

Music of Life



The music of life...is called mysticism. Although it can be studied, it is no use unless there is practice also. What is more, if a person asks, "Suppose I play and practice with a book, can I become a great singer?", he would have to be told; "No, you need a teacher to show you how to use your voice, how to make music." If you have a teacher you can accomplish in ten years what you could never learn alone, by yourself, in a hundred years. That is the part which the guru plays.

The only reason why the soul has entered the body of clay or matter is to experience the music of life, and to make this music clear to itself.

The music of life shows its melody and harmony in our daily experiences. Every spoken word is either a true or a false note, according to the scale of our ideal. The tone of one personality is hard like a horn, while the tone of another is soft like the high notes of a flute.

The Winged Heart

a newsletter for

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An Interfaith Approach To Spiritual Growth

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*These quotations were selected from the works of
Hazrat Pir-o-Murshid Inayat Khan*

Nature demands, life demands a certain standard of understanding, of thinking, of living and that can be learned by learning the tune and the rhythm, not only by learning, but by putting oneself to that tune and setting oneself to that particular rhythm which makes the music of life. It is by this, in this manner that the happiness is attained, that happiness which is the seeking of every soul. And it is in this manner that one will progress continually until he will touch the Divine Spirit, the Spirit that pervades all through and which is everywhere.

Each individual composes the music of his own life. If he injures another, he brings disharmony. When his sphere is disturbed, he is disturbed himself, and there is a discord in the melody of his life. If he can quicken the feeling of another to joy or to gratitude, by that much he adds to his own life; he becomes himself by that much more alive. Whether conscious of it or not, his thought is affected for the better by the joy or gratitude of another, and his power and vitality increase thereby, and the music of his life grows more in harmony.

In character-building it is most necessary that one should learn how to face the world, the world where one meets with sorrows and troubles and pleasures and pains. It is very difficult for one to hide them from the world, and at the same time a wise person is not meant to show all he feels nor to show at every moment what he feels. An ordinary person, like a machine, reacts in answer to every outer influence and inner impulse; and in this way he very often cannot keep to the law of the music of life.

Life, to a wise person, is a music; and in that symphony he has to play a certain part. If, in one's feeling, one has dropped so low that one's heart is sounding a lower pitch, and the demand of life at that moment is that one should voice a higher pitch, at that time one finds that one has failed in that music in which one was meant to play one's part fittingly.

This is the test by which you can distinguish the old soul and the child soul. The child soul will give way to every feeling; the old soul will strike the higher note in spite of every difficulty. There are moments when laughter must be kept back, and there are times when tears must be withdrawn. And those who have arrived at the stage where they can act the part that they are meant to act in this life's drama rightly and efficiently, they even have power over the expression on their face. They can even turn their tears into smiles, or smiles into tears. One may ask, "Is it not hypocrisy not to be

natural?" The one who has control over his nature is more natural. He is not only natural, he is the master of nature. The one who lacks power over nature, in spite of his naturalness, is weak.

Besides, it must be understood that real civilization means the art of life. What is that art? It is knowing the music of life. Once a soul has awakened to the continual music of life, the soul will consider as its responsibility, as its duty, to play its part in the outer life, even if it be contrary to his inner condition for the moment. To do this requires knowledge.

One must know at every moment in one's daily life, "What does life demand of me, what does it ask of me, and how shall I answer the demand of my life?" This requires one to be awakened fully to life's conditions. One must have insight into human nature, and one must be able to know one's own condition fully as well. If one says, "I am as I am; if I am sad, I am sad; if I am glad, I am glad," that will not do. Even the earth will not bear the person who will not answer life's demands. The sky will not tolerate that person, and the space will not accommodate him who is not ready to give what life demands of him. If this is true, then it is best when it is easily done and willingly done.

In the orchestra there is a conductor and there are many who play the music, and every player of an instrument has to fulfill his part in the performance. If he does not do it right, it is his fault. The conductor will not listen if he says he did not do it properly because he was sad or because he was too glad; the conductor is not concerned with his sadness or his gladness. He is concerned with the part that the particular musician must play in the whole symphony. This is the nature of our lives. The further we advance, our part in this orchestra becomes more difficult and more important, and the more conscious we become of this responsibility, the more efficient we become in performing our part in life's symphony satisfactorily.

In order to be able to have that control over oneself, what is necessary? We must have control over our inner self, because every outward manifestation is nothing but a reaction of the inner condition. Therefore, the first control that we have to get is over ourselves, our inner self, which is done by strengthening the will, and also by understanding life better.

The art of personality is like the art of music: it needs ear training and voice culture. To a person who knows life's music the art of personality comes naturally; and it is not

only inartistic but also unmusical when a soul shows lack of this art in the personality. When a man looks at every soul as a note of music and learns to recognize what note it is, flat or sharp, high or low, and to what pitch it belongs, then he becomes the knower of souls, and he knows how to deal with everybody. In his own actions, in his speech, he shows the art; he harmonizes with the rhythm of the atmosphere, with the tone of the person he meets, with the theme of the moment. To become refined is to become musical; it is the musical soul who is artistic in his personality. Spoken in different tones, the same word changes its meaning. A word spoken at the proper moment and withheld at the moment when it should not be expressed, completes the music of life.

If one raised one's head from this world of illusion and looked up, and asked God, 'Tell me the secret and the mystery of Thy creation,' one would hear in answer that every thing and being is put in its own place, and each is busy carrying out that work which has to be done in the whole scheme of nature. Life is a symphony; and the action of every person in this symphony is the playing of his particular part in the music.

Each person represents a note in that music, and that makes the symphony of life. One person is in tune, the other person is out of tune, one person is sounding the right note, the other a false one. In this way every person makes or disturbs the music. Revelation comes from the understanding of this music. You cannot learn it; you cannot teach it, but you can tune your heart to that pitch where it begins to live and to enjoy the music of life.

The true way of progressing through music is to evolve freely, to go forward, not caring what others think, and in this way, together with one's development in music, to harmonize the life of one's soul, one's surroundings and one's affairs.

Special Notices

- Universal Worship Services will not be held during July or August
- Sufi Order classes in Toronto are not held during August
- Sufi Order classes in Brampton are not held during August
- There is a strong possibility that our dance venue will change in September. Should this occur, there will be an announcement on our website as well as a notice in the next newsletter.

Coming Events

May 23-25, near Ottawa: A residential retreat with **Aziza Scott** and **Wajid Gallien**. For details, contact Qutb'Ud-din: phone: (613) 828-2703; email: cioc@magma.ca or visit the Ottawa website at www.magma.ca/~mkalsi

Sept 14-15, Buffalo, NY: A weekend with Shahabuddin Less. For more information, contact Zaynab by email at zaynab@frontiernet.net or by phone at (716) 248-0427

Oct 31-Nov 2, Niagara Falls, ON: A weekend of dances and Sufi teachings with Akbar Manolson, Radha Buka and Shahabuddin Less. For more information, see the enclosed flyer, visit one of our websites or call Bob or Marlene Neufeld at (613) 594-9248

Events in 2004

Jan 10-11, Rochester, NY: A weekend with Shahabuddin Less. For more information, contact Zaynab by email at zaynab@frontiernet.net or by phone at (716) 248-0427

June 2-6, near Ottawa, ON: The Dervishes Banquet, with Pir Zia Inayat Khan, Aziza Scott and Wajid Gallien. Details will be published at a later date

June 5-6, Buffalo, NY: A weekend with Shahabuddin Less. For more information, contact Zaynab by email at zaynab@frontiernet.net or by phone at (716) 248-0427

Activities

The Message Class: provides an opportunity to experience the teachings and practices of the Sufi Order on an ongoing basis. These classes, based on teachings given by Hazrat Inayat Khan and Pir Vilayat Inayat Khan, are deepened through the use of complementary meditation practices which may use the breath, light, Dhikr (remembrance of God) and Wazifa (mantra).

Classes in the Sufi Message of Hazrat Inayat Khan are held, in **Toronto**, each **Wednesday at 8:30 pm** and, in **Brampton**, every **Thursday at 8:00 pm**. The last meeting of each month is dedicated to the practice of Dhikr. For this evening only, no instruction is offered.

Dhikr: means remembrance of God. Participants unite in intensive exploration and experience of this central practice of the Sufis. *If you have never been to Dhikr, please call in advance.*

Healing Circle: Open to members of the Sufi Healing Order. The Healing Circle is held in Brampton, at 9:30 am, on Saturdays. If you wish to attend, please phone Sirdar at (905) 452-6358.

Universal Worship Service: Universal Worship Services are held at 1:30 pm on the second Sunday of the month, except July and August, at the Gallery Arcturus, 80 Gerrard Street East. For information, please contact Leslie Gabriel Mezei at (416) 226-2869 or mezeis@cs.com

Dances of Universal Peace: Dancing is held on the **first and third Friday of each month**. The location is **Bloor Street United Church, 300 Bloor Street West** (at the corner of Bloor & Huron Streets, just West of the St. George subway station). We begin at 7:30 pm.

Your donations are used to cover our costs so that we can continue dancing. We suggest a donation of \$6 - \$10.

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