



## DELINEATING THE SECRET CITY SHAMBALA AND THROUGH AANANDA BHAIRAVEE TANTRA

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### ABSTRACT

India is a land of wonders. The Himalayas in India has a paramount importance and consider as more divine. The river Ganga has emerged from here. The Mount Kalasa is also in this Himalayas. In Himalaya's it is believed that there exists a secret city called "Shambala". At first it is mentioned in Vishnu Purana as saying that Kalki would born in this city in future. "Shambala" is a Sanskrit word. In Tibet language it is called as "Shangri-La". The word Shambala is a combination of "Sham" and "bala". Here Sham means "Holy" and bala means "Power". Therefore Shambala can also be known as Holy City. In other than Vishnu Purana also mentioned the same land but with a different name as "Sidhaashrama". It is also called as "Trivishtapam". It is believed that gods and goddess would visit this land. India is a land of Vedas. Vedas provide a way to attain Moksha. It is release from the cycle of rebirth impelled by the law of karma. It is the transcendent state attained as a result of being released from the cycle of rebirth. With Yoga Sadhana and through the Upasana of Kundalini Devi one can attain Moksha. Shambala is a land where only Yoga Saadhakas can enter. As since the Koulinee Goddess is a polarized Sacred Cosmic Power. This land of Cosmic land welcomes only such Yoga Saadhakas. This paper discusses the possibilities of entering into such land with a proposed name "Aananda Bhairavee Tantra"

**Keywords:** India, Himalayas, Ganga, Mount Kalasa, Secret city, Shambala, Shangri-La, Vishnu Purana, Kalki, Sidhaashrama, Trivishtapam, Moksha, Yoga Sadhana, Upasana, Kundalini Devi, Aananda Bhairavee Tantra.

### 1. INTRODUCTION

Shambala has been referred to as the "Roof of the Globe" in the past. With a height of 4,500 metres, the Tibetan Plateau is Central Asia's tallest and largest plateau. Rishis and Munis have all done their Tapasya in this country, among many others. Vishwamitra escorted Sri Rama and Lakshmana to Sidhaashrama during the time period represented by the Ramayana. It's a utopia that can be found only in the pages of ancient books, but that doesn't make it any less real. Only people with excellent intentions are permitted to live in our nation. It's a mythical land and a prophet, preacher, or king who will put an end to the injustice that exists in this world that is spoken about and written about in a limited number of global religions. According to virtually all of the predictions, the mists will separate to expose the snowy mountains of Shambala after the barbarians who follow the philosophy under the wicked king have been defeated and there is nothing left for him to conquer. This is because the rise of the belief that materialism is the most important thing in life is related to the progressive deterioration of human beings. According to legend, these barbarians will assault Shambala, where the King of Shambala and his army will come, defeat the forces of evil, and usher in a Golden Age for all of mankind throughout the globe. As long as the virtuous live, the Kalki avatar will help them bring about a glorious era lasting for 10,000 years, wiping out all evildoers.

Many individuals have made the journey in quest of this fabled oasis of peace throughout the previous century. According to several accounts, they've found paradise, but none of them have been able to pinpoint their exact location on the globe. Others, however, have a deep yearning to find the mythical land of Shambala, which many reject as nothing more than a figment of the imagination. While some people consider Shambala as a myth and fable, others believe it to be a real place. As a religious concept, Shambala has an important role in Tibetan mythology concerning the future, as well as in Tibetan religious teachings. According to the Kalachakra, Shambala may be interpreted in a variety of ways, like many of the other concepts. Shambala is a genuine physical destination, but only people with the correct karma may visit and feel as though they're really there. To understand Shambala's deeper significance, one must examine its meaning in connection to one's own body and mind (inner) and while meditating (alternative). It's common for instructors and students alike to use these kinds of analogies to explain concepts. In light of Buddha's declaration that his own teaching, the Dharma, will one day come to an end, the Buddhist tradition has been inundated with concern over its own ending. However, the belief in Maitreya, the messiah-like figure who would return to revive the Buddhist era, always kept this doomsday scenario in perspective. Buddhists in Asia have used this story of death and rebirth for millennia to shape not just their religious tradition but also the political landscape of their area.

One of the first persons to get interested in Shambala's mythology was esotericism and theosophist Nicholas Roerich (1874-1947). During this time, he travelled from the Gobi Desert to the Altai Mountains, satisfying his inherent curiosity. This expedition took 15,500 stones to accomplish and

included 35 of the world's highest peak summits. The kingdom has yet to be found, despite the great amount of work put in. First, second and third Nazi search expeditions were launched in 1930, 1934 and 1938 correspondingly, all of which were linked to the mystical world of Shambala. As a result, no one who searched for it was successful. "As the explorers reached the kingdom, their trek got increasingly difficult to discern," Edwin Bernbaum writes in "The Way of Shambala." One of the Tibetan monks wrote that the objective of this event was to safeguard Shambala from the barbarians who want to seize control of it. Later esoteric writers emphasized and elaborated on the notion of a hidden nation inhabited by a mystic brotherhood whose members work for the benefit of humanity. There is an extra-dimensional or spiritual realm on the astral plane known as Shambala, according to Alice Bailey's work. In this spiritual hotspot, Sanat Kumara, the Earth's supreme ruler, lives. To some, Sanat Kumara is evidence of God's Will manifested on Earth.

## 2. SHAMBALA AND ITS DESCRIPTION

According to the information provided in the Vishnu Purana, the distance between Shambala and India is about 3675 kilometres (245 yojanas). Helena Blavatsky, one of the co-founders of the Theosophical Society, mentioned the Shambala myth in a tangential manner around the end of the nineteenth century. Blavatsky, who said that she had been in contact with a Great White Lodge of Himalayan Adepts, makes reference to the realm of Shambala in several places in her writings. According to legend, the Shambala may be found anywhere between Kaijasa Parvata and Manasa Sarovara. It is impossible to detect in any way. According to the puranas, the city of Shambala would be encircled by eight mountains in the form of lotus petals. The Spatika Sri Chakra would become operational as a direct consequence of this happening. The name of the capital city is derived from the Shambalan word for "capital," which is Kalaapa. Within the confines of this Spatika Sri Chakra, a subterranean city in the shape of a pyramid will be constructed. The "Chintamani" gem, whose brightness rivaled that of the Sun, was about to be fashioned. The Gem exists as a block of solid mercury and is around the size of a jackfruit. This Jewel is composed of seven dhatus, which may also be translated as components. Its head is formed like a crescent moon. It will have a door that can be opened by moving the lips. In order to worship it, Sidhas and Rushis recite chants dedicated to both Shiva and Vishnu. Only those who have attained the level of Yoga Saadhaka are permitted to enter Shambala. Because the Koulinee Goddess is a Sacred Cosmic Power that may take either positive or negative forms, she is polarized. Yoga Saadhakas are the only ones who are permitted to access the Cosmic world.



Fig. 1.(on left) Mount Kailasa and Manasa Sarovar, Mount Kailasa (in the center) and illustrative example of Shambala

## 3. HUMAN BODY AND UPASANA

Humans live in a world surrounded by supernatural forces that can both create new life and destroy it. In every corner of the cosmos, heavenly forces are at work, guiding human consciousness toward a higher state of peace and understanding. As a society, we must learn how to negotiate the increasing spiritual vitality and the lowering non-spiritual lethargy to guarantee that individuals may benefit from both. When we practise yoga, we begin a journey that alters our state of consciousness. Consciousness alters in a manner that allows the square to circle on its axle instead of being focused on the external world, our intellect, and materialism. For each chakra lotus in the human body, there is a certain number of petals that represent the chakra's vibrational frequency:

There are 4 petals in Mooladhaara Chakra → 1<sup>st</sup> Chakra

There are 6 petals in the Swadhistana Chakra → 2<sup>nd</sup> Chakra

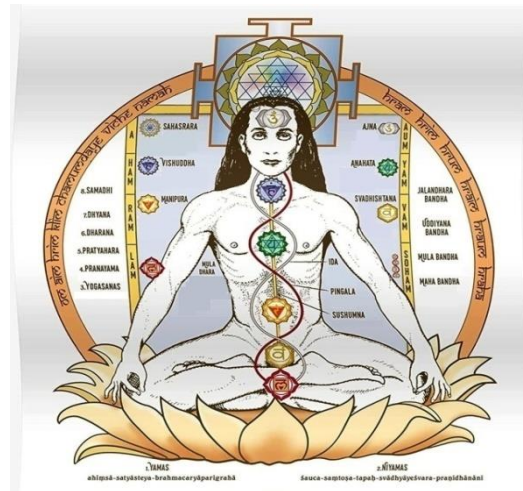
There are 10 petals in the Manipuraka Chakra → 3<sup>rd</sup> Chakra

There are 12 petals in the Anahata Chakra → 4<sup>th</sup> Chakra

There are 16 petals in the Vishudha Chakra → 5<sup>th</sup> Chakra

There are 2 petals in the Agnya Chakra → 6<sup>th</sup> Chakra

There are 1,000 petals in the Sahasrara Chakra → It is not Chakra but attainable place for all.



**Fig.2. Yoga Sadhana and Human body Chakras**

It is recommended to first practise Mantrasadhana or Mantropasana, and only after reaching a particular level of mastery via Mantrasadhana should one go on to the Yantropasana Procedures. Because stimulating the manipura and heart chakras via the practice of Mantropasana is not only doable but also quite simple. Following the Yantropasana procedures will help the sadaka understand the real purpose of the procedures and rituals that need to be followed as well. This is because vibrating the Vishudha Chakra requires doing everything with one's heart and soul in order to reach the Sahasrara Chakra, and it is through this process that the sadaka will achieve self enlightenment in performing the appropriate rituals. When the power of the Sahasrara chakra is vibrated by sadaka, total enlightenment has been attained, and one has arrived at the Moksha Marga. It is possible to worship the Sri Chakra Archana via the use of Mantra-Yantra-Tantropasana, which is an appropriate technique for doing so. The ritual methods for each of the three forms are distinct from one another; nonetheless, the objective is the same: to awaken Kundalini Shakti or to do Shad Chakropasana in order to achieve moksha and get the highest possible strength. She may be meditated upon using the Panchadashi Mantra, the Shodashi Mantra, the Kadgamala Namavali, or even the Lalitha Sahasranamam, in accordance with the processes of Mantropasana. Which implies doing Sri Chakra Archana by means of Bija Mantra Dhyana, then performing Kumkumarchana and Nivedana, which is the simplest version with the least amount of complication in the rituals.



**Fig. 3. Spatika Meru Prastara Sri Chakra**

The Tantropasana Procedures themselves, which include the Vaamaachaara rites and the Navavarana Pooja, as well as the Tantropasana Procedures themselves, are much more difficult than the Tantropasana Procedures themselves. This is because the Tantropasana Procedures themselves involve multiple rites and ceremonies. In order to stick to the protocols and produce the outcomes that are wanted, the sadaka must do rituals such as vivastra archana and hata yoga. Furthermore, the sadaka should take even more measures than Yantropasana in order to accomplish their goals. Tantra is a practice that makes deliberate use of the body, mind, and tatvaas in order to bring about self-realization and transformation. The physical body and the ways in which the mind perceives the world around it are the components that make up the lower self. They cause people to engage in want-driven behaviours and worldly pleasures under the influence of the three gunas: Satva (desire), Rajas (desire), and Tama (desire). Because of their impact on human behaviour, they are seen as an impediment to liberation. This is because they cause people to engage in want-driven behaviours and worldly pleasures (desire). Some schools of Tantra use harsh practices like as self-torture, funeral ceremonies, and the use of pharmaceutical medicines in order to achieve their goals as rapidly as possible. The extreme nature of the radical methods and practices of Tantra causes many people to have a negative opinion of them. Tantric practice known as Vaamaachaara, which does not literally mean "left hand worship" but rather refers to the Laya Sadhana practice of the female participant (Vama). This phrase is used to refer to non-orthodox forms of Tantric practice. In the region known as Vaamaachaara, the worship of Vama Devi, the goddess of knowledge and wisdom, may be found. After removing their energy from the Vishudha Chakra during the Vaamaachaara Sadhana, a person's vitality will never return to that chakra again. It is possible to understand the idea of freedom via the application of Vaamaachaara, but only after first travelling through the lower Chakras. It is practically difficult to get to these points without first going through the lower Chakras. In its most basic form, it illustrates what it's like to go through the process of becoming integrated. When a person's understanding of

their own power and freedom expands, they become more prepared to participate in the never-ending cycle of creation on their own. Within the pantheon of the Panchatattvas, Vaamaachaara has a privileged position.

#### 4. HUMAN PHYSIOLOGICAL CONNECTION WITH SRI CHAKRA

When we practice yoga, our consciousness goes from being focused on the outside world (the intellect, materialism, and the Western world) to being focused on ourselves and our inner world. This occurs as a direct consequence of this shift. As a direct result of this, our attention is drawn inside, to matters of knowledge and eternity.

The study of how sound waves may be represented graphically is known as Cymatics, and it's a subfield of physics. The most popular method for producing this effect consists of vibrating a fine powder or liquid on a plate that is attached to a speaker. Using different frequencies, one may make images that are similar to mandalas that are both intricate and beautiful. On the cyma scope, the Cymatic Imagery of the OM chant was produced in 2010 by John Sturt Reid and Erik Larson (C), who portrayed the sound of the chant visually. The starting point for Steven Halpern The Great Pyramid was the location of the recording session that took place in 1981.

The vibration of OM creates a Cymatic, three-dimensional inscription of the Sri Yantra in pure water. The frequency of OM in its most fundamental state is 7.83 Hz. The sound OM, which is said to be the voice of the universe, contains all other sounds as well. The spiritual force of OM is experienced not through the sense of hearing but rather through the spirit. It revitalizes the human spirit by transmitting the most powerful vibrations of the most profound truth. OM is the sound that is produced by all of the galaxies as they rotate. It is physically impossible for a person to hear the frequency of OM, which is 7.83 Hz, since the human ear, which only has two strands of DNA, is only able to detect sounds with a frequency of at least 20 hertz. It is a sound that can only be heard by some animals, such as birds and dogs, among others. When they listened to the sounds of the universe, Maharishis who had 12 copies of DNA were able to enlarge their senses. On the other hand, the human brain has the capability of picking up vibrations.

**Muladhara Chakra:** Sound Note: C ~ Colour: RED ~ Mantra: Lam ~ Frequency in Hz: 261.6, 523.3, 1046.5, 2093, 4186

**Swadhisthana Chakra :** Sound Note: D ~ Colour: ORANGE ~ Mantra: Vam ~ Frequency in Hz: 293.7, 587.3, 1174.7, 2349.3, 4698.7

**Manipura Chakra:** Sound Note: E ~ Colour: YELLOW ~ Mantra: Ram ~ Frequency in Hz: 329.6, 659.3, 1318.5, 2637.1, 5274.1

**Anahata Chakra:** Sound Note: F ~ Colour: GREEN ~ Mantra: Yam ~ Frequency in Hz: 349.2, 698.5, 1396.9, 2793.9, 5587.7

**Visuddha Chakra :** Sound Note: G ~ Colour: BLUE ~ Mantra: Ham ~ Frequency in Hz: 196, 392, 784, 1568, 3136

**Agnya Chakra :** Sound Note: A ~ Colour: INDIGO ~ Mantra: OM ~ Frequency in Hz: 110, 220, 440, 880, 1760, 3520.

**Sahasrara Chakra :** Sound Note: B ~ Colour: WHITE ~ Mantra: No Sound ~ Frequency in Hz: 123.5, 246.9, 493.9, 987.8, 1975.5, 3951.1



Fig. 4. Chakras in human body and their illustration

It is the numerical equivalent of OM, which is in harmony with the rhythms of time and space. It took 54 devas and asuras to churn out the amrutam (holy nectar) in Samudra Mathanam. There are 108 repetitions for each mantra. There are 108 prayer beads in all. There are 108 Upanishads, or sacred texts, in all of Indian tradition. Bharatanatyam positions are used in Nataraja's cosmic dance in 108 different ways. 108 is the sum of 12 rasis and 9 navagrahas. Earth's diameter is 108 times greater than the Sun's. It is 108 times larger than the diameter of the sun to get to our planet from the sun. There are 108 marmas in Ayurveda. Shiva, Ganesha, and Krishna together have 108 different names to choose from.

Symbolic significance of geometric elements in the Sri Yantra:

Circle = Energy of the element water  $\leftrightarrow$  Square = Energy of the element earth  $\leftrightarrow$  Triangle = Energy of the element fire  $\leftrightarrow$

Diagonal lines = Energy of the element air  $\leftrightarrow$  Horizontal line = Energy of the element water  $\leftrightarrow$  Vertical line = Energy of the element fire

Point = Energy of the element ether.

Chakras are represented by the petals of the lotus flower, with each petal reflecting a particular chakra's psychic proclivity. Big bang singularity, or the endless, unexplored universe, is symbolized as a dot, or bindu. The shatkona is made up of a delicate equilibrium. Vaastu is built on the basis of Sri Yantra. As with the pyramids, Vaastu insisted on the PERFECT NESW cardinal alignment. First and second numbers in the Fibonacci sequence or

series: 1, 1, 2, 3, 5, 8, 13, 21... (each number is the sum of the previous two). The so-called "golden section" ratio is 1.618033989 between consecutive pairings. The reciprocal of a golden rectangle is  $0.618033989$ , which means that  $1/G = 1 + G$ . A golden rectangle has side lengths that are in the golden ratio, which is 1: 1.618. The enormous Egyptian pyramids were built on the foundation of the Sri Yantra. It is the ancient Vedic Sri Yantra, which is an OM Cymatic 3D inscription (a sound vibration converted to visual patterns). Fibonacci sequence, under the series Matra Meru, amply indicates that tiny forces that determine water's structure are not entirely recognized. Fibonacci, from the sacred geometry of Sri Yantra's Vaastu, is the source of the golden ratio.

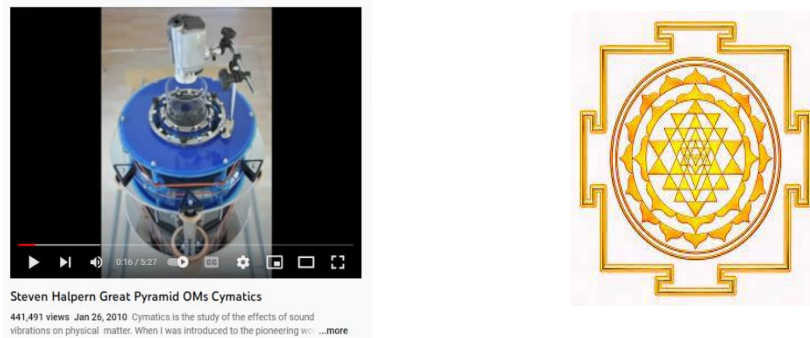


Fig. 6 – Steven Halpern Great Pyramid OMs Cymatics finding similar to Sri Yantra or Meru Prastara Sri Chakra

## 5. AANANDA BHAIRAVEE TANTRA

Ananda Bhairavi is one of the oldest melodic ragas in South Indian classical music, and it's one of the most popular. Traditional and regional Indian musics also employ this raga. It's a raga that evokes feelings of gladness in the listener. Derivative or Janya Raga m: Sampurna ragams are those that include all seven swaras. Syama Sastri's personal favourite raga is Anandabhairavi. Sri Lalitha Tripura Sundari is the inspiration for the majority of Shyama Shastri's Krutis. Sri Chakra is her real name. As a result, the process of waking the Kundalini energy is known as "Kundalini awakening" and is often depicted as a beautiful lady. Bhairavi is the Tantra Vidya teacher, whereas Yogini is a Tantra Vidya pupil.

In addition to her Apsara shape, Urvashi apsara also takes on the Ananda bhairavi guise. The Apsaras Devastree, or celestial ladies, regard Urvashi to be the most beautiful of them all. Apsara, Yakshini, and devi are three of the gods. The devi group includes yoginis and bhairavis, among others. Ananda bhairavi sadhana may be used to achieve the goal of making a deity a lover. Sabar mantras are used in the urvashi apsara bhairavi chakra sadhana. Shiv-shakti is the form of Ananda bhairavi.

Ananda Bhairavi, the form of Upasana, is in charge of controlling the cerebral cortex, the brain's tissues. It's possible to regulate all sorts of mental illness thanks to her: insanity, mania, depressive disorders, memory loss, psychotic behaviour, and perversion. Bringing this Koula Mohini to the 1,000-petalled lotus would bring you Mahabuddhi, which is equivalent to the light of a million suns and moons. She exists as the Yogini Khechari in the form of the vital breath and is the shape of time and everything else. The sadhaka should treat her as though she were sprinkling nectar on his or her body. Once she has finished her song, Devi renames the Kundalikomala Stava to honour Kundalini.



Fig. 7 – Worshipping the Koulinee Devi in the form of Aananda Bhairavee who is also called as Koula Mohini or Khecharee Yogini

## 6. AANANDA BHAIRAVEE TANTRA PROCESS FOR AWAKENING THE KUNDALINI IN DIFFERENT STAGES

1) Ida or Pingala are the places where prana normally flows. The Ida and Pingala are the two parts of our Kundalini energy system that tend to be more active. Three energy channels (Nadis) stand out among the rest: Ida, Pingala, and Sushumna, the core channel and the most significant. These are the most essential Nadis. It's common to see the Prana, or underlying energy, flow more strongly on one side than the other. Cool and feminine are two words that characterise a woman's breath in the left nostril. The flow of Prana to the left is known as Ida, and it corresponds to the moon phase. The right nostril is associated with manly breath because of its association with hot breath. In Sanskrit, Pingala refers to the sun flow of Prana, which is to the right. Throughout the day, the balance of power fluctuates. Those with a well-balanced body and mind experience this transition around once every ninety minutes. Other folks may experience a quite different transformation. Occasionally, one nostril might stay dominant, which is a sign of a medical, mental, or emotional issue that has to be addressed.



**Fig. 8 – Ida and Pingala Nadis in Breath, raise of Kundalini**

There is just one energy: Prana. Prana is derived from two sources. Pra is the initial unit of energy, while na is the tiniest. As a result, prana refers to the very first breath, the very first particle of energy to circulate through the body. All of a person's facets and degrees of existence may be traced back to this initial unit of energy. Kundalini Shakti is the same thing. There are particular patterns or lines or channels through which Kundalini, which is manifested as Prana, circulates, and these are referred to as Nadis. In the subtle body that sustains the physical body and all of its many functions, there are estimated to be 72,000 Nadis. Latent imprints are awakened as the Prana flows across them, bringing them to life in the conscious mind, body, and brain. Chakras are the points at which the Nadis intersect one another. These thousands of Nadis connect here and there, producing the matrix of the subtle body when Kundalini arises. The five elements of earth, water, fire, air, and space are manifested around the chakras to create the gross body of the organism. As though they were located in the body, chakras are often referred to. This is really a little backwards. As if Kundalini Shakti, the Nadis' main highway crossings, had suspended the body on the subtle chakras, these chakras were developed or built.

Vayus are the five primary flows of Kundalini when it emerges as Prana and functions throughout the body. While there may be tens of thousands of smaller currents, they may be likened to main currents in a big ocean. Each of these five Vayus has thousands of smaller ones. As an upward-flowing energy, Prana Vayu affects the vitalization of life forces and is activated by the heart. At the base of the torso, in the rectum, the Apana Vayu energy emanates a downward flow and is concerned with getting rid of things that are no longer required. From the navel region, the Samana Vayu helps digest and distinguish between beneficial and useless ideas. In combination with Prana Vayu, which is responsible for inhaling, Udana Vayu works from the neck and propels exhalation. Vyana Vayu is a coordinating energy that functions throughout the whole body, with no specific core.

There are two types of Vayu energies: Prana Vayu and Apana Vayu. Intentional Kundalini Awakening may be described as a procedure in which these two energies are consciously reversed. The Kundalini energy at the base of the subtle spine awakens and begins to ascend when the energy is reversed. It's helpful to know that reversing these two energy flows is a simple operation, even if it isn't necessarily simple to perform. The ten indriyas are propelled by prana, which is the life force. Three of the karmendriyas are tools for removing things from the world, while the other two are for reproducing new life. Gnyanendriyas (cognitive senses) include the five senses of taste, smells, sight, touch, and sound. The Prana is the source of power for all 10 of these forces.

2) Ida and Pingala are designed to flow with prana.

Balancing the flow of energy in Ida and Pingala is an important initial step towards Kundalini awakening. The air flowing equally in both nostrils is the most obvious sign of this. The autonomic nerve system, which controls many bodily functions, is greatly benefited by this since it has a good impact on both the subtle and gross bodies.

Ida and Pingala are brought into harmony via the practise of Hatha Yoga. The goal of Hatha Yoga is to bring Ida and Pingala into balance. Ha denotes the sun, whereas tha denotes the moon (some people reverse these terms; in either case, it is the balancing and unions of these energies that is important). Pingala's active energy comes from the sun, whereas Ida's passive energy comes from the moon. Yoga, which means "union or completeness," refers to the merging of these two energies.

Active initiatives are best served when Pingala is prominent and the right nostril is open. It's a good idea to work on quieter pursuits while Ida's influence is strongest.

Liquid and solid foods: Ideally, solid meals should be consumed with an open right nostril while Pingala is more active, since this promotes proper digestion and absorption. In general, the largest meal of the day should be had around noon, when this is most prevalent. While Ida is more prominent, the left nostril should be open when taking drinks. In order to avoid being a hindrance or an irritant, it is essential to remain open-minded when it comes to such fundamentals.

In order to activate the Kundalini, there are several methods. There are a number of methods that may be used to awaken Kundalini intentionally, immediately, or directly, and they are typically selected in accordance with one's instructor and tradition:

Hatha Yoga poses, Mudras (gestures), and Bandhas are all part of this process (locks).

Pranayama, Bandhas, and breath retention are all part of this practise.

Samadhi: The many stages of samadhi that may be achieved via meditation.

In some of the Mantra schools, subtle vibrations are used to awaken different parts of dormant energy.

They serve as a guidepost: The spine (meru danda) and the rest of the body may be jolted by bursts of energy known as Kriyas.

It is typical to describe the following symptoms and indicators of Kundalini Awakening: There may be involuntary movements of the body, such as shaking, jerking, or tremors, as well as intense emotions of pleasure or euphoria. There may also be feelings of coldness in the body. Striking energy fluxes, such as lightning or electricity – Constant sensations of snakes or ants slithering through your body, especially down your spine or in the area between your feet and your head Asanas (postures) or Pranayama (breathing exercises) may come to you naturally rather than as a result of deliberate effort. Uncertainty or perplexity regarding what's going on in these experiences Emotional ups and downs without warning — Colors and lights in the inner world will become more vivid – Instrumental noises, such as humming, roaring, or thunder, that emanate from inside A surge of inspiration, whether it comes in the form of ideas, insights, or both.

In this case, the Kundalini rises. Awakened Kundalini moves along the Sushumna channel, penetrating and passing through the chakras one by one, just as Prana did before it (albeit it is now at its full strength).

There are six chakras in all, and they may be divided into three categories. In accordance with the preponderance of the three primary components or gunas, the chakras work in three broad process groups:

Tamas: The first two chakras are concerned with bodily activities, such as self-preservation and reproduction, which obscure higher experiences.

A more complex link with the world is involved in the third and fourth chakras, the navel and heart centres; rather than just engaging the physical world, these chakras deal with one's identity.

At this point, we begin to journey away from our outward world into our inner world of purity, intuition, creativity, and knowledge, from which our outer reality springs forth. sattva:

Three granthis, or knots, are undone: Kundalini Rising's upward trip breaks or unties three energy knots (granthis) in the Sushumna channel, allowing energy to go into and through the chakras above that point:

Blocking the upward flow from the first chakra, the root chakra, muladhara; associated with enslavement to wants. Brahma granthi:

Anahata: Blockage of the third chakra's (manipura) upward flow to the heart's (anahata) fourth chakra, according to Vishnu granthi.

Rudra granthi: Blockage of the Agnya chakra's upward flow towards Sahasrara beyond the sixth chakra between the eyebrows; connected to mental bondage (compared to pure knowing).

Kundalini Rising may re-direct the energy ordinarily dispersed in the lower chakras to the higher chakras, rather than releasing it outward. Succeeding poses such as kapalabhati (inhalation), mahabandha (exhalation) and siddhasana (the completed stance) are employed in conjunction with focus of the mind. Lower (retas) and higher (ojas) energies may be exchanged in this way, resulting in the transformation of lower (retas) energy into a higher (ojas).

Awakened Kundalini is most often seen to just rise to one of the lower chakras, rather than to awaken and ascend through all of them. There's nothing more uplifting and exciting than waking up to the fact that your Kundalini is rising. Humility is essential, since the ego may try to claim ownership of the experience and put a halt to future progress. Kundalini acts as a mentor: Progressing through the disciplines, Kundalini acts as an instructor. In other words, this does not imply that you should ignore other advice or that you should never doubt the veracity of your own inner insights, especially if they seem to be nothing more than mental habits masquerading as knowledge.

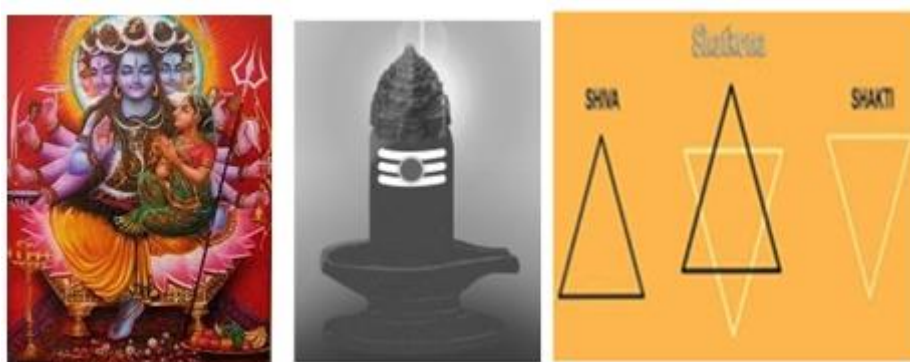
This chakra is known as the Sahasrara Chakra.

Kundalini ascends via the Sushumna channel and the chakras on its route to the Sahasrara chakra at the top of the body. The ultimate goal of yoga is to bring about this union, which is known as Realization of the Absolute. It's more common to see it in bursts: There are accounts of people who abruptly

awaken and completely change, attaining total spiritual enlightenment, and having all of their latent impressions (samskaras) that drive karma eliminated, all in a matter of minutes. Even if this is theoretically conceivable for everybody, it is far more likely that the waking and realisation of unity is realised in little segments, like lightning bolts, rather than a single bolt of lightning. Such moments may be enlightening, calming, and energising all at the same time. You never know what you're going to discover while you're in such a state. You never know what will happen in the blink of an eye. In any event, it is these kinds of encounters that nudge us to keep treading lightly forward.

It's possible that fear will ensue: It's possible to have completely unexpected experiences, even in the most fleeting of times. Often, these encounters reveal to us that the world and ourselves are not what they seem to be on the surface. While it's possible to have a serene and enlightening experience, it's also typical to feel some anxiety. It's a response to the dread of dying, and it's normal. Samadhi is a state in which the body and the rest of the world fade into the background. The mind and the body are one and the same, but the mind and the body are not one and the same.

The Brahma Nadi, a branch of the Sushumna channel, extends upwards from the Agnya chakra, located in the middle of the eyebrow. This may initially appear as a black object, lingam, circle, or tunnel opening in the dark region of the mind. Other chakras, bindus, and levels of awareness are met and overcome on the way to the Sahasrara chakra at the top of the head, also known as the thousand-petalled lotus or brahmarandra. Piercing the bindu might feel like exploding or smashing through walls while you're in the middle of it. This union occurs if one's consciousness does not halt at one of these places on its journey. As a result of this procedure, the Agnya's road to greater understanding and teachings is opened. It's just a matter of time until consciousness ascends to the Absolute, the symbiotic union of Shiva and Shakti.



**Fig. 8 – Shiva Shakti Union at Sahasrara which is symbolized with Maha Kameshwara lingam**

## 7. CONCLUSIONS

There are many marvels in India. There is a great deal of significance and reverence for the Himalayas in India. This is where the Ganges emerges. The Himalayas also include Mount Kalasa. The mythical "Shambala" city is said to reside in the Himalayas. Kalki was once predicted to be born at this place by Vishnu Purana. "Shambala" is a Sanskrit term. "Shangri-La" is the Tibetan word for it. It is a mixture of the words "Sham" and "bala". "Holy" and "City" are synonymous in this context. As a result, the name Shambala translates as "Holy City." Other Puranas claims with a different name as "Sidhaashrama" which reference the same location.

Vedas provide a path to liberation known as Moksha. The law of karma is responsible for bringing about the end of the cycle of reincarnation. It is a sense of ecstasy achieved after escaping the cycle of reincarnation. Moksha may be attained by the practice of Yoga Sadhana and the Upasana of Kundalini Devi. ONLY YOGA SAADHAKAS HAVE ACCESS TO SHAMBALA THE REGION OF COSMIC LAND. Due to the fact that the Koulinee Goddess is a Sacred Cosmic Power that is polarized. "ANANDA BHAIRAVEE TANTRA" is a suggested name for Kundalini yoga sadhana for the exploration of the possibility of accessing this world through yoga sadhana.

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