

*In Perfect Harmony –  
How Music Leads Us Towards the Highest Good*

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**Abstract:**

In today's Western world, where music is thought of more as an entertainment than a source of enlightenment, it might seem odd to be connecting something as serious as the quest for the highest good with music. And yet, since the beginning of written history, great thinkers everywhere around the world have been interested in why music is such a powerful guiding force, not only for individuals, but for whole cultures as well.

This article takes a closer look at the world of music in order to better understand how it contributes to the highest good of human beings. It relies on philosophy, psychology, spirituality and neuroscience to make its points. Perspectives from the East will give further insight into music's value.

One of the aims of these reflections is to move the reader towards a more conscious use of music. To that end, ways in which an individual can more fully extend the musical experience in his or her life are presented. When a larger consciousness surrounds it, more people will be able to take greater advantage of all the good that music has to offer. In turn, this will make our world a better, more harmonious place to live.

**Key Words:** *aesthetics, consciousness, highest good, music, music therapy, neuroscience, summum bonum*

**Introduction:**

Since the time of Plato the very real and important question of the relation between art and morality has been widely discussed (Kania, 2017). At the same time, many people assume that art of all kinds, including music, are luxuries. They have not seriously considered them for the human necessity that they are.

Those who do not appreciate music's contribution to their lives go so far as to think it adds nothing significant to life in general. At most, they think of it as a harmless indulgence whose pleasures are short-lived. The idea that music is so powerful that it can affect both individuals and countries in a positive –and negative - way doesn't occur to them (Rader, Jessup, 1976).

There are many perspectives from which to think about music. In this paper, we will examine how music includes the moral and the spiritual, and how we can use that to our advantage in our efforts towards the highest good. In order to do so, resources will be taken from the realms of philosophy, psychology, spirituality, and neuroscience. With the aim of adding to a cross-cultural understanding, philosophies from the East will be introduced.

Music's medium is sound. As long as four thousand years ago, India's scholars appreciated that we live in a state of vibration from which sound derives. They knew that vibration exerts a profound influence on all living things. Findings from the neuroscience of music confirm their intuitive knowledge.

A major aim of this paper is to turn the readers' attention to all the ways music can contribute to their highest good. I hope it will stimulate you to engage with music in ways that will maximize all the benefits it has to offer. To that end, examples of how the reader can extend the benefits of music to their daily lives are given.

### **Mirroring: A theory about how music contributes to the *summum bonum*:**

Classically known as the *summum bonum*, the highest good has been thought to be the good that contains all other goods. It is not a single thing, such as happiness, but contains multiple distinct dimensions, all of which surround what it means to live a full and complete life, and all of which must be worked out individually by each person. In this case, we are going to elucidate music's role in the achievement of the highest good in the life of the individual. (Summum Bonum, 2017).

In order to achieve the highest good possible for our unique life, we must know who we are. When we understand music as a form of self-knowledge, seriously relating to it can help us to answer the questions "Who am I?," and "How should I live?" The answers we formulate become a backdrop for all our most important decisions and lead us to live our best lives.

Let's begin by examining how music can help to answer the question "Who am I?" The earliest and most basic way in which we come to know who we are is through a process called "mirroring." In child-parent interactions, mirroring consists of parents imitating their child's expressions. These interactions help the child to associate an emotion with the appropriate expression, as well as to feel validated. Children need validation in order to establish their concepts of self. Mirroring plays an important role in this process (Siegel, A., 1996).

Psychologists tend to focus on early childhood when they talk about the importance of accurate mirroring for the development of the self but all throughout our lives, in order to know ourselves, we need accurate mirroring. How other people respond to us is one way to get it. Music offers another, often more sophisticated, form of mirroring, making it important in our quest to know ourselves.

Art, literature, and poetry also offer mirrors for our souls. Music has the particular advantage in that it engages and mirrors not only our intellect but also our emotions and our bodies in a compelling way. It addresses and informs all three simultaneously (Ouspensky, 1957).

The capacity of music to mirror feelings has no bounds. Love, hate, joy, sorrow, the depths of darkness, the heights of spiritual realization – all these emotional states and more have been expressed musically. As a result, when we engage with music, especially when we consciously choose what we listen to, our emotions are mirrored back to us, often in a purer, more comprehensive and organized form than what we could come up with ourselves. The imaginative exploration of emotions mirrored to us through music helps us come to know more about them, and ourselves. In today's vernacular, we become more emotionally intelligent (Clarke & Clarke, 2011).

Knowing what we feel can help to prevent a buildup of emotion we otherwise wouldn't recognize. Perhaps the emotion is scary or painful. When we listen to music, the emotions expressed aren't directly ours. This distance makes it easier to be open to and to accept what we are feeling. A catharsis can happen which takes some of the pressure out of our internal pressure cookers, and enables us to express our emotions appropriately. This leads to better relationships and to the ability to make rational decisions based on our feelings – both of which add to the highest good of ones' life (Isaacs, K., 2010).

Music also connects us with our bodily-kinesthetic selves. The forms, rhythms, tones, and harmonies we hear in a piece of music cause immediate bodily kinesthetic involvement. You can see this in a variety of overt behaviors that includes foot-tapping, dancing, singing along, and applause, and a whole array of changes in facial expression and posture. We also experience changes in our heart rate, our breathing, our endocrine balance and our muscle tone. Because it is so physically involving, music helps us to know ourselves as embodied beings, rather than simply minds that are carried around by our bodies

The nature of the musical experience is dynamic. The experience of listening to it is one of a continuous flux of sensorimotor engagement, both auditory and proprioceptive. Within this heightened sense of awareness, we experience what life can be like when we are fully engaged and present to it. We come to know ourselves in this state, we like it, and we become desirous of living more of our lives within it. Another way of saying this is that through music we become more open and present. The more open and present we are, the more we gain knowledge about ourselves, the world, and one another (Clarke & Clarke, 2011).

It is easy to understand that music which contains lyrics provides access to the nature of reality. But can music without words also signify aspects of human life and experience beyond the music itself? Are the musical themes, rhythms, and harmonies and their interrelationships simply beautiful in themselves, or do they also signify something other than themselves, something which could be helpful in our individual and collective endeavors, something that could help us to know who we are and how best to navigate our human experience?

When we listen to instrumental music, the melodies do not prescribe that we imagine a particular person's life with its unique dilemmas. They do invite us to imagine various instances of being human. We can hear in the music what it is to be late and then try to catch up, or to strive and then move on. We can hear experiences of tension, determination, anguish, or wistfulness. We can imagine suffering which leads to redemption, a person's hope for a brighter future despite menacing elements from the past, a complication which rises to a confrontation and a climax (Robinson, 1997).

In all music then - with or without words - the composer composes from the point of view of a human being who is experiencing the composition. His thoughts provide a narrative, a mirror of some aspect of life, which he relays through the music. This leads to the conception of music as a composed novel from whose story we can learn. Harmonies, motifs, and rhythms give an account of not only of the psychological development of that human being, but also of any other characters who have been written into the plot. Through these characterizations, we are invited to "rehearse" these and other life experiences. This rehearsing enables us to be better prepared for similar situations in the future. Through it, we derive a sense of mastery over our lives, enabling us to live out our highest good. (Robinson, 1997).

Although one of the values of music does reside in its beautiful forms, harmonies, and rhythms, an even greater value lies in the stories it tells while mirroring our most profound experiences. They can inform

us about who we are and how we should live, while engaging our entire being intellectually, emotionally, and physically. As with all good teaching stories, there is much we can learn from them.

### **Music Through the Mirror of the East**

According to thinkers of the East there are four different intoxications: the intoxication of beauty, the intoxication of wealth, the intoxication of power, and the intoxication of learning. But all of these intoxications fade away just like stars before the sun in the presence of the intoxication of music. Because music touches the deepest part of a person's being, it reaches farther than any other impressions from the external world can reach (Khan, 1991).

Music within the Oriental classical tradition is built upon both a philosophical and a spiritual basis. This is why the power of music for the good has been better understood for a longer period of time in the East than in the West. To a person from the Orient, music is not amusement or an entertainment. It is food for his soul and answers its deepest needs.

Within the Confucian heritage, music was valued for the fact that it mirrors and effects social harmony as much as for the sheer beauty of its form. The Ancient Chinese philosopher, Hsun Tzu, made the claim that music was the key to the creation and preservation of social cohesion. He saw that when it was performed within a home with all its members present, everyone was filled with a spirit of amicable kinship. When music was performed in the community, with young and old people listening, everyone was filled with the spirit of fellowship. Through these observations, Hsun Tzu came to believe that music brings about complete unity and induces harmony (Sartwell,1995).

Until very recently, virtually all Indian thought and art was in the service of religion. It was permeated by religious concerns and religious purposes. Since the time of the Upanishads, India's spiritual and religious belief systems have demarcated the passage from more mundane to higher states of consciousness as a moral aspiration. Because it is discursively grounded in ideas about consciousness, Indian classical music both emanates from and is able to instill deep states of consciousness. It is not a way to pass time frivolously. Rather, those involved in Indian classical music as performers or listeners will tend to relate their deepest experiences of it to a spiritually informed worldview in which philosophy and religion are not rigidly distinct categories.

The artist in this tradition is essentially seen as a visionary who creates forms to symbolize his ideals. The ideal is for both the creator and the beholder to meditate while engaging with the music. The former in order to crystallize the ideal image and the latter in order to savor and derive joy and ecstasy from it, temporarily capturing the experience of a mystic.

Great Yogis have used music to progress toward the highest state of spiritual perfection. According to them, the sound of instruments and the voice are outcomes of the universal sound of the spheres which can only be heard by those in tune with it. The musician and the music lover become refined and are led to the higher world of sound, losing themselves in it while calling it ecstasy. For Yogis, the happiness and peace that come from the divine art of music is bliss (Khan, H.K.).

Sufis see music as a path to purification and as prayer to God. They make great use of music to warm the heart and to produce feeling. For example, when selfishness and coldness set into a person, as they can easily do, these negative emotions are stopped through the use of music. From their experience, the vibrations of sound produce warmth and melt the heart.

For Sufis, there are two aspects of life. The first is that man is tuned by his surroundings. The second is that man can tune himself in spite of his surroundings. With the help of music, Sufis are able to tune themselves to higher and higher states of consciousness (Osho, 1979).

It is one thing to master a set of propositions about other cultures. It is quite another to be confronted by them, to meet them face to face. Through an appreciation of one another's music, as well as of other aspects of each other's cultures, comes the possibility of a fusion that brings multi-cultural understanding. If Westerners apprehend what could be of value for them in listening to Eastern music, and those from the East comprehend the aims and benefits of music as understood by those of us from the West, we can perhaps come closer to one another, and in that closeness come together in peace.

### **Music through the Mirror of Consciousness**

Consciousness is a description of how it actually feels to be here. At its most basic, it is the state of being awake and aware of one's surroundings. It also extends beyond simply being awake to include awareness of one's mind, the world, and even the cosmos. Consciousness is continuous, and continually changing. It is private, intentional, and limitless.

Being fully conscious, as awake as possible, is fundamental in the quest to know oneself. Consciousness, like the process of knowing oneself, is a way of experiencing the truth. Each is a means of coming into what is. Each brings an awareness to what we are already doing.

Attending to music helps us to become more conscious. When we listen to music in a focused manner, we become absorbed in the present moment, more aware of worlds within and beyond ourselves. Our experience of the present is enhanced. We are better able to see where we are in life and to appreciate what we have. We are transformed. Absorption in music with the enhanced consciousness it yields has a number of parallels to many forms of meditation, which also have the aim of enhancing consciousness. When these parallels are better understood, a person can use one to intensify and strengthen the other.

Vipassana meditation is used here as the model for comparison between it and the states of consciousness obtained through listening to music. Vipassana, which in English means clear-seeing, is a gentle yet thorough technique of meditation. It is observation-based and self-exploratory, includes disciplined attention to the physical sensations occurring within one's body, and focuses on the deep interconnection between one's mind, body, and emotions.

Once one begins thinking about it, it is easy to see how the practices of meditation and deep listening are analogous. Both magnify consciousness, bringing to light faint and subtle information from within and without. Just as the appreciation of music, with all its subtleties of tonalities, rhythms, and lines increases with deep listening, through sustained and patient attention to the depths of one's own mind one can gain knowledge about details of it that are beyond the known.

Both music and meditation encourage us to engage directly with the contents of our sensory and mental consciousness without filters, accretions, or distractions. When we listen to music in a deep way, and when we meditate, we experience a loss of self caused by our absorption in the current moment. With this loss of self comes the experience of an expansion of it. Whether through music or through meditation, we become more deeply involved with what surrounds us. We can encompass it all even as it encompasses us.

As mentioned before, listening to music allows us to feel emotions without acting on them. In life we are often motivated by the mechanism of “fight or flight.” When listening to music, there is no reality from which one has to escape, nor is there a personal enemy to vanquish. Within the discipline of Vipassana meditation, this way of listening is characterized as “waiting” – waiting with awareness but without interference or expectation, allowing the object to develop in its own way. The word “Vipassana” has also been translated as detachment or equanimity. Both music and meditation allow us to practice this attitude under controlled conditions (Clarke D., and Clarke E., 2011).

Through the practice of meditation, music with which you are already familiar can be experienced in new and striking ways. By observing the way you conceptualize it, it is possible to develop insight into the habitual workings of your consciousness. This requires a meditation like approach.

Fusion with the world is a primary source of our knowledge about it. Both music and meditation provide particularly intense experiences of fusion. They are important sources and paradigms of knowledge – of ourselves and of the world - which can inform and feed off of one another (Sartwell, 1995).

Music and meditation are perfect laboratories for the examination of the larger problems of life. They enable us to discern fine physical and emotional details. They allow for experimental manipulation of states of mind. And, they create a forum for the comparison and verification of otherwise private, subjective experiences. All of these are key to knowing ourselves in our quest for the best life we can have.

### **Music through the Mirror of Neuroscience**

Prior to the introduction of neuroscience into the study of music, the therapeutic value of it was explained mainly by music’s cultural role in facilitating social learning and emotional well-being. However, findings in brain research suggest that music can stimulate complex cognitive, affective and sensorimotor processes, which can then be generalized to nonmusical therapeutic purposes. Neuroscience is opening the door to a growing understanding of the neurobiological basis of music.

Neuroscientists who use brain scanning technology can trace the flow of blood in a person’s brain in order to understand which neurons are active when people are engaged in listening to music. The images they have obtained from this research show complex networks in the brain activated by it. One way to put it is that we are hard wired in the brain to respond to, and to love, music.

Another way to put it is that music is a kind of food or fuel for the brain. It can be seen as a kind of medicine. Music has many powerful therapeutic benefits analogous to drugs, sugar, and alcohol, while being more reliable, less expensive, easier on the body, and with fewer side effects.

Music cheers us up. This is not just a psychological fact. Rather, when we are in a bad mood, our serotonin and dopamine levels go down. Psychiatrists have traditionally used drugs like Prozac or Zoloft to boost those levels, which helps people begin to feel better. Music also modulates our serotonin and dopamine levels. When we put on a piece of music we like, we get a jolt of adrenaline or dopamine which gets our brains to function in a different fashion which then improves our moods (Powel, 2010).

From a scientific standpoint of view, there are additional reasons why pleasurable music is good for us. When we listen to it, not only do our IGA levels increase, but so do our “T” cells. Both function to

actively destroy infected cells, as well as to signal other immune cells to participate in the immune response (Campbell, D. & Doman, A., 2012). Furthermore, when we listen to pleasurable music, our cortisol levels are reduced. This reduction makes us feel better automatically because high levels of cortisol lead to fatigue and cloudy thinking.

Athletes of all kinds listen to music in order to improve their performance, and neuroscientists have found out why. When we listen to music, the neurons in our brains fire in synchrony with the tempo of the music we are listening to. If you are a runner, and you listen to music that is slightly faster than you would normally run, then you can run faster. The constant pulse of music pushes you forward, helping you to perform better. So, if you want to improve your athletic performance in any field, music is certainly a way to do it.

Even though it is counter-intuitive, listening to sad music when we are sad, according to neuroscience, is actually a good idea. In those sad times, we want someone who understands us, not someone who is going to ask us to deny those feelings and try to make us be happy. In addition, listening to sad music releases prolactin, the same hormone that is delivered when a mother nurses her baby. It is a soothing, tranquilizing hormone that actually makes us feel better while increasing the production of immunoglobulin A, (IGA), responsible for immunity from things like colds and the flu (Levitan, 2012).

All of these applications of neuroscience to music have stimulated growth in the field of music therapy. Defined as the application of music both for rehabilitation and development of brain function, it is also used for the maintenance of mental and physical health. Music therapists look for ways to improve our lives through the use of sound and music. They have created exercises to facilitate positive non-musical outcomes such as training and retraining abilities in cognition, speech, and language, motor control, academic and athletic performance, emotional growth, and social skills. Disorders such as Parkinson's disease, strokes chronic pain, Alzheimer's disease, autism, PTSD and pain are all being targeted as conditions that can be improved with active music interventions (Thaut, 2005).

With the help of neuroscience, we are learning what we already intuited – that we are changed by music. What we didn't know is that a part of this change is due to the fact that when we engage with music, our brains are re-wired, which yields real health benefits. Neuroscience provides us with more evidence that music is not just a distraction or a past-time. Music contributes to our health and well-being which primes us to work towards virtue and the summum bonum.

### **Music Through the Mirror of Community Building**

Up to this point, our focus has been on how music helps the individual come to know himself, to become more conscious, to be healthier and happier. As individuals, however, we thrive best when we are in communities, especially ones that are cohesive. And, as we well know from our divided world, cohesive communities are hard to establish, much less maintain.

There are many avenues to social cohesion, the discussion of all of them is beyond the scope of this paper. What will be looked at is what Confucius pointed out centuries ago - music is a major key to the creation and preservation of it. It has the power to help us to be in perfect harmony with ourselves, and with one another.

Music has a long history in the lives of human beings. Even in prehistoric times, it played an important role in the community's cohesiveness. Being one of the earliest forms of communication, music was integral to individuals being able to build positive community relations. Indeed, cultures with strong musical traditions were more likely to thrive than those without it.

Music, which evokes strong emotions and heightened states of awareness, was used to coordinate the emotions of all the individuals within a community. It motivated individuals to identify with and to support others (Davies, 1997). It also helped important messages to be communicated. From the beginning, music was what people used when they wanted things to "go viral". Just like we twitter today, they sent out their messages through music.

As mentioned earlier, music has the power to increase the physical and mental health of individuals, which also increases their capacity for social integration. This happens because when a person feels positive, relaxed and confident, he is better able to harmonize and integrate himself with other members of his community. This strengthens the community as a whole because when all members of a community are well integrated, each individual is better able to contribute a unique set of skills and talents to it.

The benefits of music flow two ways. It improves the social development of the individual by increasing his feelings of well-being and connectedness. This increases his ability to integrate into his community, which results in a stronger community for all its members (Dillon, S., 2007).

Music also supports social cohesion due to its positive association with in-group members. Just think of the community of Country Music as one example. One can immediately recognize Country and Western performers and fans by their distinctive cowboy hats and boots, as well as their Western wear shirts, and blue jeans. Everyone who wears them enjoys a sense of being the same amidst whatever other difference there might be.

Country Western music also constantly emphasizes a real connection to the lives of those who listen to it. Cars, homes, pets, and divorces are all themes regularly expressed. These allow people to celebrate who and what they are while breaking through interpersonal barriers that are often impermeable.

Returning to the findings of neuroscience once again- when we engage with music, our bodies produce endorphins which cause us to experience positive emotions more strongly. When this happens within a community, whether it is a transient or permanent one, we end up feeling good and connected with others who are around us.

All evidence points to the fact that music has an important place in augmenting our social relationships. Whether at concerts or social events, music can help us to connect, cooperate, and care for each other. It has unique capacities to unite people, to form bonds that otherwise might not exist, to connect different cultures, and to promote diversity. This is why, if we want to live in perfect harmony with ourselves and each other, we would do well to insist upon, and to support music - not only in our individual lives, but also in the lives of our communities.

### **Extending Ones' Musical Experience**

So far in this article ways that music can help you to know yourself, to become more conscious, and to support your health and well-being have been presented. Now that you have become better acquainted with many of the ways music projects you towards your highest good, the highest good of this

knowledge won't be realized unless and until you the reader are able to put some of these ideas into action. This section of the paper offers you a variety of ways you can go about being pro-active in regards to using music consciously for your best life.

On a personal level, remember your brain is rewired and changed by music, so choose your music accordingly. Use it prescriptively rather than haphazardly. To get in the habit of doing this, before you engage in listening to music ask yourself if you want to stimulate or decrease your activity, to arouse or soothe your nervous system, to encourage active listening or passive hearing. Answering those questions will help you decide the kind of music you want to listen to at a particular time. For example, choose simple, gentle, relaxing music when you anticipate or are experiencing stress. You will increase your stress resilience. When you want to lift yourself up, find songs you like with a fast rhythm.

Begin to think about the music you pick as a kind of food. Just like you pick certain foods to help maintain your health at a high level, you can create your own "sound diet." Just like food, it could reflect your individual tastes while helping you to maintain the sound mind and body you desire (Campbell, Doman, 2012).

When you learn to personalize your music, to consciously choose the music you want to listen to when you want to listen to it, you can better manage your stress, relax, sleep well, focus, and reduce your pain. With the "relaxed body - mind alert" state that music has the capacity to put you in, your concentration, memory, and imagination will be heightened. All these things will help you live a longer, better life (Levitan, 2012).

Another thing you can do to enhance your experience of music is to play different types of it in your home. Listen to compilations in order to learn what music you and your family members do and don't like. You will get to know each other better, and over time your personal playlists will become mirrors of your souls.

Active music making is more beneficial than passive listening. When we make music, our human stress response is moderated and our motor and auditory skills are enhanced. Our ability to pay attention is also improved. So, don't just listen to music – get even more benefit from making it yourself. Whenever possible, create it with others. The satisfactions music can provide are then increased (Leeds, 2010).

Making music with others, whether at home or out in the community, is a really great way to engage in shared rituals and ceremonies. You don't have to have a lot of expensive instruments to do so. Drumming sessions at home can begin with bottoms of trash cans and kitchen utensils. Kazoos, washboards, tambourines, and triangles can be added. Easy instruments for both adults and children to learn to play include the recorder, bongos, harmonica, and ukulele. Before long you will be enjoying the elevated mood and sense of shared values playing music together can bring.

Singing helps the singer to become intensely aware of himself and those around him. It can be done alone, or with others. Community choirs are a great place to learn to sing better. They are especially easy to find using the Internet as they are enjoying a comeback these days. They have the potential to teach the world to sing in perfect harmony while raising everyone's oxytocin levels.

Advanced technologies which facilitate the use of music and sound for personalized healing and health are becoming more widely accessible. One, entitled Brain Music Therapy, works by recording and processing an individual's brain waves using EEG equipment. One-of-a-kind compositions are the made

to resonate and entrain his brain. This therapeutic use of music is used to treat insomnia, anxiety, depression, ADD, and headaches, among other things. Another resource is the Sound and Music Alliance, an interdisciplinary group which promotes the intentional use and transformative power of sound and music. It advocates its use in health, education, research, technology, science and the holistic arts, and provides educational opportunities for interested persons.

The message here is to listen to music – lots of it! In addition, sing songs, go to concerts, play an instrument. By doing so, you will enhance not only your life, but also the lives of the people you care about

### **Reflections on Music by the Author**

Throughout my life I have studied music, dance, acting, and painting. Of all these arts, music has been the most important. Within its world, I could imaginatively explore and learn about my emotions. I could feel the inchoate longings of my deepest Self. I can think of no other place where this would have been possible for me.

At this point, I hold singing to be the most significant musical activity I have involved myself with. Hazrat Inayat Khan, one of the great Sufi Teachers of the 20<sup>th</sup> century and an accomplished musician himself, believed that singing was the quickest way to enlightenment. Being a Seeker after the Truth myself, his words caught my attention. I wanted to experience for myself what it was about singing that made his statement true.

After many years of study, I have gleaned what I believe to be an answer. The vocal process is in the center of the body. When you sing, you are immediately called to the center of yourself. Any blocks to being completely and authentically ones' self show up right away. Also, as you learn to sing correctly, you become more open and more relaxed, your breathing becomes deep and even. In addition, in order to have proper resonance, a certain amount of attention is always turned towards the Third Eye and the Crown Chakra, stimulating ones' intuition and inner awareness. In order to sing well, one must be fully present and open. Is this not one definition of enlightenment?

All of the artistic disciplines in which I have been involved have enabled me to produce beauty, to know truth, and to surround myself with goodness. When we engage with these three virtues, they lead us to better places in all aspects of our lives. This is what I have found to be true, not through reading books, but through actively participating in artistic disciplines themselves. Within their disciplines, I am fulfilled and want for nothing. These are a few of the things engaging in artistic endeavors has to offer. They are things that money can't buy.

### **Conclusion**

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