

The Metaphysics of Sound

Toward the One, the Perfection of Love, Harmony, and Beauty,
the Only Being, United with All the Illuminated Souls
Who Form the Embodiment of the Master, the Spirit of Guidance.

Series I

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Many people do not realize how important heart is even in a physical sense. The heart is much more than a pump for the blood, as some have said. When the blood enters the lungs it is purified physically and atomically; it receives certain energy also from the spheres, but this energy is of the sphere of mortality and change. When the blood comes into the heart, it receives the highest energy; the universal love and life and light permeate it. So it is the heart which is all-healing.

Physical scientists have long noticed that the muscles of the heart are different from all other muscles of the body, and the heart had to have a separate classification from voluntary or involuntary. For all the rest of the body belongs to Kadar (the voluntary parts) or Jadar (the autonomic parts), but heart is really the physical organ of Kaza, the Divine Will. Now it has been noticed that the heart muscle alone has, compared with the rest of the body, something like immortality; and if there is anything like immortal life, it enters and flows through the heart into the physical body, and also to the mind.

Sufis have several esoteric practices, and especially those connected with Zikr, in which there is a blowing upon the heart. This awakens the heart to life and uncovers the divine seat within heart. So from the beginning some disciples are taught to repeat, "This is not my body, this is the temple of God." Then later they blow or glance upon heart and the heart becomes sensitive, then the disciple becomes sensitive and the inner life awakens more and more.

This awakening and this sensitivity begin to make themselves known in the character and in the voice. Sometimes sweetness, gentleness, even firmness and power are awakened in that manner. And this heart-concentration is not to be compared with the opening of chakras in the manner of certain esoteric schools of India; those methods were all right, no doubt, for their time. But the union of mysticism and science does not depart from the practical life; and even the ancient Upanishads, which contained so much of the wisdom-teachings of the most ancient times, base their technique upon heart-concentration and heart-development. So in Sufism, all attention is given to heart.

There are several aspects of this. One aspect comes in meditation wherein the heart-life becomes more of a realization as the ego-self is controlled. Another aspect comes in esotericism when one blows on or glances at heart, and in prayer also when one touches the heart. Also in both prayer and concentration, the feeling of heart is aroused and this feeling begins to express itself through man. Actually this may mean the calling forth of the Divine Life. So there comes a time when this reaches the voice also.

So from heart-cultivation is life-cultivation, and what is voice? Voice is expression of life, and the more life one has the more variable the quantitative and qualitative aspects of voice, the more word-control, breath-control and self-control. Then one can use voice; one can employ sound for the fulfillment of life's purpose and for the expression of the divinity from within.