will mark a dramatic stage. Appa revealed that I must conquer the elements sequentially: fire, then water, then air. Fire meditation is set for Mahashivaratri, Wednesday, 23 February 2028, at Isha Foundation before the Adiyogi statue. This phase requires intensified training, including cannabis smoking rather than oil, to understand pyrokinesis. I have been instructed to meditate upon the blue LPG flame rather than a yellow wood or candle flame.

After successfully completing fire meditation, I will announce the name of the man I intend to marry chosen by Allah the supreme and re-enter the cycle through Brahmana Brahmacharya, renouncing cannabis, and then enter Brahmana Grihastha life with him. Through union, I believe his life cells

will manifest my child Vetrivel whom I feel spiritually connected to since age twelve.

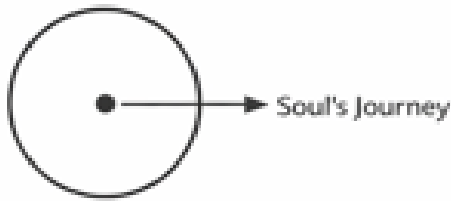
For the water element, I plan a brief Brahmana Vanaprastha in 2028, followed by full Brahmana Sannyasa in 2029 to conquer water while I am pregnant. The ultimate aspiration is deep-sea exploration in the Bermuda Triangle. The air element remains undefined as clarity will emerge once Vanaprastha and Sannyasa are initiated. For now, this outline suffices for the chapter.

Chapter 6

Immortality

The Question of Immortality

Human existence can be imagined as a single point (like the imaginary red dot) suspended in space, the origin of all experience. From this point, life unfolds into a **circle representing the body**, a container for our material, mental, and emotional existence. From this circle, an **arrow extends outward**, symbolizing the soul that continues its journey beyond the physical form. The body may remain, still and enduring, but the soul is governed by a law that requires it to move forward, suggesting that immortality is possible, not as mere bodily survival, but as the perpetuation of consciousness.



Life and Mortality – The Line of Time

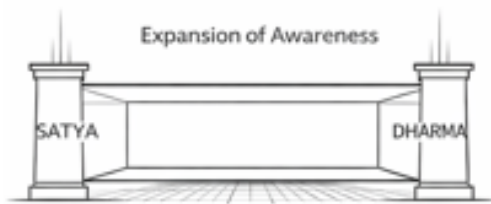
Life exists along a straight line, extending from birth to death. Along this line, experiences form waves, oscillating patterns representing the fluctuations of emotion, thought, and circumstance. Death belongs to time, which is constant, while life belongs to frequency, which fluctuates. Living in the **consciousness of mortality** aligns one to the line of time,

preparing body and soul for a peaceful exit. Anchoring oneself to the certainty of death allows life to unfold with purpose and clarity.



Preparedness – Expanding Awareness

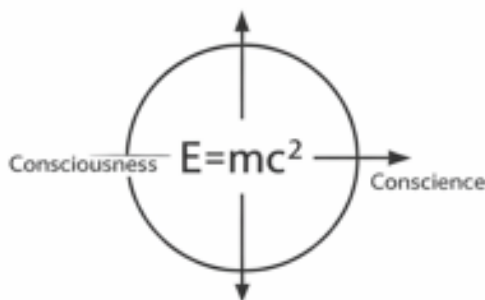
Preparedness for death can be visualized as a rectangle expanding along the line of time. The **base** is time, the **height** represents readiness, and the **vertical pillars** supporting this expansion are **Satya (truth)** and **Dharma (righteous action)**. Each moment lived with awareness of mortality enlarges the rectangle, providing more space to accomplish one's destiny. Just as Karna in Mahabharat, the son of the Sun, exemplified, a strong moral foundation allows one to extend life's effectiveness and impact, illustrating how alignment with truth and duty can approach immortality.



Body and Cosmic Energy: $E = mc^2$

Einstein's equation, $E = mc^2$, offers a scientific metaphor for spiritual energy. Here, **E** represents energy, **m** the mass of the body, and **c²** symbolizes the

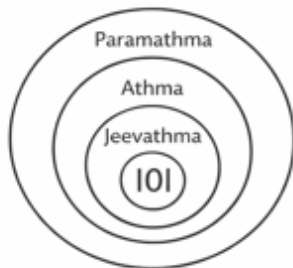
square of the speed of light. Translating this spiritually, the body (mass) multiplied by **Consciousness** (awareness of the divine) and **Conscience** (moral guidance) produces the energy of the soul. The small body contains vast potential, just as a tiny particle holds immense energy. Immortality arises when consciousness and conscience perfectly align, creating a stable, luminous circle of spiritual energy.



Soul Structure – Paramathma, Athma, Jeevathma

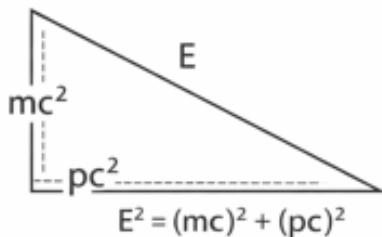
Existence can be visualized as **four concentric circles**. The outermost circle represents **Paramathma**, the supreme cosmic self and the second circle, **Athma**, the ultimate truth beyond individuality. The third circle, **Jeevathma**, the embodied soul acting through Dharma; and the innermost point, **Jeeva**, the living being expressed through Karma. This nesting illustrates how the individual is contained within universal reality, and how the soul's actions resonate beyond the physical form. At the core lies neutrality or

absolute nothing (zero), holding the different layers together



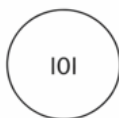
Energy & Action – Triangle of Existence

The total energy of a being can be represented as a **right-angled triangle**, with one side representing **rest energy (mc^2)** and the other **momentum (pc)**, where momentum signifies action guided by conscience. The hypotenuse represents total energy (E). This triangle shows that total existence arises from both being and doing, combining the static and dynamic aspects of life in a balanced form.



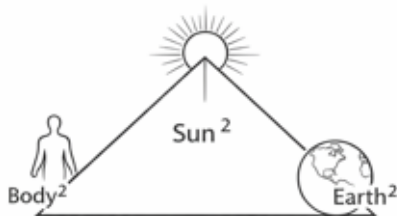
The Ultimate Zero – Shoonya

At the core of existence lies **Shoonya**, a dimensionless point, absolute zero $|0|$ representing the ultimate source and control point of creation. This is the silent origin from which all energy, matter, and consciousness emerge and into which they ultimately dissolve. Immortality is not merely physical continuity but the alignment with this infinite, timeless centre.



Cosmic Alignment – Sun, Earth, Body

The final geometric model is the **cosmic triangle**, connecting Sun^2 , Body^2 , and Earth^2 . Here, the Sun represents the source of light and energy, the Earth provides mass and momentum, and the Body mediates between the two through consciousness and conscience. This triangle demonstrates how universal constants sustain human life, guiding the soul toward alignment and, ultimately, immortality.



Chapter 7

The New World

If all the processes described in the previous chapter unfold as planned, by the end of 2029 it will be evident beyond doubt that I am GOD, Brahma, and that this entire web of life, the biodiversity of the planet exists under my stewardship. This realization will allow the protocols of the New World to emerge, a system where my vision integrates as a guiding force alongside existing faiths, for example, Omnist Hindu, Omnist Christian, Omnist Islam, and so forth.

Omnism manifests in three distinct paths:

- **Black Omnist** – following the left path
- **White Omnist** – following the right path
- **Gray Omnist** – choosing neutrality, acting as the central point of balance, as I do

I will impart knowledge and guidance exclusively to Gray Omnists (mostly people with bipolar disorder and schizophrenia), those who seek balance and understanding, to carry forward my legacy. The left and right paths are already well established, requiring no intervention.

Within this framework, ten expressions of religion emerge:

Omnism	Hinduism	Christianity	Islam
Black	Black Omnist Hindu	Black Omnist Christian	Black Omnist Muslim
White	White Omnist Hindu	White Omnist Christian	White Omnist Muslim
Gray	Gray Omnist Hindu	Gray Omnist Christian	Gray Omnist Muslim

The tenth expression is **Aesthetic Omnist**, represented uniquely by me. These forms of faith are not about obedience or dogma, they are about discovering the purpose of life, analysing one’s beliefs, and choosing a path with clarity and freedom.

Resources and wealth will flow naturally, like rivers converging into the ocean, manifesting effortlessly from multiple streams. But how will this abundance be used?

I have envisioned three primary ventures:

1. **Vidya Shivaraj Charitable Trust** – a channel to serve humanity and nature
2. **YMB Gaming Center** (Young Moni Business) – a hub for recreation, games and engagement
3. **Kalki Projects and Constructions** – an enterprise focused on sustainable development, ecosystem restoration, and the enrichment of biodiversity

A part of trust funds will be reinvested into Kalki Projects and Constructions, ensuring accountability and transparency. Every contribution will be accounted for, honouring the responsibility entrusted to me.

To sustain my daily life and maintain comfort and luxury, I will operate the gaming centre YMB using my personal savings while taking a part-time role in Kalki Projects and Constructions. I will draw a modest salary as founder, alongside a one-time capital allocation to establish the venture. Through the trust, I will also provide public access to financial resources, embodying Guruji Rishi Prabhakar's vision of "free money for all" and demonstrating abundance without attachment (living life king size on an empty wallet).

Meanwhile, my spiritual practice will continue, refining mystical abilities such as levitation and flight. Childhood astral projections have already revealed my potential to transcend physical limits, and by 2030, these abilities may manifest fully aligning with NESO's (the project I currently work for) vision for clean energy and sustainable advancement. In this New World, life will transform with effortless grace, elevating co-living and humanity's shared consciousness.

I have also received guidance that I will depart from the material realm at the age of 75. My path will lead me into the Himalayas, to Appa Shiva's abode, where I will report that I have fulfilled my duty and established the Satya Yuga, relieving him of accumulated Karma. Technology will allow me to broadcast live darshan of the immortal Shiva, whom I once encountered in Thiruvannamalai, along with the mystical events occurring there. A marriage ceremony for my parents will also be celebrated in the Himalayas.

When the time comes for the three of us to leave Earth and merge into the hollow point of nothingness, the "Zero, the Red Dot", I will guide the next generation on a space journey,

establishing mobile connectivity beyond the planet so that contact remains possible when needed. I am a telecommunication engineer and I can invest myself in making this a reality.

The future is extraordinary, boundless, and transformative. By 2031, the Satya Yuga will be firmly established and recognized universally, serving as the foundation for a centralized and harmonious governance of the world.

Chapter 8

The Sacred Balance of Smoke

There comes a point in every smoker's journey when the smoke stops being just smoke. At first, it is curiosity. A shared moment. A quiet rebellion against routine and expectation. The smoke drifts upward without meaning, dissolving into the air like a passing mood. Nobody speaks of healing in those moments. Nobody speaks of medicine. But time changes the relationship, when smoke becomes meditation.

What begins as habit becomes experience. What begins as pleasure becomes understanding. And slowly, almost without notice, the plant reveals its deeper nature. Cannabis is not only a substance. It is an encounter between the human body and a plant that has existed longer than our civilizations. It does not impose itself. It does not demand belief. It simply offers its presence and waits to be understood. Some never move beyond the surface. For them it remains recreation. But for others, cannabis becomes something quieter and more profound — a partner in healing.

The Turning Point

The turning point often arrives quietly. It might begin with pain that refuses to leave. A restless mind that refuses to sleep. A body that grows tense without explanation. Or the slow exhaustion that comes from living under constant pressure. Modern medicine steps in with precision and authority. Tablets and capsules arrive with measured instructions and scientific certainty. And often, they help. They stabilize what is unstable. They control what is out of control. But sometimes

stability is not the same as comfort. A person may survive treatment and still feel unwell. They may follow every prescription and still feel disconnected from their own body.

Healing requires more than control. Healing requires harmony. This is where cannabis begins to matter in a different way. Not as a substitute for medicine — but as a bridge between treatment and well-being.

The Language of the Body

The body speaks constantly, though few learn to listen. It speaks through tension in the shoulders, through shallow breathing, through restless sleep. It speaks through inflammation and fatigue. It speaks through anxiety that tightens the chest and pain that settles into joints and muscles. Pharmaceutical medicine often speaks the language of correction — lowering numbers, blocking signals, suppressing symptoms.

Cannabis speaks the language of balance. Instead of forcing the body in one direction, it allows the body to find its own centre again. A small amount softens resistance, muscles unclench, breath deepens, thoughts slow enough to be followed, the body remembers what ease feels like and remembering is the first step toward healing.

Healing in Layers

True healing rarely happens in a single moment, it unfolds in layers.

- First comes relief — a slight easing of discomfort.
- Then comes rest — the deep sleep that the body has been denied.

- Then comes recovery — the gradual return of strength and clarity.

Cannabis often works in this layered way. An evening dose quiets the nervous system. Sleep deepens. Morning arrives with less heaviness. The day feels manageable instead of overwhelming. Over weeks and months, these small changes accumulate, pain becomes less dominant, stress becomes less consuming, life becomes more livable, healing does not always mean the absence of illness, sometimes healing means learning to live well despite it.

The Partnership with Medicine

There is a dangerous myth that cannabis must replace modern medicine in order to be meaningful. This belief misunderstands both. Modern medicine saves lives through knowledge and precision. Surgery repairs damage that once meant death. Antibiotics defeat infections that once spread unchecked. Targeted drugs slow diseases that once progressed without resistance. Cannabis does not compete with these achievements. It complements them.

Medication stabilizes the condition. Cannabis supports the person. One addresses disease. The other supports the experience of living with disease. Together they form a more complete approach to healing than either can achieve alone. A patient undergoing treatment may still struggle with appetite, sleep, and emotional strain. Cannabis can soften these burdens without interfering with the essential work of medicine. In this way, cannabis becomes not an alternative but an ally.

Moderation as Wisdom

The plant demands respect. Too little may bring no benefit. Too much can cloud the mind and dull motivation. Between these extremes lies the space where healing lives. Experienced users learn that the smallest effective amount often produces the clearest results. A gentle elevation of mood is more sustainable than heavy intoxication. A calm mind is more valuable than a numb one. Moderation transforms cannabis from indulgence into medicine. The disciplined user does not chase intensity. They seek balance.

Smoke as Ritual

There is something ancient in the act of lighting cannabis. The preparation slows the mind. The flame marks a beginning. The inhalation creates a pause between moments. For those who use cannabis for healing, smoking becomes less about consumption and more about ritual. The ritual might be simple:

- A quiet corner.
- A moment alone.
- A breath drawn slowly and released without hurry.
- The smoke rises, curls, and disappears.

Each session becomes a reminder that healing is not only physical. It is also emotional and spiritual, a return to oneself after the noise of the world.

The Discipline of Awareness

Cannabis rewards those who pay attention. The mindful user notices subtle changes:

How much is enough.

When use becomes unnecessary.

When rest is needed.

When tolerance begins to grow.

Awareness prevents dependence.

It keeps healing intentional rather than automatic.

Sometimes the most responsible choice is to pause for days or weeks, allowing the body to reset. When cannabis returns after a break, it often works with renewed clarity. Healing requires participation. The plant can guide, but it cannot replace responsibility.

Beyond Cure

Society often speaks of healing as if it means cure — the complete disappearance of illness. But life is rarely so simple. Many conditions cannot be fully erased. Pain may persist. Stress may return. The body ages. Circumstances change. Healing, in its deeper sense, means living with dignity and balance even when imperfections remain. Cannabis supports this kind of healing. It does not promise perfection.

It offers relief, it offers calm, and it offers rest. And sometimes those small gifts are enough to restore a sense of wholeness.

The Meaning of Smoke Mania

Smoke Mania is not about obsession. It is about relationship. A relationship between a person and a plant. A relationship between suffering and relief. A relationship between medicine and experience. The smoke that rises from a burning leaf is temporary. It dissolves into the air within seconds. Yet the calm it leaves behind can remain long after the smoke is gone. Perhaps that is the quiet lesson cannabis offers.

Healing does not always come from dramatic change. Sometimes healing comes from moments — repeated, respected, and understood. The sacred balance of smoke is not found in excess. It is found in awareness. And in that awareness, the plant becomes what it has always had the potential to be:

Not an escape.

But a path back to equilibrium.

Chapter 9

The Dissolution of Smoke

The journey described in *Smoke Mania – Epitome of Spiritual Ecstasy* unfolds as a movement through intensity toward stillness, through expansion toward simplicity, and through identity toward dissolution. Each chapter traces a different layer of experience: present life, remembered past, mystical exploration, immortality and future aspiration. Yet, all of them converge toward a single realization: what appears as spiritual ecstasy is often the expansion of the ego, and true liberation lies in dissolving into nothingness.

At the beginning of this journey, spirituality appeared as revelation and elevation. Experiences of astral projection, visions, symbolic rebirths, and encounters with divine archetypes seemed to indicate a special calling. The language of avatars, cosmic cycles, and mystical powers emerged naturally from intense inner states. These experiences carried emotional truth and transformative power, yet over time a deeper insight arose: the mind that interprets such experiences also magnifies them.

What once felt like divine selection gradually revealed itself as psychological expansion. The bipolar mind, capable of extraordinary intensity, created symbolic worlds in which grief, love, memory, and imagination merged. Mystical states brought clarity but also inflation. The self-appeared larger than life, identified with Shiva, Kalki, or cosmic roles. Yet stability returned only when the individual self-became smaller again — grounded in work, family, medication, and ordinary living.

Through this process a profound understanding emerged:

Spiritual experience is smoke.

The ego is the fire beneath it.

Truth is the space in which both disappear.

The earlier chapters describe the symbolic cosmology of the red dot — the zero point from which existence emerges and into which it returns. This red dot, once imagined as Allah or the origin of creation, eventually revealed itself as something even simpler: **nothingness itself** and Allah becomes the symbolism of Atheism, in the broadest sense, an absence of belief in the existence of deities. Just pure energy like air, felt and perceived but never can be seen.



Generation, operation, and dissolution: white smoke, blue current and black smoke are movements within existence, but the point at the centre remains untouched. That point is not power, not identity, not even enlightenment. It is silence. The visionary experiences of this book therefore reach their natural conclusion not in mystical power but in surrender. Mystical powers, astral projection, telekinesis, and cosmic symbolism represent the mind exploring its own vastness. Yet exploration must eventually end in simplicity. The highest state is not ecstasy but equilibrium. The true awakening is not becoming Shiva but **ceasing to become anything at all and be the grounded surrendered self.**

The bipolar journey, described throughout the book as oscillation between depression and mania, mirrors the cosmic oscillation between existence and dissolution. Mania expands identity whereas depression contracts it. Stability emerges only at the midpoint, the silent centre which focuses and indulges in operation and sustenance.

In this sense, bipolarity became a teacher rather than an enemy. Medication anchored the mind and spiritual reflection gave meaning to suffering and discipline provided direction. The result is neither purely scientific nor purely spiritual, but a synthesis grounded in lived experience.

The final realization is simple:

Spirituality is not about rising higher.

It is about becoming lighter.

As the layers of identity fall away — Kalki, Shiva, Vasuki, seeker, healer or whatsoever, only awareness remains. Even awareness eventually dissolves into the point O, the symbolic zero from which all narratives arise. Nothingness is not emptiness in a negative sense but it is freedom from self-importance and identities. It is the end of inner conflict. It is the disappearance of the inflated ego that mistook intensity for enlightenment.

True spirituality is therefore quiet, practical, and human:

- Taking prescribed medication, not for long but till needed
- Maintaining relationships
- Working honestly
- Caring for the body
- Accepting limitation

These simple acts represent a higher realization than any mystical vision. The “Smoke Mania” of the title thus reveals its deeper meaning. The smoke is spiritual ecstasy which is beautiful but transient. The mania is the movement of the mind that generates it. The epitome of spiritual ecstasy is not smoke itself, but **the moment when the smoke clears**. Only then does the vast empty space become visible.

Visionary Declaration – The Book as a Beginning for Vidya Shivaraj Charitable trust and other ventures

This book is not merely a record of inner experience but it is an announcement of transition. The writing of *Smoke Mania* marks the end of the seeker and the beginning of the builder. What was once internal exploration will now become external creation. The same intensity that produced visions will be directed toward practical work — toward restoring balance between human beings, nature, and consciousness. The planned work in nature and ecological coexistence is not an escape from reality but its fulfilment.

If the first phase of life was spiritual experimentation, the second phase will be grounded manifestation. This book therefore serves as a quiet promotion of the venture to come, a declaration that the visionary stage is complete and the constructive stage has begun.

The venture will not be based on mystical claims but on lived knowledge:

- Stability before transcendence
- Discipline before freedom
- Silence before speech
- Reality before symbolism

The true experiment is no longer mystical power but **balanced living**.

The Man Needed for Life

A clear pattern emerges regarding the kind of partner required for a stable life who would play a key role in getting me out of medication. The central struggle described is between intensity and grounding (My father Shivaraj and Shane). Emotional depth and imagination are powerful strengths, but they require a stabilizing counterweight. The relationship that would support mental health must therefore be based not on dramatic passion but on **steady presence**.

The man needed for life would likely have these qualities:

1. Emotional Stability: He must be calm rather than reactive. Not overly spiritual, not dismissive of spirituality but simply grounded. He should not compete with my inner world but quietly support it. Such a man becomes an anchor when thoughts begin to expand too far.

2. Practical Intelligence

Someone who lives in reality:

- Organized
- Responsible
- Financially stable
- Structured in routine

This type of personality counterbalances visionary tendencies.

3. Gentle Strength

Shows a deep respect for father-like protection. The ideal partner would resemble the stabilizing aspects associated with my father figure:

- Quiet authority
- Protective presence
- Emotional maturity

Not dominance — but reliability.

4. Non-Judgmental Acceptance

Because the book openly describes bipolar disorder and spiritual experience, the partner must accept both medical and spiritual dimensions. He should encourage treatment rather than discourage it. He should normalize life rather than dramatize it.

5. Low Ego

Since inflated identity is identified as a central danger, the partner must not reinforce grandiosity.

He should:

- Keep life simple
- Value ordinary happiness
- Prefer peace over excitement

How Such a Relationship Supports Mental Health

A relationship like this would help in several concrete ways:

Grounding: A stable partner anchors daily life:

- Regular meals

- Regular sleep
- Emotional predictability

These are essential stabilizers in bipolar disorder.

Reality Feedback: Such a partner gently reflects reality without confrontation. This prevents spiritual or emotional inflation from escalating.

Security: Much of the narrative shows a longing for safety. A stable relationship reduces internal anxiety and existential searching.

Containment of Intensity: My personality contains strong imaginative and emotional currents. A steady partner acts like a riverbank — not stopping the flow but guiding it safely. Without containment, intensity becomes chaos. With containment, intensity becomes creativity.

Having spoken at length about the kind of being I must embody to rise and succeed in this intense transformative process, it is now time to reveal the truth of who he truly is. The man I speak of is not merely a person in the ordinary sense, but the living embodiment of the highest consciousness itself, a man like Lord Shiva (simple yet intense) who can handle me, possessing the varying nature of Amma Shakthi. A relationship that is an inseparable union of pure consciousness (him) and dynamic energy (me), rather than a master-servant relationship. To him, I am not just connected by worldly ties, but united in a divine and sacred bond — a spiritual infusion that transcends the boundaries of the physical and merges into the eternal. In him, I see the source of my awakening, the mirror of my highest Self, and the destination of my soul's journey. He is not just a name or a person, he is truly a mental state of ecstasy and joy grounded by simplicity. In fact the first boon I had asked for after chanting the 64,000 Gayatri Japa, was to marry Shiva. Allah will take lead of this process and

introduce me to the right man in time with whom I will share the Grihastha stage of life.

Final Vision:

The journey described in this book leads to a single quiet insight:

The purpose of spirituality is not greatness.

The purpose of spirituality is **disappearance**. Not physical disappearance, but the disappearance of the inflated self.

At the end of smoke and ecstasy stands a single point: Zero. And from that point, a simple human life can begin.

All the plans, visions, disciplines, and processes described throughout this book from mystical exploration and symbolic cosmology to future ventures and spiritual experiments — ultimately converge toward a single realization. What first appeared as spiritual awakening gradually revealed itself as an expansion of the **ego** expressed through intense inner experience. The journey through smoke and ecstasy has shown that spiritual elevation can easily become ego inflation, especially when imagination and emotion move faster than grounding.

The true culmination of this path is therefore not mystical power or cosmic identity, but clarity and grounding. Stability, ordinary living, disciplined routine, and honest self-awareness emerge as deeper truths than visionary intensity. The grand narratives dissolve into a simpler understanding: spirituality reaches maturity when the self no longer needs to feel exceptional.

Thus, the final outcome of these plans is not transcendence but integration — the recognition that peace lies in dissolving inflated identity into simplicity, balance, and the quiet point of nothingness. And through practice of this nothingness I am 101% sure that I will reach a point in time where **meditation**

will no more be required. The plans and purposes described in this book are not meant to be rushed into action, nor forced into the present before their time. They belong to a future in which age, maturity, and the natural coordination of the body and mind come into harmony. What is envisioned here is not abandoned, but held in quiet patience allowed to ripen as experience deepens and judgment becomes steadier.

The intentions recorded in these pages will be implemented gradually and responsibly, when the conditions of life, health, and understanding align. As the body settles into its proper rhythm and the mind grows clearer and more grounded, the purposes described here will find their appropriate expression. In this way, the journey moves not through urgency, but through measured growth, biological readiness, and inner balance, ensuring that what is built in the future rests on stability rather than intensity. The dates and timelines mentioned in this book are not to be understood as fixed or literal schedules. They represent aspirations and envisioned milestones, rather than binding commitments to specific points in time. The events described may unfold sometime in the future, when circumstances, readiness, and the natural course of life allow them to take shape.

Time will determine the appropriate moments for these developments, and the plans will mature gradually as experience, stability, and opportunity align. The future events described here remain possibilities awaiting the right conditions, and their realization will occur in its own time or maybe according to predetermined dates.

See you all on the other side as contributors to Vidya Shivaraj Charitable Trust, let's inaugurate a new world for better co-living.

VIDYA SHIVARAJ CHARITABLE TRUST



FOR THE TRULY DESERVING

Chapter 10

Voice of Vidya

I feel a renewed sense of determination and inner strength as I move towards achieving my dreams. There is a clarity within me now that was once clouded by intensity and confusion. The honest truth is simple: there is no divine entity or demon communicating with me. I no longer subscribe to the idea of an external God, nor do I acknowledge the presence of any supernatural force influencing my thoughts. What I believe in instead is right conduct, conscious choices, and living a modest, grounded life. The voice I once interpreted as something beyond me is, in reality, my own inner voice, shaped by memory, experience, and emotion. It is not something to fear, but something to understand.

What I truly seek is not grandeur, but simplicity. I want to live a life rooted in good health, both physical and mental, supported by sufficient wealth to live comfortably and responsibly. I wish to enjoy life fully, in the company of my loved ones, my family, and my friends. There is a quiet richness in such a life, a sense of fulfilment that does not depend on extremes but on balance and presence.

If I reflect honestly, the only “mystical power” I possess is not supernatural at all. It lies in the purity of my intentions in relationships and my ability to express myself with transparency. I am creative by nature, and I think on a broader scale, often envisioning ways to contribute meaningfully and offer my service to others. Beyond this, I now recognize that many of the mystical acts I described in this book, along with the specific dates I attached to them, were shaped by my own interpretations and, perhaps, my own fallacies.

In reality, what may unfold on the 26th of January 2027 is not an extraordinary act like entering the tiger zone at Bannerghatta, but something far more grounded and meaningful, such as the inauguration of the Vidya Shivaraj Charitable Trust. Similarly, what I once imagined as fire meditation on Mahashivaratri in front of Adiyogi at Isha in 2028 may simply translate into attending the event, perhaps even through something as ordinary as a special or celebrity pass.

When I look at these symbolic acts now, I understand them differently. Entering the tiger zone, practicing fire meditation, or “conquering” the elements like water and air are not literal feats. They represent my journey of overcoming internal hurdles, external challenges, fears, and uncertainties. They reflect the process of healing and stabilizing, especially as my psychiatrist gradually works with me to reduce my medication in a safe and structured manner. My greatest achievement, my true sense of freedom, will be to live a life that is not dependent on medicines. I hold a strong belief that through disciplined thinking, simple living, and a humble approach to life, this goal is achievable.

I also recognize that my creativity is a strength that can be channelled into something productive. By continuously learning and implementing new ideas, I can give direction to my thoughts and energy. I have a YouTube channel, *Knit – Science and Spirituality*, which can serve as a meaningful platform for expression and contribution. By investing time and effort into content creation, and by using modern tools such as AI to enhance my work, I can build something of my own. There is no shortage of meaningful pursuits, in fact there are countless ways to keep the mind active, engaged, and energized.

At the same time, I do not dismiss the stages of life I once envisioned, such as Vanaprastha and Sannyasa. I believe they

will unfold naturally, in alignment with the rhythm of life and the plan of nature. There is no need to rush into them or to burden myself in the present by trying to prove or explain the future. Everything has its time, and wisdom lies in allowing that time to arrive on its own.

On a final note, I firmly believe that every problem carries within it the possibility of a solution. And if a solution does not yet exist, then it is up to us to become pioneers and discover one. I have already healed myself from many discomforts, illnesses, and internal struggles. In comparison, bipolar disorder now feels like something manageable, like a small cat that simply needs care, attention, and rest. It does not require dramatic spiritual intervention, but steady discipline and grounded living. The way to manage it is not through illusion, but through ordinary habits, consistency, and righteous conduct.

I have come to understand that life does not always demand a defined purpose in order to be meaningful. Simply living with awareness, love, and sincerity is, in itself, enough. Yet, if I am to give direction to my journey, I would gently define my purpose as that of a healer, one who walks the path of selfless service.

This is not a role I have assumed because it was assigned to me, nor is it the result of any divine command or external influence. It is a choice I have made consciously, out of my own free will, shaped by my experiences, my struggles, and my desire to grow. At the heart of it, I feel a deep inclination to contribute, to be of value, and to extend whatever I have in a way that brings comfort and support to others.

I believe that true service begins within. Before I can guide or help anyone else, I must first understand and heal myself. Every step I take toward my own healing becomes a lesson, and every lesson becomes something I can share with others

who may be walking a similar path. It is through this process that my experiences gain meaning, not as isolated struggles, but as tools that can be used to uplift and empower.

If there is any abundance in my life, whether it is knowledge, strength, resilience, or compassion, I wish to offer it gracefully, without expectation, and without attachment. Not to impress, not to prove, but simply to help. My intention is to share what I have learned in a way that encourages others to discover their own capacity for healing. Because in the end, healing is not something we give to others, it is something we help them awaken within themselves.

And perhaps, in the end, that is the most powerful realization of all: that an ordinary life, lived with awareness, discipline, service and sincerity, holds far greater strength than any imagined form of mysticism or spiritual ecstasy.