31

The Faculty of Clairvoyance



Hazrat Dr. Zahurul Hassan Sharib
Gudri Shah Baba M.A., LL. B; Ph. D.
Head of the Gudri Shahi Order of the Sufis

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THE FACULTY OF CLAIRVOYANCE

We are meeting for the first time in the New Year. I extend to you a warm welcome and wish you a good time and a peaceful pursuit of life in the year, in which we are meeting.

J am sure, that, by now, you may have read the last lecture carefully. Some of you may have read it more than once. The previous lecture was not meant to be merely read and then put in a book-shelf. It was meant to be digested and to be used as an unfailing friend. By merely reading, one does not become perfect. It is practice, which makes a person perfect.

Today, I intend to talk to you about an important topic, which is very much relevant to the quest of modern man for spiritual perfection, peace and power.

The School of Life affords us many opportunities to improve ourselves. It teaches us to live in spiritual sunshine. Any effort to evolve and to improve spiritually is a step in the right direction. It constitutes an achievement. It is human nature to derive happiness, solace, satisfaction and comfort from achievement.

Happiness is not an orphan child. It has influential parents and powerful patrons, There can be no happiness without virtue. Success makes one happy. But success without industry, sobriety, patience, perseverance, and persistence is a distant dream.

Happiness and virtue are the twins, What is good is also beautiful, and what is beautiful is also bright.

Before we leave the portals of the School of Life, we should try our best to get a certificate of proficiency in Generosity, Hospitality, Contentment, Hope, Belief and Faith.

It has been ordained and it serves as a mandatory provision that "Know thyself". But, how many people are there, who have actually undertaken a voyage of self-discovery ?

Man is a kingdom in himself. How to rule over it, and how to govern it, that is the problem. The best solution is; that, we should use the powers, given to us judiciously and carefully. They should be rightly used and never misused.

Let us, then be ever willing and prepared to secure goal. Let us ever snatch a victory. The first requisite to success is the formation of character. This means that we should try to achieve good habits.

If you have acquired the habit of self-help, you will be saved from dependence upon others.

If you have trust in God, you will be indifferent to the proud, the haughty and the rich.

If you have learnt to be thankful for the blessings and the good things of life, whether big or small, you will attract more blessings and better and noble things of life than the previous ones.

It is better to avoid as far as possible the loss of moral courage and to prevent the deadening of moral sensibility.

In the School of Life, concentration has come to assume

paramount importance, for, without concentration, other powers lie dormant within us. They are awakened and become active as soon as we have acquired some power to hold our thoughts became fixed on some object, or on some thought for sometime.

Among such powers, which lie dormant and inactive in most of us is the power of seeing things at a distance. This power is known as clairvoyance. It is an exceptional insight. It is a faculty of seeing mentally what is happening, This faculty enables a person to see what exists out of sight. This faculty is also known as the faculty of Second Sight.

The faculty of clairvoyance is a gift, which should be acquired assiduously and laboriously and diligently and used and exhibited prudently and with due caution and case.

It is not meant for ostentation, show, or for asserting superiority. Those, who misuse it they lose it. It requires peace of mind, purification of thoughts and training of senses. It is an uphill task. It is not achieved by merely saying let us see things at a distance as adept clairvoyants have seen. It requires preparation and practice. It requires to be freed from an emotional upsurge. It wants the aspirant to break the chains of passions, preiudice, pride, greed and lust.

Clairvoyance is not astrology. It is not astronomy either. It does not requirc calculations and graphs. It is simple truth. It is a gift, which requires for its attainment the sacrifice of time and energy. The aspirant has to undergo trial tribulation and suffering.

Once, you have achieved and acquired the development of the faculty of clairvoyance, you should sit quiet, be ever

calm, collected and peaceful, see things and happening, but keep the lips sealed. Second sight is a window of the mind. If you have second sight, then you must be on guard. You should not betray the confidence by divulging the mysterious secret.

Clairvoyance is the manifestation of the power of the soul. To call a man clairvoyant means and implies, that such a person is the recipient of second sight and that such a person sees more than an ordinary person.

Every person spiritually evolved comes to be gifted with clairvoyance. He sees what others do not see. But every clairvoyant is not necessarily a spiritual person.

The possession of the faculty of clairvoyance is a power, no doubt, but, like every other power, this power can also make a person, not only corrupt, but degrading and self-seeking also.

The faculty of clairvoyance, in fact, is the extension and development of ordinary faculty, which every one possesses.

A clairvoyant is a sensitive person. He is neither rough nor tough. He is, essentially, a refined person. His positive personality keeps him in good stead. His coherent thinking, combined with stillness of mind, makes him sensitive to impressions from outside.

Eevery person is given some share of spiritual forces. In some people, such senses are developed and become active, whereas, in most people, such senses remain undeveloped, latent and dormant. To made use of them, it is necessary, that, they should be awakened and thus made active.

There is another process, leading to the unfoldment of the spiritual sense. The awakening and development may be natural in a few casees. But, in most cases, artificial means are adopted to awaken and to develop those senses.

A condition precedent to the awakening and development of spiritual senses is, that, the physical senses, which play an important role in the life of every one of us, should by controlled and made passive and inactive. In other words, spiritual senses, to be awakened and to become active, require the physical senses to be benumbed, dormant, passive and inactive.

The advice, given by Kabir, the mystic saint is quite relevant and useful in this behalf. He says –

"Shut the outer part and open the inner part". He is referring to inner and outer senses.

The sufi saint-Bu Ali Shah Qallandar had this suggestion to make :–

"Close the eyes, close the ears, close the lips, If (then), thou dost net see the Mystery of God laugh at me".

In the first part of the verse, there is the direction, and in the second part of the verse, there is the assertion that closing the eyes, ears and lips will serve as Open Sesame, opening the door of the Divine Mysteries, thus furnishing an opportunity to the aspirant to see what others do not see.

The saints have, often, exhibited the power of clairvoyance for the safety and security of the people. They did not disclose what they actually saw. They said something by way of suggestion. The eminent sufi saint Hazrat Shaikh

Ahmed Khattu, who was living in Delhi, warned the people of the impending catastrophe, which was to overtake Delhi. He asked the people to leave Delhi in order to be saved from massacre, plunder arson and looting. It was just a little before the invasion of Tamerlane, which tookplace in 1398 A. D.

Hazrat Syed Mohammed Gesoo Daraz, who was also in Delhi at that time did the same. Some people left Delhi and thus their life was saved. This was the humanitarian gesture born of the power of clairvoyance.

Hazrat Shaikh Jalaluddin Tabrizi was in Bengal, when the Shaikh Ul Islam, who was living in Delhi, died. He made ablutions, announced the death of Shaikh Ul Islam and asked the people to offer funeral prayers with him. It was known afterwards, that Shaikh Ul Islam had died at that very time, when he had anncounced his death.

It is said of another sufi saint that, oncc, when he was sitting in his convent, surrounded by his disciples, he stood up all of a sudden, and began to throw water on the ground, so much so, that not a drop of water was left in the convent. Everybody was wondering as to what had happened.

Next day, one of the disciples inquired the reason of his making water pots empty. He replied very indifferently, that there was nothing particular about that. He was extinguishing fire, which was causing loss of life and property at a place a little far off from the convent.

Three weeks after, some people came from the town, which was the target of fire. They said, that fire was exting-

uished at last on a certain day and at a certain time. The day and time coincided with the day and time, when he was throwing water in the convent.

The Suffi saint Shah Naimat Ullah Wali has written a panegyric in Persian. In this panegyric, he had foretold. things, which did happen subsequently. Besides other things, he hadforetold the two world wars, rise of dictatorship, establishment of British rule in the sub-continent of Indin and about inventions and technology. But no names are given in the panegyric so it remains a mystery.

Sultan Shamsuddin Il-tut-Mish was a slave, living in Baghdad. One day, when he was about twelve years old, he was passing through a street with a cup in his hand. The most oustanding Sufi saint of the sub-continent of Indo-Pakistan and Bangladesh-Hazrat Khawaja Moin Uddin Hasan Chishti was there in Baghdad at that time. As soon as saw Sultan Il-tut-Mish, he made this prophecy about him that he would be the king of India.

This actually happened. Sultan Il-tut-Mish occupies a prestigious position among the kings of Slave dynasty. He was a benevolent king.

Besides the saints, there are the mystics and the spiritually evolved and developed persons, who are endowed with the power of clairvoyance.

Moreover, sensitive persons have a greater share of the power of clairvoyance than the ordinary people:

As compared to men, women are said to have possessed greater degree of the power of clairvoyance.

The primitive people, the uneducated and the uncultured persons are in a better position in this respect.

Hysterical and nervous people exhibit this power occasionally.

Massive sensation is conducive to clairvoyance.

Clairvoyance may be symbolical. It is a class in itself, and is a kind of sensitiveness.

Sometimes, delirium is a manifestation of the extension of the faculty of clairvoyance.

The Mazzub the absorbed persons give flashes of the power of clairvoyance. But it is very difficult to understand what they say and what they mean. They say someting in symbolic language.

Time, place and climate are determining factors, so far as clairvoyance is concerned. One should be peaceful and free from distractions. The place should be beyond the reach of noise and should not be exposed to too much light. Dry climate, surcharged with much electricity in the air is conducive to clairvoyance.

It is better in the interest of the aspirant, that he should acquire this power slowly, gradually and step by step. This signal of caution and warning ensures his safety, security and success.

In the beginning, the aspirant comes across with horrible and dreadful sights. This is meant to fortify him, so that, he may undergo such experiences in future without let or hindrance. Once, he is accustomed to such experiences, there is no possibility of his being shocked or shaken. The first experience is always of dread and fear.

The aspirant, when he makes some progress, comes to see strange forces, stars, brilliant colour, streaks of light,

landscapes and clouds having different hue and colour.

Some people undergo this type of experience, only once in life. There are others, however, who see this phenomenon of the hidden world very often.

The gift of clairvoyance or second sight, if rightly used is an asset, indeed. If misused, it constitutes a liabilty.

Clairvoyance is a combination of joy and sorrow, pleasure and pain, good and evil, health and sickness, plenty and penury affluence and affliction, and mishap and misery.

It reveals and exposes many mysterious happenings good and bad, that make the aspirant feel bewidered and confused somtime to such an extent, that he prefers darkness to the light he sees. A case in point is that of Schiller, whose outburst is a mirror of his feelings :—

> "Why hast thou cast me thus into the town of the ever-blind, to proclaim thine oracle with the opened sense ? Take back this sad clear-sightedness; take from mine eyes this cruel light. Give me back my blindness the happy darkness of my sense; take back thy dreadful gift".

How to acquire this power ? How to develop it ? And how to maintain and sustain it ? These are pertinent questions.

The acquisition of the power of clairvoyance demands dedicated devotion, toil, tears and trouble. It is training of the brute-within. It is just like training a dog or a horse. It is just like taming a wild animal like a lion or a tiger as they do in circus.

Training of the senses is important. Balanced mind,

trained senses and disciplined habits are necessary for self conquest. Haste and impatience lead nowhere.

It is true to say that a few persons get clairvoyance as a gift, but, most people try to acquire it by artificial means. The practice is not uniform.

Some rely on gazing at pool of ink. The faculty of clairvoyance can, also, be acquired and developed by gazing at a drop of blood, or on a bowl of water or on a pond or by gazing at water in a glass or by gazing at blazing fire or by gazing at splashing of waves in a river or in an ocean.

Some seekers find it useful to gaze at a waterfall or at a mirror. Some take to gazing at the rising sun, which serves to uplift their soul.

Projection of a thought form is also useful. Use of perfumes is also helpful.

Some people adopt ingnoble means.

They use intoxicating drugs and alcohol It is a dangerous practice. What they get by the use of intoxicating drugs and alcohol is not vision, which they seek, but it is delusion and shortlived diversion, which they get. It is hallucination, which they interpret as vision.

Another practice is to be mesmerized by another. Some seekers recite and repeat some ritualistic words until a state of semi-stupefaction intervenes. Other practices are frightful sacrifices. Regulation of breath is another practice in order to achieve the power of clairvoyance.

The whirling dance of Sufi saints actuated by religious fervour is conducive to clairvoyance as it leads to the loss of self-consciousness and sensibility, resulting in the awaken-

ing of inner senses. Similar is the case in the state of ecstasy undergone during music concert. Such a state leads to exhaltation and uplift.

A common practice is that of gazing at a crystal ball. It requires precautions. The crystall ball should have no cracks. It should be kept in a case, whether of velvet or of some cloth. It should not be exposed to too much light. Gazing at crystal ball leads to self-hypnotization.

Reading and reciting scriptures, cultivation of concentration, purification of heart, mind and body, use of charms and ceremonies and pursuit of positive thoughts as a way of life are some other means and methods, which are conducive to the development of the faculty of clairvoyance.

The one, seeking the supreme power of clairvoyance should embark upon the long, and toilsome process of self-development.

Self-development has beginning, but no end. It is, in a way, self-culture, which emphasises the spiritual, moral and mental elevation, evolution and uplift. Its aim is complete harmony within. It is to seek relief from the onslaughts of power, prestige, pleasure and desires, leading to misery and sorrow.

We carry a burden. What is that burden ? Our hopes and our fears, our envy and our emnity, our cravings and our ambitions, our greed and lust, and our desires and passions constitute the burden that we carry with us.

To be envolved spiritually, and to be in a peaceful frame of mind, it is necessary that, we should cast off this burden and become light. Peace and tranquility are necessary for

the liberation of mind. Negative thoughts should be replaced by positive thougths Hate emotions should give place to sentiments of love and affection.

Like attracts like. Impure life, impure thoughts and selfish motives attract bad element in the invisible world. Good thoughts repel and drive out undesirable elements.

Another method of developing the faculty of clairvoyance is that of meditation. This method is the best as it has permanence. It guarantees safety and security and ensures evolution and ultimately leads to balanced development.

Sometimes, clairvoyance is achieved tnrough the grace, kindness and attention of the spiritual guide. Hazrat Khawaja Moin Uddin Hasan Chishti, whose tomb at Ajmer draws myriads of people from every part of the world, underwnt a unique experience after his initiation. On being asked by his spiritual guide-Hazrat Khawaja Usman Harooni as to how far did he see, he replied that looking up-towards the sky, he saw upto the Great Throne and looking down towards the ground he saw upto the antipodes. Next time, when he was asked to look towards the sky, he said, that he saw upto the Great Hidden. His spiritual guide showed him his two fingers, and asked him what he saw therein. He replied, that he saw eighteen thousand worlds therein.

Simetime, deep thoughts bring about the state helpful to clairvoyanee.

In the process of development of second sight the function of the pineal gland and the pituitary gland can not be ignored. They are, also, the force centres in the body. Some aspirants try to develop pineal gland first and pituitary gland

afterwards, whereas others try to develop pituitary gland first and pineal gland afterwards.

There are two types of temperament, which exhibt the dominance and rapid development of the faculty of clairvoyance. The one is a positive type, and the other is that of passive type. Those, having passive temperament get direct vision, and those, having positive temperament get symbolic vision.

There are some symptoms, which indicate the beginning of clairvoyance. Gazing curiously or staring with mouth open, sensation of cold along the spinal card or shivering or sensation as if ants are moving on the back, or on the shoulders or a rush of emotion or a sensation of heat moving from base of the spinal cord to the head are the indications of the faculty of clairvoyance becoming active.

It is better in the interest of the seeker that he should do the practices under the supervision and instruction of a good guide. Clairvoyance can be acquired provided one is willing and prepared to be trained.

Pride, ignorance, and impurity are the danger signals in this path.

The power, when achieved should not be misused. A clairvoyant is expected not to disclose the faults, limitations and short-comings of the people.

A clairvoyant should have nothing to do with lottery ticket, horse racing, baiting gambling etc. etc.

Let there be an urge and a desire for light more light. Let us, then, achieve this power. If not, let us, at least, try to deserve this heritage of mankind.

Jamil & Farhana Morris
4 Polygon Court,
The Polygon,
Southampton SO1 2GT
Tel (0703) 220978

The following verses have been received by Zahur Mian :

CHAINS OF LOVE

Thank you my Guide, for being my guide !
Without you I would have been lost dead and forgotten,
But you remembered me in your distant land
You came to the reascue with your fair hand.
Let every breath and step I take be for you and you alone.
Let every act and action spring from truth
Let the light of truth reveal thy face
By thy grace there is no other road.

Those clouds like ships come gliding in
To harbour where hearts are enclosed
With chains of Love.
From the crimson sun we come and go
The story of the stars will chart our time
When your blue is deep and endless

Protect us from fear and all the ploys of Satan;
Make our aim true and near the mark,
Take us with you whenever you go
Don't leave us stranded on this earthly shore.
Only you have the keys to the door.

Those winding stairs are hewn from rock
They spiral ever upward drawing us in,
Now the world is turning in your honour !
Where is my country now ?
In the memory of my mind,

All this is left behind.
Let us not worry what we shall find,
Make my heart more refined.
Keep it turning to face thy face
Never let it stop spining
In this world at no beginning.

Javed Hewer; Granada, Spain.