



## **A Sufi Message**

### **The Living Prayer**

*Presented by Gemma Erickson*

**Reading:** *Vol. 9, The Unity of Religious Ideals, Part 1, Prayer, Hazrat Inayat Khan*

One person in praying feels they are fulfilling a certain duty, which they consider to be one among the other duties of life. They do not know to whom they are praying...If they are in a congregation, they feel obliged to do as others do.

The second kind of person who offers prayers is the one who prays because they have been taught to do so, and yet are uncertain as to whether there is any God and whether their prayers are really heard. The heart which should be opened to God, is closed by their own doubt.

Then there is a third person who has imagination which is strengthened by faith. They not only pray to God, but they pray before God, in the presence of God. Once imagination has helped a person to bring the presence of God before them, God is awakened in their own heart...Then every word of prayer they utter, is a living word. It not only brings blessing to them, but to all those around them.

**Reading:** *Vol. 11, Psychology, 6. Suggestion by Movement, Hazrat Inayat Khan*

The blessings given by the sages, the good wishes and prayers of the masters, were always connected with movement. The movements made the prayer alive; they insured that the blessings were granted...when a movement is made with a living and sincere thought, and with deep feeling, it will make the thought and feeling a thousand times more effective.

**Practice:** *Saum, Prayer by Hazrat Inayat Khan* (See pages 2-3 for Prayer with illustrated movements.)

**Reading:** *Vol. 9, The Unity of Religious Ideals, The Sufi Movement, The Purpose of the Sufi Movement*

Action is also psychological; it makes pictures in every atom of the body of the thought which is behind it. Every atom of the body prays, even the blood-cells; the whole being becomes a prayer. Thus the movements of the prayer are a psychological action. With every movement, we make as it were a kind of picture which impresses every atom of our body. This affects our circulation, and by the circulation the whole being is affected; it is even registered on the skin.

**Reading:** *Religious Gathekas, #9 The Need for Prayer, Hazrat Inayat Khan*

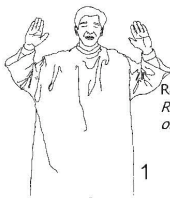
In reality God is within you, and as he is within you, you are the instrument of God, through you God experiences the external world. You are the best instrument of conveying yourself to God. Therefore your thought, action and word makes prayer complete.

# A Sufi Message

## Saum, Prayer by Hazrat Inayat Khan

### SAUM

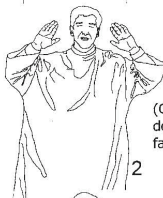
Praise be to Thee, Most Supreme God,



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.



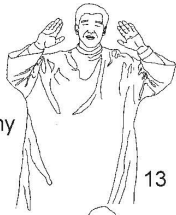
Taking the left hand to the right side is *Acknowledging "My soul comes from the Divine Source."*

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

and of the West,

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).

of the worlds  
above



upwards



downwards

and below,

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 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



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

AMEN

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).