



A Sufi Message

Surrender In Thy Beauty Saum, Part 3

*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.

.....*Thy Beauty do we Worship*.....

Readings: The principal work of the prophet is to glorify the name of God, to raise humanity from the denseness of the earth, to open the doors of the human heart to the divine beauty which is everywhere manifested, and to illuminate souls which have been groping in darkness for years. (Religious Gathekas, #10 The Prophet)

When one studies nature, one finds that nature cannot create itself without expressing its religion. The origin of all religion is love and beauty. If there were no love or beauty religion would never have existed, because beauty is the beginning of worship and prayer. The beginning of prayer and the first step of worship is admiration. (Vol. 7, In an Eastern Rose Garden, Nature's Religion, Many Religions from One)

Beauty, which a knower appreciates and a lover admires, is worshipped by the mystic. It is useless to try and put into words what beauty is; but if anything can explain it, it is the other word for beauty and that is harmony. It is the harmonious combination of colors, the harmonious grouping of lines, and the harmonious blending of the objects of nature which suggest to us the idea of beauty. In order to be beautiful an object must be harmonious, for in point of fact harmony is beauty. (Vol. 11, Mysticism in Life, 12. Beauty, Harmony)

Unveil Thy face, Beloved, that I may behold Thy glorious vision.
(Sayings, Vadan: Playing on Musical Instruments, Alankaras: The fanciful expression of an idea)

.....*To Thee do we give willing surrender*

Readings: If there is anything in the world that makes [one] unconscious of [their] self, in other words that makes [one] lose [their] self-consciousness, if there is anything that makes [one] humble, that makes [one] surrender willingly, it is beauty. Beauty is something that conquers without a sword, that holds without hands, that is more tender than the petals of a flower and stronger than anything in the world. (Vol. 11, Mysticism in Life, 12. Beauty, Harmony)

In the light I behold Thy beauty, Beloved; through the darkness Thy mystery is revealed to my heart.
(Sayings, Vadan: Playing on Musical Instruments, Alankaras: The fanciful expression of an idea.)

All beauty is veiled by nature, and the greater the beauty the more it is covered.
(Sayings, Gayan: Song, Chalas: An Illuminated Word)

It is those who have touched the inner beauty who are capable of appreciating beauty in all forms; and it is not only that they appreciate it, they admire and worship it. If worship is given to anything or anyone, it is given to the God who is hidden in the form of beauty. (Vol. 11, *Mysticism in Life*, 12. Beauty, Discovery of Beauty)

Practice: Fikar, placing a phrase on the rhythmic swing of the breath.

Inhale filling your heart with the glory of Thy Beauty that awakens Thy Mystery in your soul, reciting:
Thy Beauty do we worship

Exhale from the depth of Thy Mystery, from your heart in all humility, reciting:
To Thee do we give willing surrender.

Reading: There is a necessity for praise in prayer, praise of the beauty of God, for [one] must learn to recognize and praise the beauty of God as manifested in all creation. In this way [one] impresses beauty on [their] soul, and [they are] able to manifest it in [their] self... (Vol. 5, *Pearls from the Ocean Unseen*, Prayer)

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, Saum, Part 1](#)
For *Saum Part 2*, listen/view [Raise Us in Thy Ideal, Saum, Part 2](#)
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.



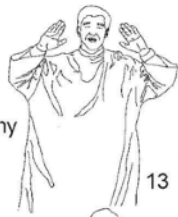
Taking the left hand to the right side is *Acknowledging "My soul comes from the Divine Source."*

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.

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."

Lord God of the
East
and of the West,



head to
the right



to the left

of the worlds
above
and below,



upwards



downwards

15

and of the seen



open eyes.

16

and unseen beings,



Comment: eyes closed

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

Use us for the
purpose that Thy
Wisdom chooseth,



same posture as 17

19

And guide us on
the path of Thine
own Goodness.



same posture as 17

20

Draw us closer to
Thee every
moment of our life,



(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).

21

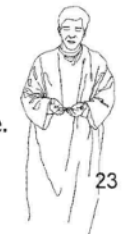
until in us be
reflected Thy
Grace, Thy Glory,



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?*

22

Thy Wisdom, Thy
Joy and Thy Peace.



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.

23

and unseen beings,



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.

24

AMEN



(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).