



## A Sufi Message

### Raise Us In Thy Ideal Saum, Part 2

*Prayer and Teachings of Hazrat Inayat Khan  
Edited and Presented by Gemma Erickson*

This study focuses on two phrases of the prayer, *Saum* by Hazrat Pir-o-Murshid Inayat Khan.

*Take Us In Thy Parental Arms  
Raise us above the denseness of the earth.*

**Reference:** For the guided visualization practice of the full prayer, *Saum*, listen/view [The Living Prayer](#).  
For *Saum Part 1*, listen/view [In Praise to the Ideal](#)

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#### *Take us in Thy Parental Arms*

We contemplate the meaning of parent as “*the one who begets, the one who gives birth to,*” from a spiritual point of view.

**Reading:** *The Supplementary Papers, Psychology 4, The Law of Heredity, 2*

When it is said in the Bible, the son of God, and the son of man, it means that the son of God is the one who has recognized the eternal spirit as their parent, and son of man, is the one who has recognized their self as the child of their parents, who are as limited as they are. We recognize our father and mother as our origin. The parents claim the child as their own, and so they delude themselves. The soul has no father and no mother. Its origin is the universal spirit. And in this we are all brothers and sisters, without distinction of high and low, of race, caste, creed, or religion.

We bow as we pray, “*Take us in Thy Parental Arms*”, imagining our self as an innocent child before the most divine Presence of light, wisdom and love. What does it mean to be an innocent Child?

**Reading:** *Vol. 8, The Privilege of Being Human, 1. Man, the Purpose of Creation*

The question arises: what is the manner of opening the heart? The way to it is a natural life, the life of the child, smiling with the smiling one, praying with the praying one, ready to learn from everyone, ready to love. The child has enmity against no one, they have no hatred, no malice, their heart is open. It is in the child that you can see the smiles of angels; they can see through life.

We consider this meaning of the parent : “*one who raises a child*” as we pray to the Only Being, the Universal Spirit:

*Raise us above the denseness of the earth*

**Reading:** *The Supplementary Papers, Psychology 4, The Law of Heredity (2)*

Every soul has the best qualities. However wicked a person may be, be assured that their soul has the best qualities, **as a spiritual inheritance**, but they are covered up by all that has been gathered afterwards. And so there is always possibility of spiritual progress for every soul, even the most wicked.

**Reading:** *Vol. 8, The Privilege of Being Human, 1. Man, the Purpose of Creation*

When the grown-up person is made ready, when they have acquired the attributes of the innocent child, then they create heaven within their self, they understand. The child with their innocence does not understand, but when a person with understanding develops the childlike loving tendency, the purity of heart of the child with the desire to be friendly to all -- that is the opening of the heart, and it is by that blessing that they can receive all the privileges of human life.

**Practice:** Fikr: placing a phrase on the rhythmic swing of the breath. Find your natural, comfortable rhythmic inhalation and exhalation.

As you inhale, silently repeat: *Guide me aright, my Lord*

As you exhale, silently repeat: *I am as a child in Thy divine path.*

**Reading:** *The Supplementary Papers, Philosophy 4, The Aim of Life (2)*

And if we take the spiritual ideal as our recognized aim, that ideal will help us in all our wants and needs and all our troubles, and at the same time it is that ideal that will raise us from the denseness which at times keeps one bound.

It does not matter by what way the soul is progressing, whether by devotion, by religion, or by another way, as long as that spiritual ideal is before us we have really that port before us to which all boats go, that peace, constant happiness, that Friend never separated, that Father, always a Father here and in the hereafter, that Mother, the Mother of all humanity, that Ideal of perfect beauty.

And keeping that ideal before us, that in our heart that ideal may be reflected, is the best method of accomplishing the real object of human life.

**Reference:** To view the words and movements of the prayer *Saum* in print, see pages 3-4.

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# A Sufi Message

## Saum, Prayer by Hazrat Inayat Khan

### SAUM

Praise be to Thee, Most Supreme God,



Raising the hands upwards, that is *Raising the ideal of God high in one's own estimation.*

1

Omnipotent, Omnipresent, All-pervading



(Comment: moving the hands downwards along the sides of the face, palms as far as the chin.)

2

The Only Being.



And taking hands downwards is: *Saluting that ideal.*

3

Take us in Thy Parental Arms,



Bending, and putting one's hands on the knees is the *thought of surrender to the will of God, resignation to God's will.* When hands on the knees it is a surrender just like by showing: *I am little, I am small.* It is a comparison; it is making oneself small.

4

Raise us from the denseness of the earth.



*Rise from posture. The thought of being, raised by God after the surrender.*

5

Thy Beauty do we worship,



Bow and rise.

6

To Thee do we give willing surrender.



repetition of 6

7

Most Merciful and Compassionate God,



Folding both hands, one hand in the other is *regard for the divine law.* (Comment: Clasping the right hand over the left.)

8

the Idealized Lord of the whole humanity,



as 8

9

Thee only do we worship,



as 4

10

and towards Thee alone we aspire.



as 5

11

Open our hearts towards Thy Beauty,



Putting one's right hand on the left side is *Acknowledging that the heart is the temple of God.*

11

Illuminate our souls with Divine Light.



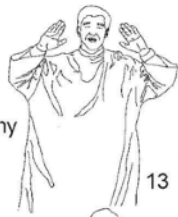
Taking the left hand to the right side is *Acknowledging "My soul comes from the Divine Source."*

12



After 12 one makes the sign of the cross: from left to right shoulder, from forehead downwards. This means: *"This is not myself but this is the Temple of God."*

O Thou, the  
Perfection of  
Love, Harmony  
and Beauty!



13

Then again saluting to the  
Perfection of God, it is the same  
meaning, *salutation*, as the second  
gesture; it is the same gesture  
again.

Use us for the  
purpose that Thy  
Wisdom chooseth,



19

same posture as 17

All-powerful  
Creator, Sustainer,  
Judge and  
Forgiver of our  
shortcomings



14

Joining of the palms is *getting the  
soul and the body together*; that  
means: "I am not only my physical  
body, but my soul";  
"My soul and my body both are  
before You."

And guide us on  
the path of Thine  
own Goodness.



20

same posture as 17

Lord God of the  
East



head to  
the right



to the left

Draw us closer to  
Thee every  
moment of our life,



21

(Comment: hands together, not  
bent towards oneself but as if  
receiving from above; more  
horizontal, in cup-form; and hands  
not too high, on a level with the  
solar-plexus).

and of the West,

of the worlds  
above



upwards



downwards

15

until in us be  
reflected Thy  
Grace, Thy Glory,



22

And joining hands together means  
*asking for the greatest thing there  
is, not only help, not only blessing,  
but communication,  
unity with God, and thing that  
the uniting oneself as one cup.*  
Besides, the hands are towards  
one. And that means the prayer  
offering; what is it?

and below,

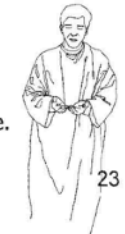
and of the seen



open eyes.

16

Thy Wisdom, Thy  
Joy and Thy Peace.



23

The offering of this cup what is  
put in it, is within. It is not held  
like that (comment: near to the  
body), that God is within,  
therefore it is held before oneself.

and unseen beings,



Comment: eyes closed

AMEN



24

And then making hands in this  
way, (comment: lifting the hands  
to the face, touching it) it only  
means the sign of exaltation that  
is received from the prayers. By  
that we are bringing that offering  
of the prayer which is held in the  
cup of the two hands, to the  
temple of God, which is the body,  
which we consider to be the  
temple of God.

Pour upon us Thy  
love and Thy light,



Then raising one's hands  
heavenwards  
(Comment: no higher than the  
head, in a receiving attitude, the  
arms slightly outspread) means  
*asking for blessing, asking for  
help.*

17

Give sustenance to  
our bodies, hearts  
and souls,



same posture as 17

18



(Comment: and then moving the  
hands sideways along the sides of  
the body, not actually touching it,  
full length downwards, finally  
turning the hands out horizontally,  
sideways).