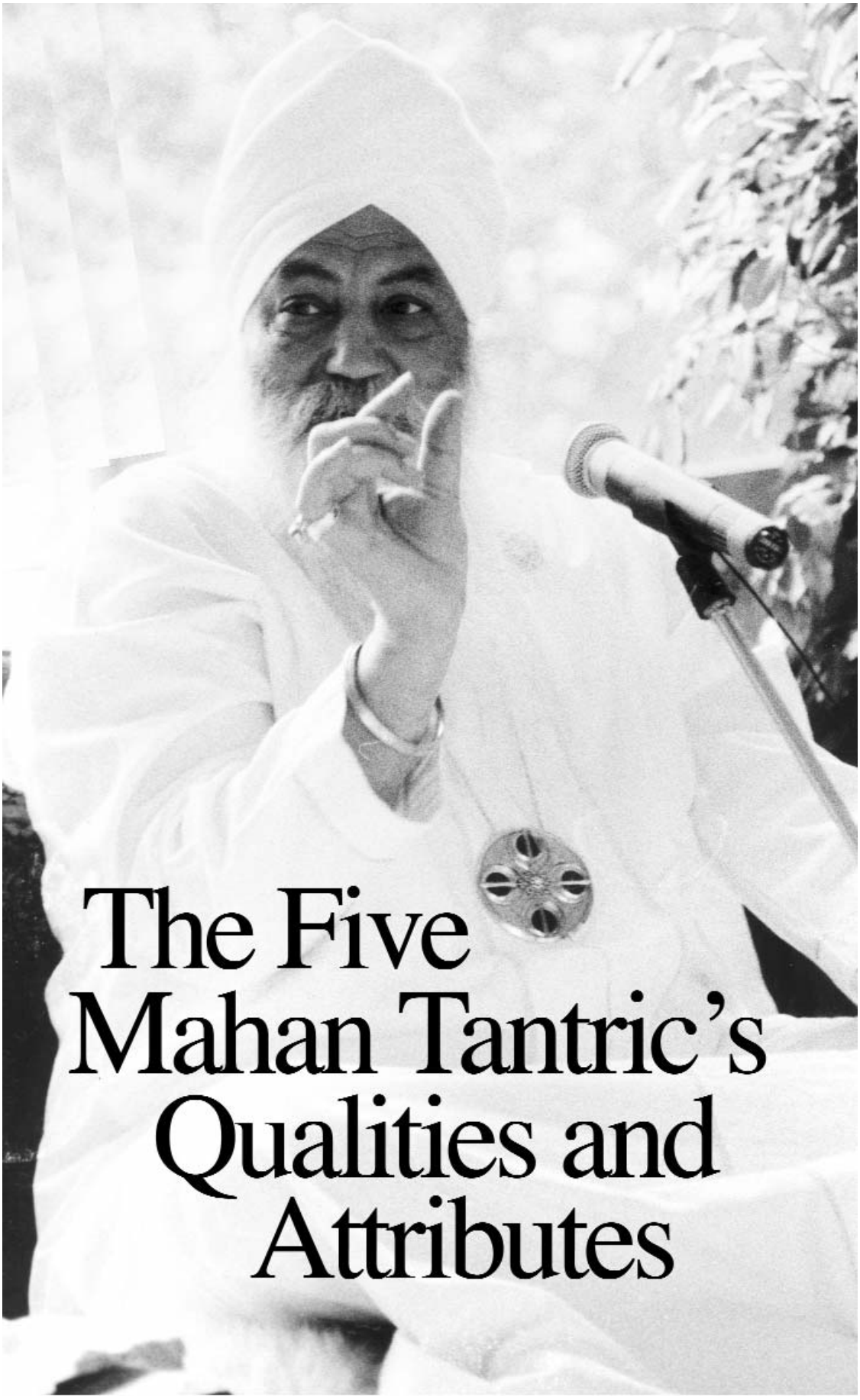
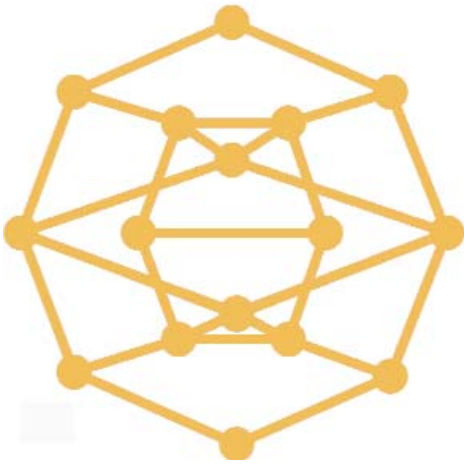


The Five Mahan Tantric's Qualities and Attributes

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Ref: The Interview pertaining to "White Tantra", Khalsa, Kundalini Yoga, recorded on 26.01.78 in Amsterdam, will be send in pdf format "Tantric View" on request.
Ref: 1- Ind-Ind Teaching in Consciousness. The text on "Tratak" likewise.
Ref: * The Poem "The Majesty of a Noble Thought" expressing the Master's decidedly human "longing to belong" and "the urge to merge" with the beloved, will be also send on request.



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publishing, Paris 2011

The photo on the front page, the one of the Mahan Tantric in yellow I used once before on the cover of one our first Yoga Festival pamflets, the ones of Guru Hans Kaur and myself taken at the Tantric course in Heeswijk, the one of some of the members of the original festival, of the fabrication of the Dharma Seal, of the Staff and the presentation of the Staff, of myself on page 26, of all these, the authors of which, are unkown to me. I have used them with the best intention acknowledging their contribution. Otherwise the compos and graphic contributions are my own.

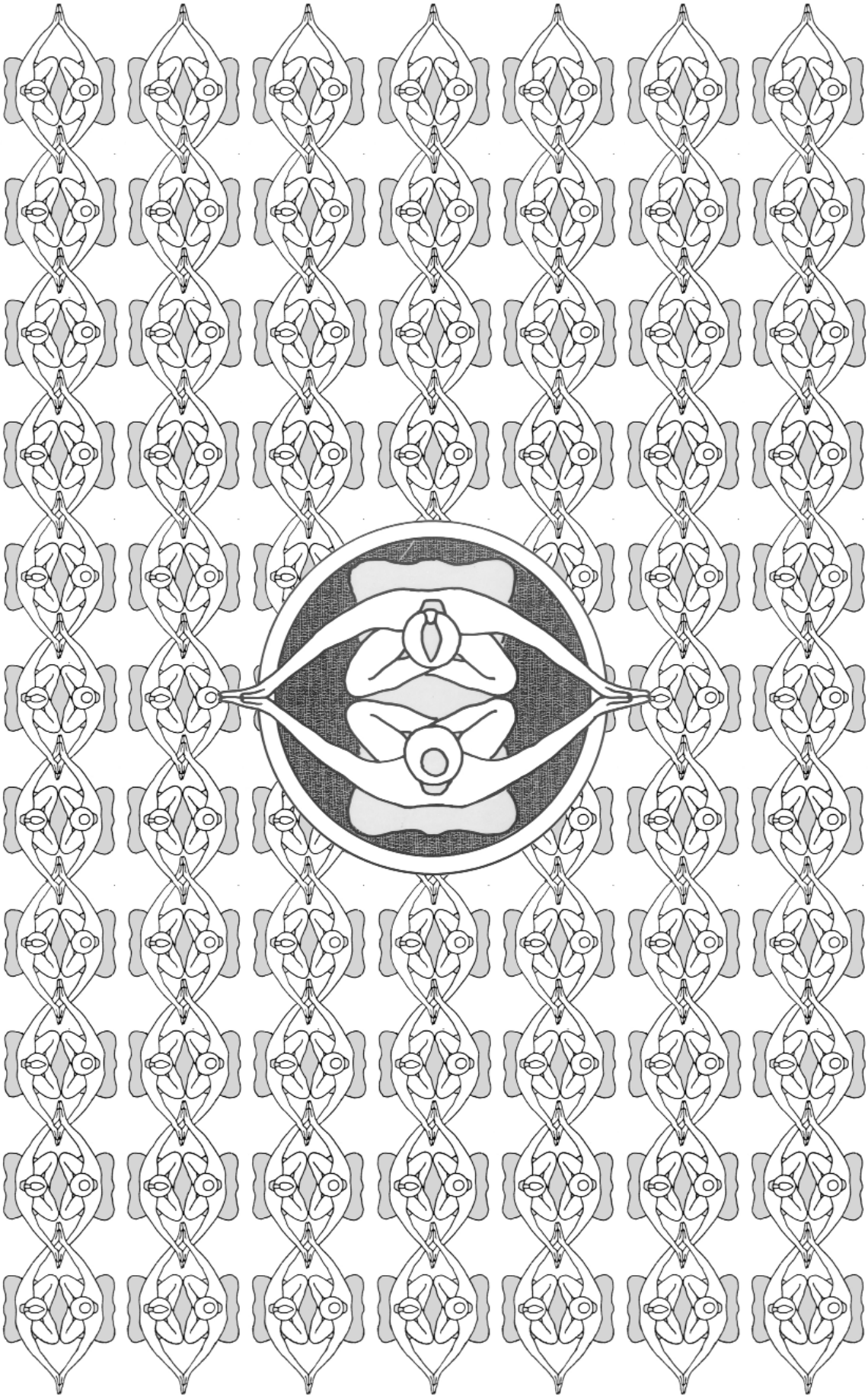
The Five Mahan Tantric's Qualities and Attributes

Uplifting, Graceful, Penetrating, Humble and Compassionate
The Seal, the Necklace, the Staff, the Mala and a Bag

This long overdue contribution
to all previous, present and prospective participants
of the White Tantra experience
about the origin of
the Five Mahan Tantric's Qualities and Attributes
was edited and composed by
SS Guru Hans Singh Khalsa Douqué
for the purpose of recording and sharing
the information received from the Mahan Tantric Yogi Bhajan
and what was subsequently rediscovered as time went by.

Paris, 22 January 2011

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Tantric Necklace
(Sola Kala Avatar)








The Five symbols of office of the Mahan Tantric

All Mahan Tantrics are endowed internally with the five qualities of being Uplifting, Graceful, Penetrating, Humble and Compassionate. The corresponding external attributes of office of the Mahan Tantric are: The Seal, the Necklace, the Staff, the Mala and a Bag. Few Mahan Tantrics are outwardly recognised and even fewer are presented with these 5 external symbols of office, as they can't very well ask for them. Very rare are those Mahan Tantrics who receive the 5 symbols of office to coincide with the foundation of a Church, a Temple, a Religion or a Dharma.

The first Tantric course in Europe

In the very beginning of 1972 I started taking Kundalini Yoga classes in the meditation centre “De Kosmos“ in Amsterdam and in the summer of that year I participated with my wife in the first White Tantric Yoga session held in Europe in the English country side, organised by Guru Dain Singh and Kaur. The ten day experience under the direction of Yogi Bhajan, who had only recently been enpowered by the Tantric force, was so overwhelming that I decided to consecrate the majority of my time, energy and attention to create the conditions that contributed to the incredible enhancement of the Tantric experience. The most evident being: Far from the maddening crowds and in isolation inside a magically beautiful setting.

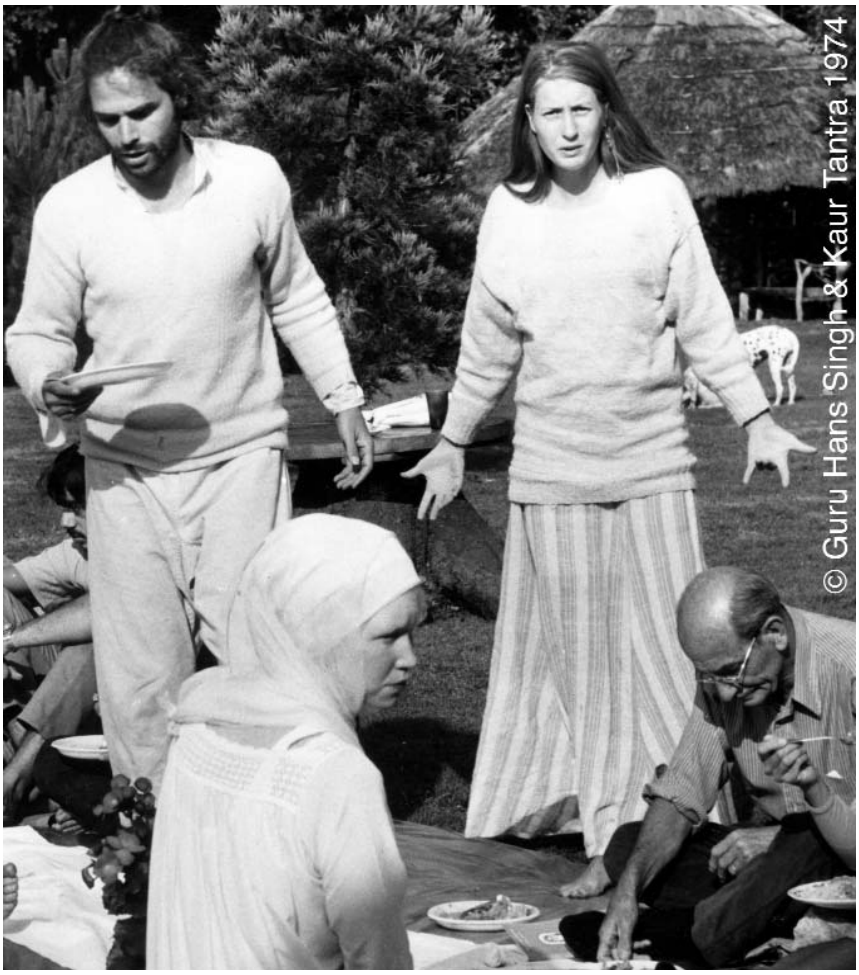
The Festival

Of the two following Tantric sessions in similar conditions, the first one was held in 1974 in the Dutch country side, hosted by Guru Hans Kaur’s parents. The second, after months of week-end karma yoga cleanups, was held in the summer of 1977 in the North of France on the Alincourt castle grounds near the Templar’s town of Gisors. In the summer of 1978 we settled down on the castle grounds of “La Cloutière“ located at a twenty minutes walk south of Loches, Indres et Loire, France, gracefully hosted by Josette Delvaud de Chambord. From from 1978 until 1986 under his watchful eyes the Mahan Tantric personally presided over the White Tantric Yoga sessions that were to become the core event of the yearly Yoga Festival in Europe, until the first “Renew to be New“ Video Tantra was installed in 1987.

The original team members who with great consistency and commitment established the groundwork to this event, that was to last and grow over the years into a solid institution, were spread far and wide over Europe and yet converged in mind and body at regular intervals during the year. The names to be remembered are as follows: MSS Sat Kartar Singh&Kaur, SS Guru Jagat Singh&Kaur from Amsterdam, MSS Tarn Taran Singh&Kaur, from Hamburg, SS Kartar Singh&Kaur from London, SS Guru Das Singh&Kaur from Barcelona, SS Guru Meher Singh from Rome, SS Guru Sangat Singh&Kaur from Berlin, SS Sat Raj Singh&Kaur from Kopenhagen, SS Sat Purkh Kaur and SS Sat Jiwan Singh from Frankfurt, SS Guru Hans Kaur and myself from Paris. As the festival continued to attract more and more students from all walks of life, so the family members who participated in the organisation grew in numbers. SS Satya Singh and SS Simran Kaur from Hamburg, who with great devotion and determination, together with all those they inspired to come forward, were the ones who carried the Yoga Festival into 21st century and beyond.

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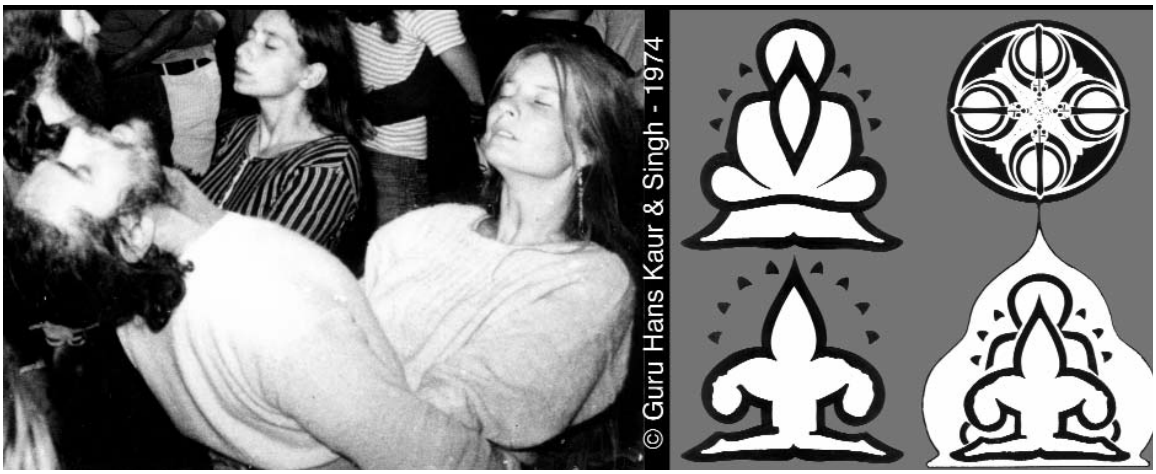
First Tantric course in the Dutch country side near Heeschwijk



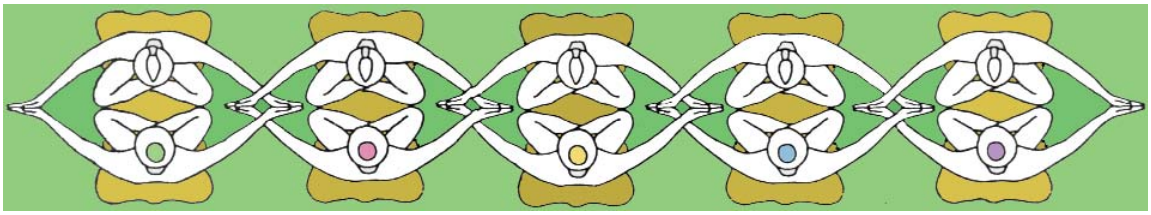
Some of the founding members of the original festival



Postures conveying the essence of the Tantric Force



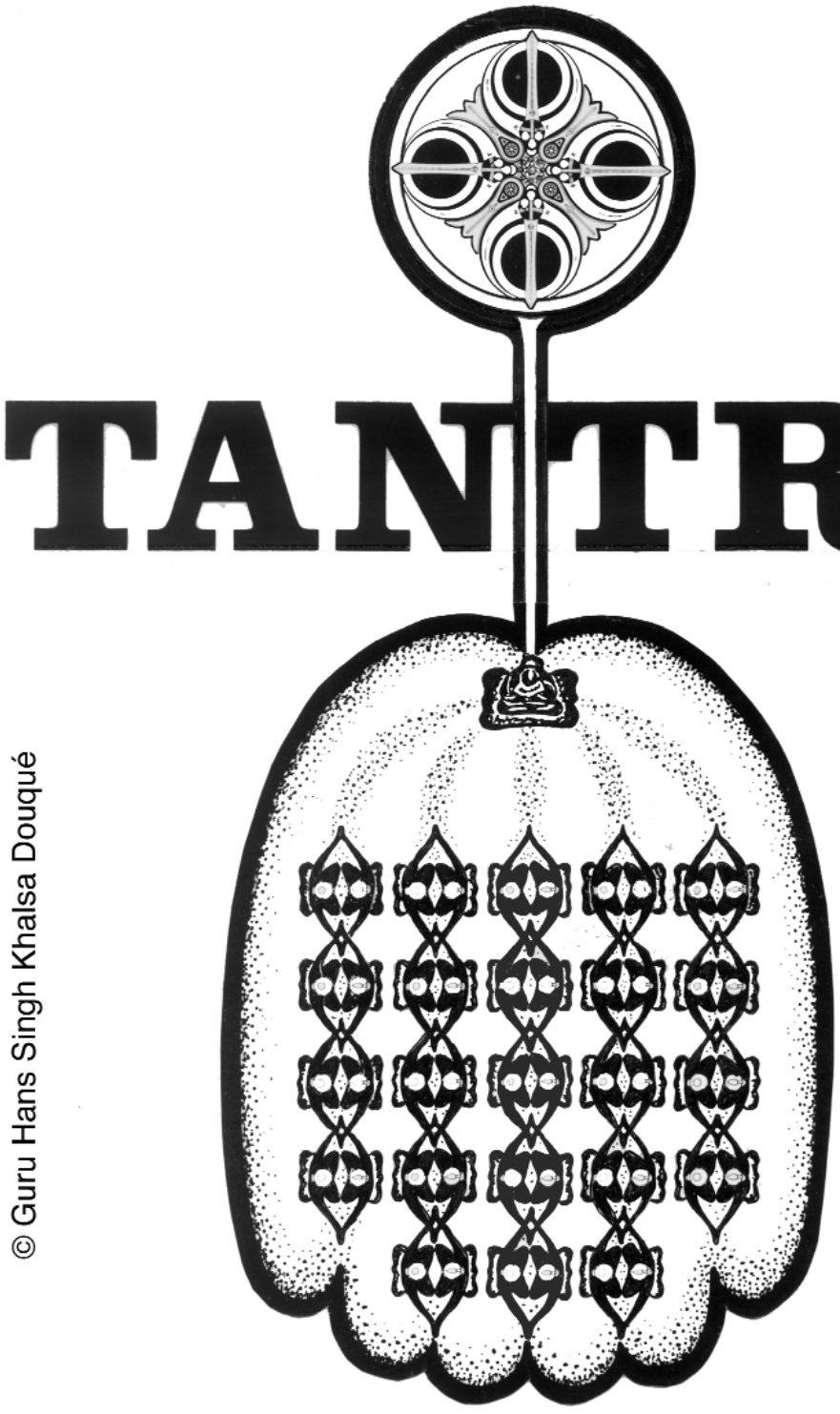
This Tantric posture was introduced in Europe for the first time during the Tantric course, held in the Dutch country side home of Guru Hans Kaur's parents. This posture served as an inspiration for a vertical version, conveying the essence of the Tantric force. The Tantric couple is bend backwards into the form of the French "Fleur de Lys", with the flame of the life force generated by the couple, meeting the one from the source, brought down by the Mahan Tantric, while their auras merge, under the protection of the Tantric field, the seal representing the source.



This posture was used for the first time during the Tantric Yoga course on the castle grounds in the north of France near the Templar's town of Gisors. Intrigued by the external beauty and elegance of this posture I asked the Mahan Tantric about the significance of it and he said that it conveyed another essentail factor in the way the Tantric energy flows in the lines. Contrary to the idea that one might have when choosing a partner, in reality one is doing Tantric with the persons diagonally opposite rather than with the partner directly in front in spite of the eye contact.



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It was the second Tantric posture that inspired the composition of the above poster. It explains in essence the entire application of the Tantric force. The Tantric Hand represent a top down view of the Tantric Field. The Mahan Tantric extends his aura to include all the participants. From that moment on they have become an integral part of the Mahan Tantric's nervous system. All the couples are set face to face into perfectly straight lines. A combined effort of holding on to their posture, gazing into their partner's eyes and chanting a mantra, each couple generates an energy circuit and like any dynamo an induction. Each individual induction is increased by

the adjacent couple all along the line. Together with the other lines a powerful accumulated current is directed towards the Mahan Tantric, who absorbs the collective energy into his spinal column and by the power invested in him has the ability to purify the energy.
The Mahan Tantric then projects the purified energy along the outlines of his extended aura back into the lines at the far end of the Tantric Field. The circulation of this purified energy sweeps through the subconscious of all the participants in successive waves turning the collective group aura into a steady blue colour. As soon as the Mahan Tantric by his clairvoyant vision sees the aura of the first couple turn into violet he immediately terminates the tantric exercise. Further prolongation could send the whole group uncontrolably into an other dimension.
The entire operation is made possible by the grace of the original Tantric Force, symbolically represented by the suspended disk, bearing the fourfold symbol of the primal creative force, linked to the Mahan Tantric by a golden thread. While the experienced integration is situated at the highest level a person is able to attain, it is of paramount importance that the etheric bodies of the participants, that where momentarily completely merged on the molecular level, are also carefully separated at the end of each session so that the emotonial attachments due to the Tantric experience do not remain. All this explains why this kind of practice is not encouraged without the watchful presence of the Mahan Tantric.



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Tantric Yoga - the yoga of fulfillment

Yoga means Union and in the case of Tantric Yoga it refers to the union of the basic forces of the Universe, the male and female principles. They are expercienced as light and dark, day and night, hard and soft, sun and moon, Yang and Yin.
The Universe is kept in motion by the interplay of these opposite polarities. While this motion is eternally subject to the cycles of Generation, Organisation and Destruction, mysteriously, within each motion there is a stillness, within each change there is a permanence. Within the process of life, precariously suspended by the thread of breath, there is something that always lives and never dies. Within the oscillating tides of passions and emotions there is something that is shared and held sacred amongst all peoples.
This essence, this fixed point amid all the constant fluctuationss, is were the mind can rest and centre itself before moving on again to participate in this world's cosmic play.
The point where the lattitude and longtitude of our beings cross is called the Bindu, also known as the essence of the essence of the essence. It is here as a result of the Tantric merging of the opposites that the Self can become aware of Itself.

Sincerely participating couples are quickly able to transcend the personality play of attraction and repulsion on the physical and emotional levels. It is then that they will experience a union of the male and female priciples of the highest and purest level. At this level where unity is experienced, understanding is nurtured and universal love begins, the male and females identities are no longer manifest and a true fusion of the souls is established and consciously experienced.
Tantra means weaving and in this case it refers to the weaving of the fibre where the intersecting threads are the coordinates of Time and Space of each individual. It is at each of theses crosspoints that the uniqueness of your presence, in confrontation with your polarity, is emphasized and made evident.

The Tantric Force

From the instant man appeared on this planet the Tantric Force was amongst us. Sometimes it becomes manifest depending on the circumstances of the time and place. More often this force is passed on unnoticed from person to person, along the line that connects humanity to its origin.
Since the beginning of our recorded history this Force has not been manifested in the West, until Yogi Bhajan the Mahan Tantric came amongst us. In the summer of 1972 he presided over his first Tantric course in the United Kingdom.

The Mahan Tantric

The Mahan Tantric is a universal filter. The force or power of White Tantra is manifested only by one person at a time. It can go to a woman or a man, but it comes and goes by its own right. It cannot be commanded or transformed nor can it be acquired by all the knowledge in the world. The crown of spirituality cannot be conquered, it is granted. The bearers of the bridge linking this force through time and space are also known as the Mystic Pillars. Each succession is announced by internal revelation the moment the bridge makes a transfer from one bearer to the next, confirming the the bearer's membeship into the order of the Golden Chain.

The Seal

Offering collective presents to honor the Master and ourselves started when I stumbled on the idea of making a copy of the symbol the Sikhs have adopted as their logo. In order to celebrate the Mahan Tantric's presence in France at the moment of his birthday, sometime between 1978 and 1979, the festival staff members agreed to present Yogi Bhajan with a fourfold Adi Shati laid out in silver, gold, lapis lazuli and encrusted with diamonds. On receiving the seal he told us that this seal, from that moment on, was to be known as the Dharma Seal. You will notice how little it takes to transform the symbol of one Dharma into another. The cross of the Templars, the soldier saints, who were the last to have tried to accomplish the Khalsa experiment in Europe derived their symbol from the Celtic Cross. The French “Fleur de Lys“ the symbol the Mother of Christ and the French blood line also originated from the “Adi Shakti”. Going back a little further we can trace this symbol to the Tibetan Dorje. Presented in its three dimensional form, the fourfold Dorje has been used in the Tibetan Tantric rituals for as long as recorded history and beyond. The original idea of putting the four Adi Shaktis into a seal came from these Dorjes I had seen plenty of on the Tibetan market in New Delhi, when I was invited to join a group that accompanied Yogi Bhajan on a trip to India in 1974.
It was on that occasion, during a consecration ceremony, that he received the title of Siri Singh Sahib and Head of the Sikh Dharma of the Western Hemisphere. These Dorjes or three dimensional Adi Shaktis also form the crown of most of the churches in Amsterdam. Their basic structure can be easily seen. Some have church bells hanging inside the structure, amplifying the power of this energy form when the sound of the church bells sweep in synchronised waves across the city.



The origin of the Adi Shakti coinciding with the first manifestation of the Infinite, much later being represented by the tibetan “Dorje“ and the French “Fleur de Lys“, her symbol is now repeated in both of the above. The original Christian Dharma was represented by the Celtic Cross well before the Church of Rome imposed its version on Europe and the world. The Sikh Dharma is in fact a version of the Celtic Cross turned at 45° with the four Adi Shaktis visibly emphasized. Hence, the required continuity between the successive wheels of the Dharma is maintained.

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SS Harbhajan Singh in Amritsar in 1974 on his way to be concecrated Siri Singh Sahib and Head of Sikh Dharma of the Western Hemisphere

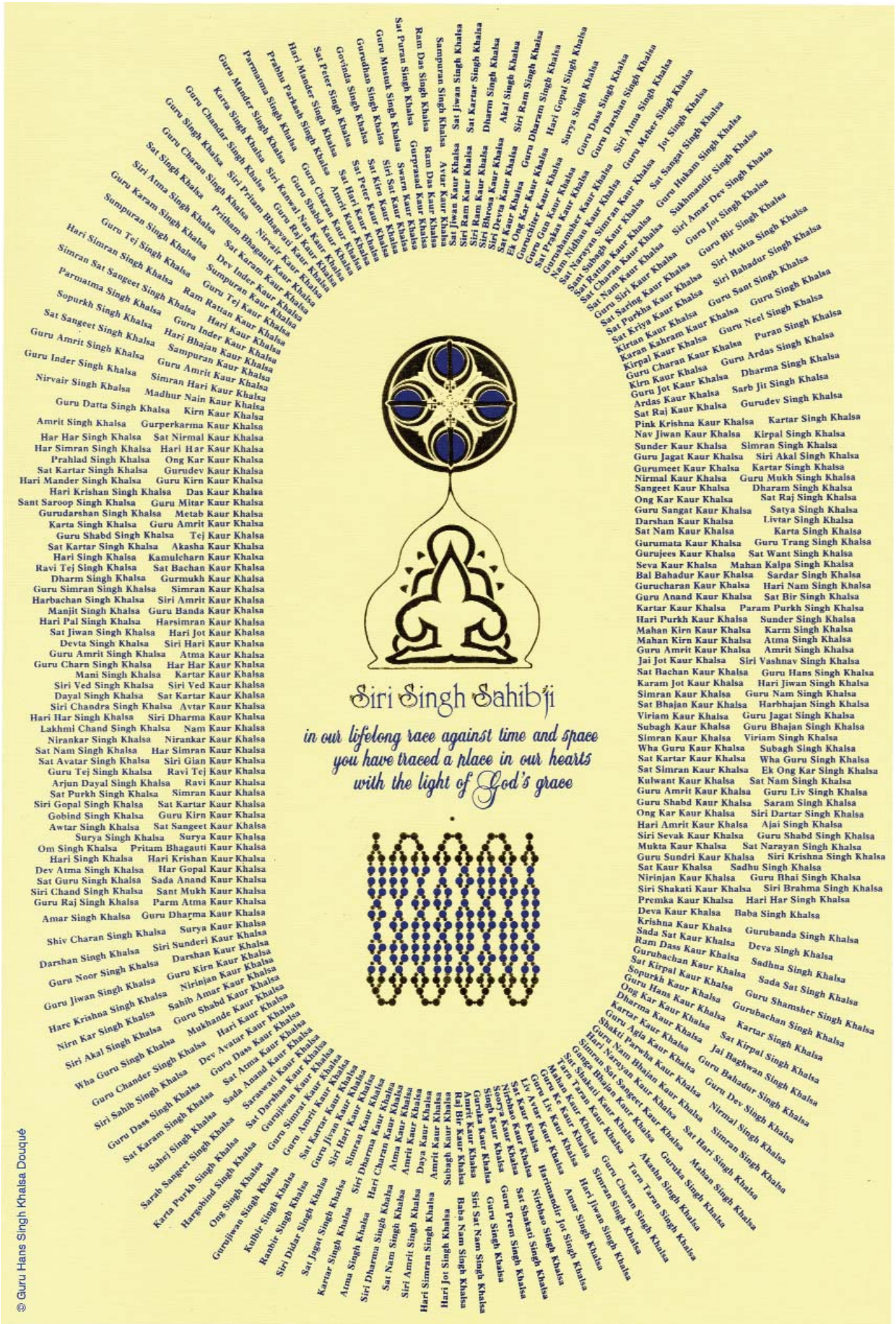


The fabrication of the Dharma Seal in the Barcelona workshop.
The craftsman's name is forgotten, but his handiwork will not.





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The Bead Bonders

The Necklace

By the time the Festival in Loches was becoming a tradition, I rediscovered an image of the Tantric Necklace on the last page of a book on Divinatory Magic and I wondered if this might be the next present to give the SSS for his birthday. This project got bogged down for a while due to lack of funds and credibility. I had decided to reproduce the necklace in gold and lapis lazuli beads, faithfully respecting the order and arrangement of single and double beads. The idea of the Bead Bonds and the confirmation by the SSS that it was indeed a Tantric Necklace, paved the way to the materialisation of this rather important and I might say interesting symbol. Financially this project turned out to be a succes because all the members of the Sangat in Europe as well as those in the US and elsewhere contributed to it. Each Singh and Shakti bought a share that paid for one of the 416 Beads.



By the end of 1985 I began to wonder if by chance the necklace contained some important information enbedded in its binary code. Early the following year after countless trials and errors, I did manage to break the code. It presented itself in the form of a three dimensional geometry. When I showed the geometry to Yogi Bhajan in Rome in 1986, his first gesture was to place it on his forehead, telling me that it had the same property as the little black (hyper) cubes Rabbis and Shinto priests strap on their brows. It was obvious to me that he had recognised it immediately because he named it “Sola Kala Avatar” which translates into “The sixteen movements of incarnation”. He also said that everything in the universe can be summed up by the two words “Lens and Lever”. The geometry clearly shows the way these two interact. He then slowly tilted the three dimensional geometry and showed how it turned into a lounging chair, letting me know that if I could reproduce this chair he would be able to lead the Tantric sessions much longer than was originally planned, because of its powerful healing properties. It may well be that he was referring to the original throne designs, also known to some as Akal Takats.

YOGI BHAJAN
aka Harbhajan Singh Khalsa Yogiji
House of Guru Ram Das 1620 Preuss Road Los Angeles, California 90035
(213) 273-9422

rec'd 13.9.83

September 5, 1983

SS Guru Hans Singh Khalsa
Guru Ram Das Ashram
19 Rue Guisarde
75006 Paris France

My dear Guru Hans Singh ji,

Sat Nam. Greetings from the House of Guru Ram Das.

Before the Siri Singh Sahib left on his European tour, I was able to get the following information for you:

Five symbols of Mahan Tantric

mala
necklace
staff
seal
bag for carrying religious things compassion

Five religious faculties

compassionate
humble
penetrating
graceful
uplifting

I hope these will be of help to you. If I can be of any assistance in the future, please don't hesitate to call upon me. In the Name of the Cosmos which prevails through everyBody and the Holy Nam which holds the world.

Humbly yours,

S.S. Guruke Kaur Khalsa

Sardarni Sahiba
Guruke Kaur Khalsa

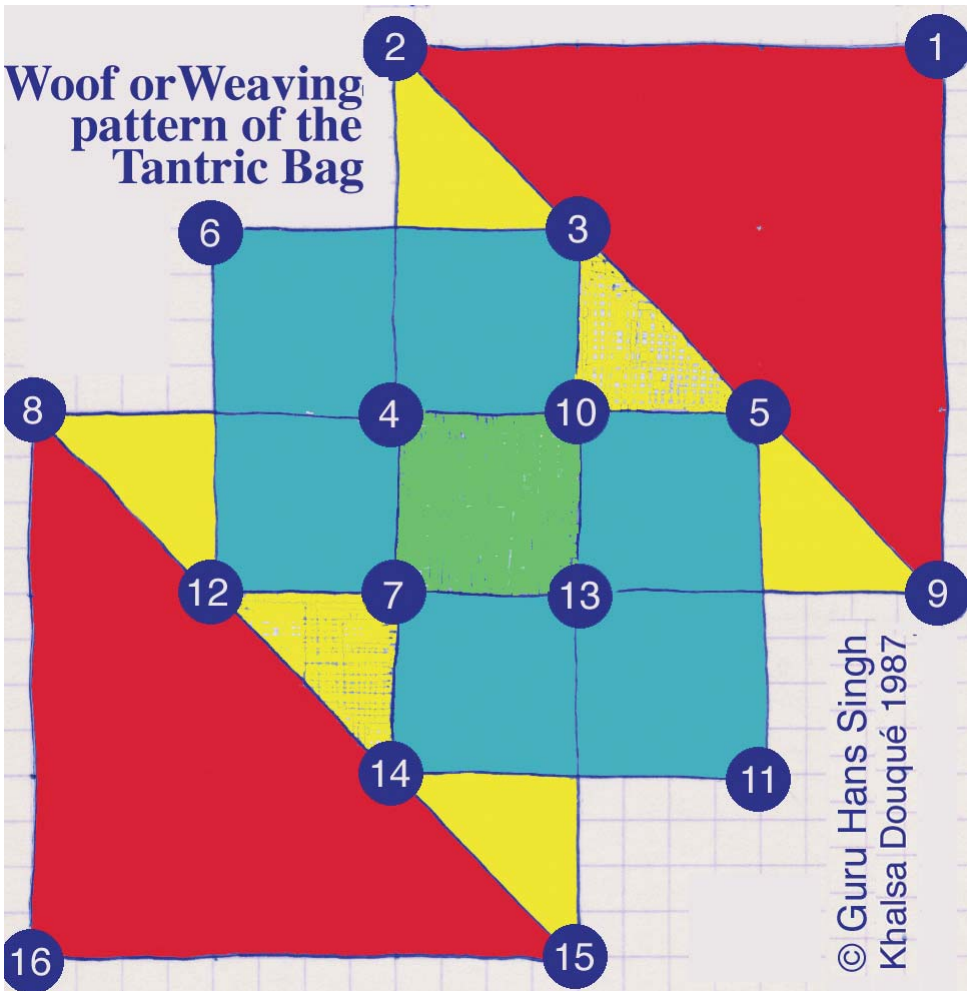
GKK/tkk
YB

HEALTHY-HAPPY 3HO HOLY ORGANIZATION

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Confirmation of the five attributes - a Poem* & a Task

In the autumn of 1986 on his way back from Helsinki, during a meeting in a hotel in Amsterdam, Yogi Bhajan handed me a poem and the tusk of a Narwal. The tusk consists of a spiralling ivory looking bone about 5 feet long. As a task he asked me to do what was neccessary to turn the tusk into a staff. After I had alreready started some research on the symbolic meaning of the staff, I received confirmation from SS Guruke Kaur, that I had indeed, intuitively traced the first 3 symbols of what, I expected to be the 5 symbols of office of the Mahan Tantric, as all these groups of symbols always seem come in fives. The five symbolical attributes of a king for instance are: The Crown, the Sceptre, the Globe, the Sword and the Ring. Fortunately the SSS revealed to her the two remaining ones in a letter she sent to me.



I doubt whether I would have been able to guess that there was to be another necklace, the one we are all familiar with, namely - the Japamala of 108 beads. Last and probably not least, is a rather simple seeming object in the form of a Bag. In the mean time I did discover that the Mala has some interesting combinations and 3 dimensional properties, apart from the more obvious functions, of serving as a support to the science of Japa, the repetition of the Name, the almost exclusive vehicle to the Infinite. I did also, using the hidden geometry in the necklace, find out the Tantric weaving pattern for the bag. The bag itself would need to be woven, like the robe of Christ, in one thread continuous, to give it ultimate coherence.

Presentation of the decoded Tantric Necklace in Rome 31.01.86



© Photos by MSS Tarn Taran Singh Khalsa

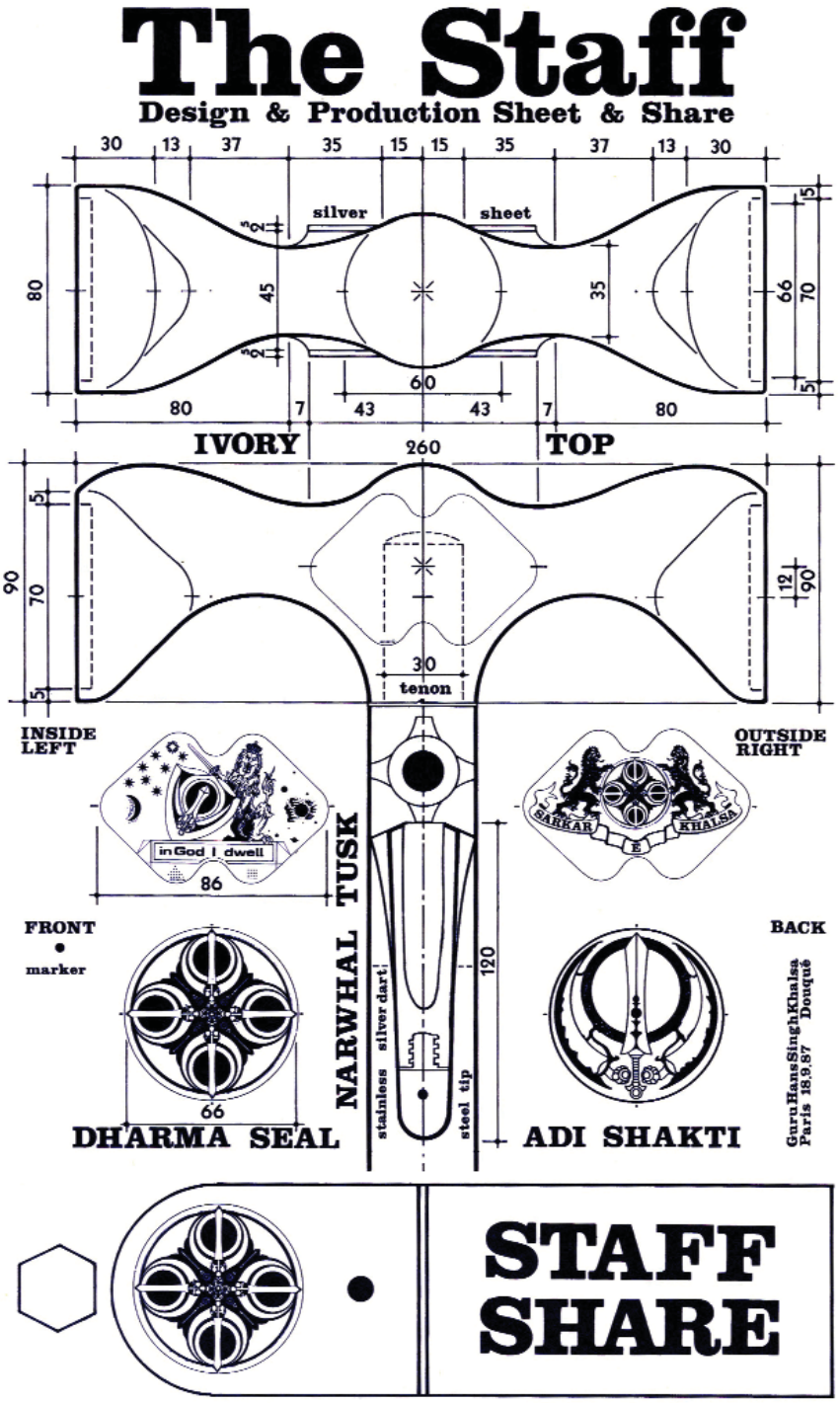
The Staff

The ivory cross on top of the staff has been shaped in such a manner as to fit snugly into the armpit, so that by simply leaning on the cross the breath can be discretely changed from one nostril to another depending on the circumstances. But apart from this neat technicality, with this staff, I think we symbolically and physically linked the Master unto the most awesome past of a long and uninterrupted tradition of Dharmic cycles, the coming and going of civilisations. We have all heard of the staff of Mozes and the staff of St Peter. Well, this tradition continued right here where a Dharmic cycle ends. I am speaking of the Hindu, Bhudda, Jewish, Christian, Muslim Dharmas, as these official and formal manifestations of the cosmic law, may have come to an end. It is not that they no longer have a purpose, they will continue to function until the levels of consciousness that they emphasise and represent will have reached the anticipated stages of perfection. The Sikh Dharma merely adds a dimension that will usher humanity into the next evolutionary stage right into the Aquarian Age and beyond into the Capricorn cycle. This means that the formal and external structure will and must acknowledge and support the inner path to Purity. The intangible will consciously give form to matter towards the advancement and accomplishment of its intended purpose.



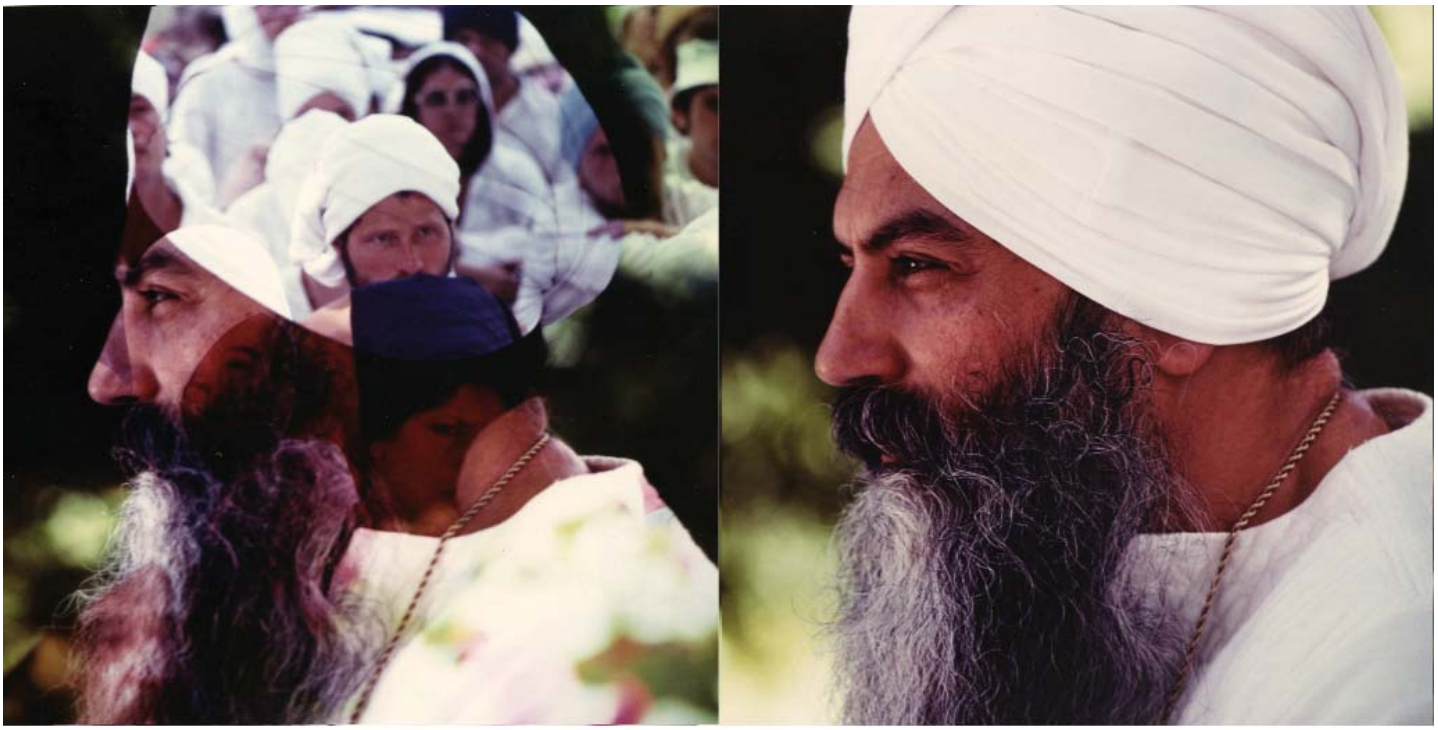
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The Staff itself is an awesome object of Wisdom directed Power, of authority on the rotating wheel of Dharma and Karma. Its outward appearance takes its inspiration from the Holy Grail and the legends of Soldier Saints, Knighthoods and Brotherhoods, Chivalries of purity of thought, word and action.
The splendid decorations are to enhance and rivet attention to its anticipated magic function. It is the staff of the Hermit, assisting the pilgrim on his perilous path to the celestial city. The words "IN GOD I DWELL" proclaim the arrival of the pilgrim's destination. The staff is the magic wand, the spiralling effect of the tusk represents the spiralling incarnating forces of the Universe.



Dedication

In a humble effort to make more generally known the far reaching aspects of the White Tantric tradition, preserving the oldest and still today the most sophisticated technique of processing a person's mind from its individual consciousness, through group consciousness, towards universal consciousness, I dedicate this reminder to the memory of the Siri Singh Sahib Bhai Sahib Harbhajan Singh Khalsa Yogi, also known as the Mahan Tantric, who through his boundless dedication and love, added new dimensions and a sense of direction to our lives. GHSK



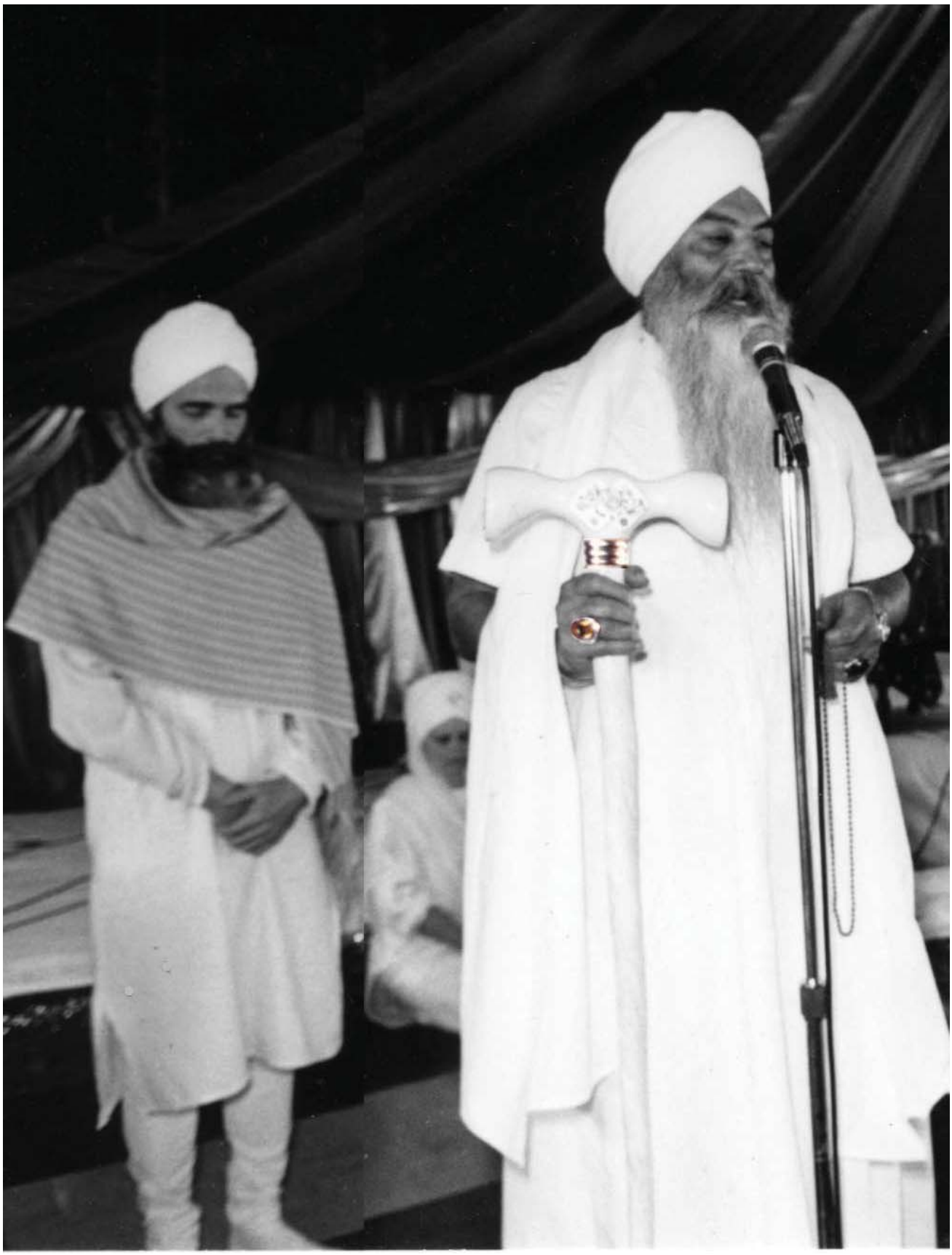
" When I meditate, all these teachers who have a mental link with me appear, just like a panorama show. So long as a person's link appears on my rosary, I never consider him gone." Siri Singh Sahib

Custodianship

To the Sikh Dharma of the West, after the passing away of the SSS Harbhajan Singh Yogi, aka the "Mahan Tantric", has befallen the privilige of having become the custodian of three out of the five symbols of the Mahan Tantric's office. This custodianship will last until such time when the next Mahan Tantric reveals himself out of his own accord or as a result of a concerted search by some members of the Khalsa Panth to find one somewhere in Tibet, for it is here where the bearers of the Tantric Force traditionally reside. They are also known as the pillars holding up the Golden bridge aross space and time that connects humanity to the Infinite Source of All and Everything. Sikh Dharma of the West together with the members of 3HO, with their more than thirty years of experience, are better equiped that anyone on the planet to provide a stage for the next Mahan Tantric once he has been found and recognised, made to feel honored and desired. The Khalsa will return to its intended purpose in serving the Tantric Force.

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Presentation of the staff during the opening ceremony of the Khalsa Council meeting in LA the 9th April 1988



The Staff

Walking towards the light
The pilgrim advances
leaning on his staff
armed against evil
armed for a vision

His steps carry the revelation
He marches on in calmness and serenity
The spiral descends from above
directing itself towards mother earth
as a sign of birth and resurrection

The arm of the master rests on the staff
The head of the staff forms a cross
The cross is Christ.
Christ is the unification of all mankind
The staff of Mozes; staff of the Master

Its point inscribes the knowledge on the stone
it presses the ground confirming the steadiness
of the master's steps.
Its spiralling form reflects the cosmic force
and the divine knowledge.

author unknown

The poem was handed over to the Mahan Tantric at the same time as the Staff

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Yoga Festival at Fondjouan during the summer of 2004 “Retrouvailles“



My heartfelt thanks are extended to MSS Hari Jiwan Singh Khalsa, who by his unabated curiosity tracked me down and cajoled me into releasing as much information as possible into sharing and recording whatever I learned from the Mahan Tantric Yogi Bhajan directly about the five symbols of office and whatever I discovered subsequently myself, especially about the Tantric Necklace. Without pressure carbon does not turn in diamonds, thoughts not into words, memories not into images waiting to be shared.
While not all can be told, much can be revealed until such time when there will be no more secrets to be kept, no more copy rights to be protected and all can be shared without fear of distortion or diversion, appropriation or expropriation of sacred and creative endeavours for unintended purposes.
In my wish to continue to contribute to the intended purpose of the Khalsa and the ever ongoing renaissance of the Sikhs and the Dharma.
I remain sincerely yours,

SS Guru Hans Singh Khalsa Douqué

Paris, 22nd January 2011

Watching the Watcher and the Watched
“Tratakan“

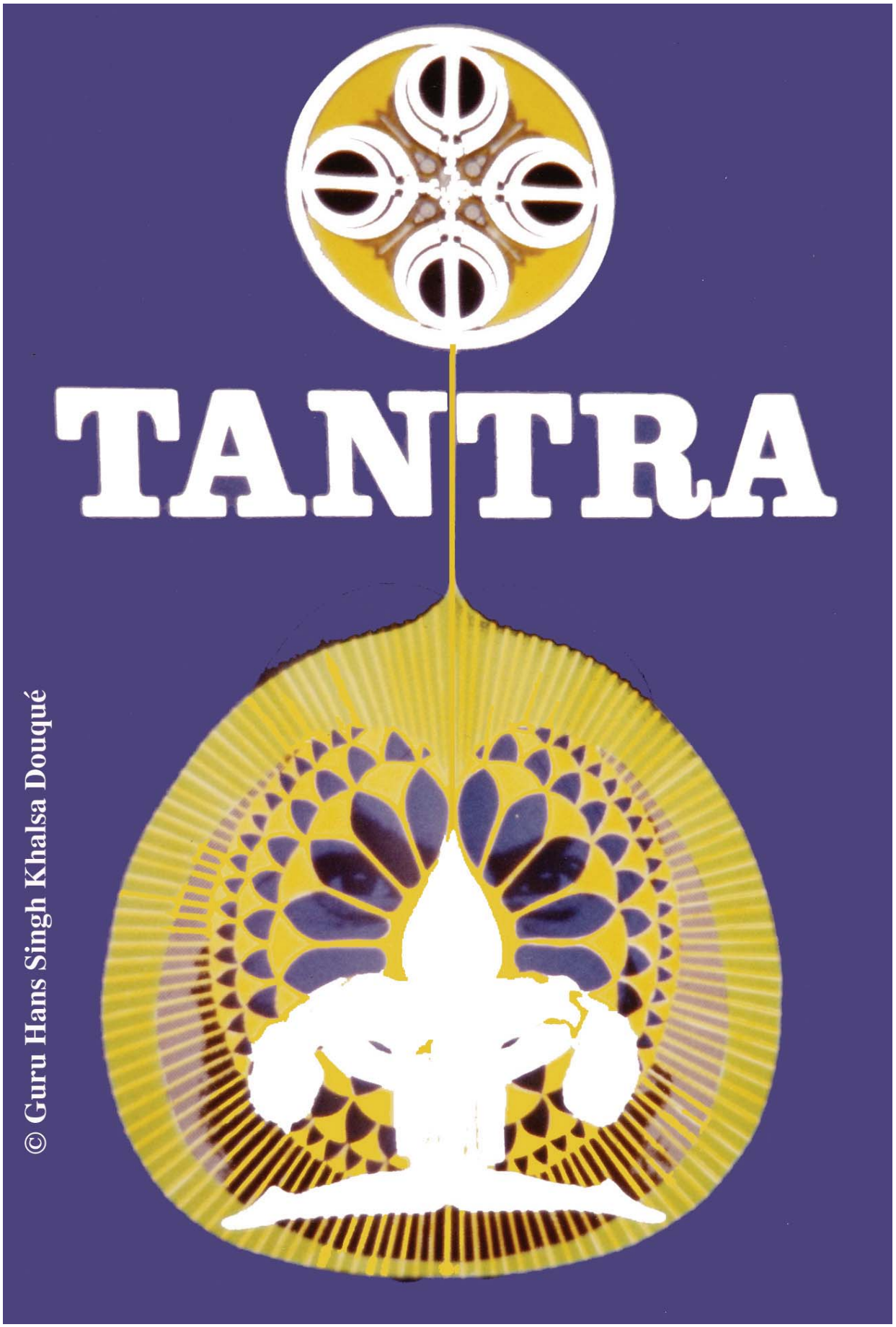


The image of the eyes behind the fan shaped screen is a copy of the one provided to us by Yogi Bhajan for the practice of “Tratak“, taken when he was in an absolute neutral state of mind. Very much like a mirror, but better still, the reflection of yourself would be far from stable. The image reflects you inner states of being you would normally never perceive. You see yourself how others see you. You can start to communicate with the teacher behind the image, draw from his experience even when he is no longer physically alive. You can learn to communicate with your own subconscious, your soul who remembers everything you have ever done, your spirit who is directly linked to your better half, to ... the Divine, the Void, the Infinite, your own Origin. Ref: 1- Ind-Ind Teaching in Consciousness - GHS - 2009

On the backcover is a printout of a vertical version of a Tantric Poster, that got lost, was never officially approved, printed or posted. It shows the source disk, the golden thread, the tantric couple in the position of the “Fleur de Lys“, the fan shaped screen filtering the engergy, the watchful gaze of the Mahan Tantric behind.

For further information, comments, corrections or additions please contact me at:
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