

## 5 Surprising Truths About Sound and Reality from a Sufi Master

We all have a deep, almost instinctual connection to music. It's the soundtrack to our memories, the fuel for our emotions, and the universal language of entertainment. We curate playlists for workouts, road trips, and quiet evenings, using sound to shape our moods and mark the passage of our lives. But this common experience, powerful as it is, may only be the surface of a much deeper reality.

What if the universe itself isn't just full of music, but is actually made of it? What if sound is the fundamental creative force, and every aspect of existence—from the planets in their orbits to the thoughts in your mind—is part of a grand, cosmic symphony?

This was the vision of Hazrat Inayat Khan, a Sufi mystic and master musician who viewed the cosmos through the lens of sound. For him, music was not merely an art form but the very "miniature of the law working through the whole universe," and the central law of this musical cosmos is harmony. Exploring his work reveals five mind-bending truths about sound and

reality. These are not just philosophical curiosities; they are invitations to experience your own life—your thoughts, your relationships, your very presence in the world—as a form of living music with the power to create and heal.

## 1. The Universe Was Sung into Existence

Most of us are familiar with creation stories that begin with matter or light. Science gives us the Big Bang, a singular point of immense density exploding outward. The Bible tells us, "Let there be light." But Inayat Khan, drawing from ancient traditions, offers a different starting point: sound.

He aligns with the ancient Hindu philosophy of Nada Brahma (Sound-God), which views the entire cosmos as being created from and based on the science of vibration. He proposed that the origin of all manifestation is vibration, and its first expression is audible. In his view, "from the world of sound there came the world of forms." This is not just poetry; it is a cosmological principle that places sound as the primary, creative force from which all matter and light eventually emerge.

In support of this you may read in the Bible that first was the word, and the word was God. That word means sound, and from sound you can grasp the idea of music.

In our visually dominated culture, this is a powerful and counter-intuitive idea. It suggests that the deepest reality isn't something to be seen, but something to be heard. It asks us not just to look at the world, but to listen to its underlying harmony. It asks us to perceive the harmony in the movement of the planets, the rhythm in the changing of seasons, and the unique 'note' of every soul we encounter.

## 2. Your Soul Only Entered Your Body Because It Heard a Beautiful Song

One of the most beautiful legends Inayat Khan shares is an Eastern story about the soul's entry into the human body. He frames it as a profound metaphor for understanding the soul's essential nature and its ultimate purpose on Earth.

The legend says that after God fashioned a body from clay, He asked the soul to enter it. But the soul, whose nature is freedom, refused to be confined in this "prison-house." Seeing its reluctance, God asked

the angels to play their music. As the angels played, the soul was moved to ecstasy, and as Inayat Khan tells it, "Through that ecstasy—in order to make this music more clear to itself—it entered this body."

This story reveals two great mysteries. The first is that the soul's essential nature is freedom, and the "whole tragedy of life is the absence of that freedom." The second mystery is the reason the soul finally agreed to enter the body: it was drawn by the promise of experiencing the music of life. This implies our purpose here is not just to live, but to consciously perceive and participate in the symphony of existence. We are here for the music, to find and create our own harmony.

### 3. You Are Perpetual Music (And Even Your Turban Gives You Away)

For Inayat Khan, music wasn't confined to art forms. He saw it everywhere: "architecture is music, gardening is music, farming is music, painting is music, poetry is music." More profoundly, he taught that each of us is a musical composition, constantly broadcasting our inner state through our very being.

This perpetual song of our being is the very reason the soul was drawn to the body in the first place—to experience this music of life, as the legend suggests, and to learn to play its own instrument in harmony. Our bodies are rhythmic mechanisms—the beat of the pulse, the circulation of blood, the inhaling and exhaling of breath are all governed by rhythm. This means every individual is "perpetual music, continually going on day and night." Our intuitive attraction or repulsion to others is simply our reaction to their "music." We sense whether their inner song is in harmony or disharmony with our own.

This expression is so total that it manifests in our smallest, unconscious actions. Inayat Khan shared a charming anecdote about a friend who was easily angered. When this friend came to visit one day, Inayat Khan immediately asked him if he was cross. Surprised, the friend asked how he knew. "Your turban tells me," Inayat Khan replied. "The way you tie your turban does not show harmony."

This means there is no hiding our inner state; our only choice is whether to cultivate inner harmony or broadcast our

discord. Authenticity, in this view, is not a choice but an inevitability.

#### 4. The World Is a 'Talking Record' of Every Thought

If our very being is music, it follows that every part of the world we interact with must absorb and reflect that music. This idea is a mystical form of what is now known as psychometry: the ability to learn the language that objects speak. According to Inayat Khan, all places and things act like a "talking record" that continually plays back the vibrational impression of the thoughts and feelings that occurred around them.

Every place—a forest, a house, a city—has a "voice continually going on" which is a recording of what has happened there. He cites the example of the sacred stone at Ka'ba, which was "made to speak" by Abraham and continues to vibrate with his spiritual voice. The common superstition about haunted houses is a simple version of this principle, where a powerful event has "stirred" the atmosphere, leaving an impression that sensitive people can still feel.

This principle extends to the objects we create. A piece of jewelry, a handmade gift, or even a meal carries the "voice of one's soul" and the thoughts of its maker, becoming an extension of their personal music. This gives us a profound sense of responsibility. It suggests that every thought we have is charged with our intention, leaving a vibrational echo that lasts long after we are gone. Consider the energy you leave on your favorite chair after a relaxing evening, or on your desk after a stressful day, or in your car after a frustrating commute. We are constantly composing the harmony, or disharmony, of our environment.

## 5. Your Words Can Create Reality

The idea that our words have power is ancient. Mystics have long used the practice of repetition (wazifa or mantrayoga) to impress an idea upon their innermost being. For Inayat Khan, this was not just a mental exercise but a way of engaging with the creative fabric of the universe by tuning one's own vibrations.

He taught that the consistent repetition of a word or phrase has the power to materialize a thought. As he explained the

principle of suggestion, he revealed its staggering potential:

Another effect of this repetition is that the word is reflected upon the universal Spirit, and the universal mechanism then begins to repeat it automatically. In other words: what man repeats, God then begins to repeat, until it is materialized and has become a reality in all planes of existence.

This mystical concept has a modern, secular parallel in the practice of autosuggestion, made famous by figures like Émile Coué. But for the mystic, this is no mere self-help trick. It is a profound spiritual practice, a precise science of vibration. Inayat Khan warned that using the wrong words can be harmful, noting, "when a person in need of peace and rest uses words that bring courage and strength, he will become even more restless. It is just like taking medicine which is a tonic to cure a high fever." The goal is not simply to change one's circumstances, but to harmonize the self with the divine, tuning one's personal instrument to the symphony of the cosmos.

Conclusion: What Song Are You Creating?

Viewing life through the lens of Hazrat Inayat Khan transforms our perception of reality. It challenges us to see ourselves not as isolated beings in a silent universe, but as living notes in a cosmic symphony governed by the law of harmony. If your life is a song and every action a note, what song are you choosing to create with your life today?