

BEHIND THE VEIL

The subject of this *kafi* is that the Creator is to be found in every part of His creation, but He is seen only by the rare few who have the eyes to see Him. For the worldly man he is hidden, but for the man of spiritual vision He is manifest.

The pantheistic strain marks the entire *kafi*. He is present in the observer as well as the observed. He himself keeps himself concealed and He himself makes himself revealed.

He took the form of Laila and He took the form of Majnun to have a glimpse of His own effulgence. He was in Shams, Mansur and Zacharias and He came in the form of their executioner. It was through His decree that the world came into existence, and it was by His command that man was made in His image.

In the last stanza the target of the Lord is Bullah himself; but at the same time He has become manifest in Bullah. In fact Bullah and He have merged into one entity.

Parda kis ton rakhida?

پاردا کیس توں رکھیدا؟

From whom do You conceal yourself?
Wherefore do You peep through the veil?

You yourself, O Lord, manifested at first,
Now, You teach the lesson of saying prayers.
Now, You yourself have come to behold
the spectacle,
And, in the guise of Laila You give a glimpse.
From whom do You conceal yourself?

You got Shams of Tabriz flayed alive,
 Mansur of Hallaj, You put on gallows,
 You severed with a saw the head of Zacharias.
 What shall I say of the countless others?
 From whom do You conceal yourself?

You ordained, and it did happen;
 From the formless You became manifest,
 For yourself You created the whole wide world,
 With the umbrella of Cosmos over head.
 From whom do You conceal yourself?

Now, You have turned Your aim at me;
 You cannot remain hidden any more;
 You yourself get addressed as 'Bullah',
 With the earthly veil though between!

From whom do You conceal yourself?
 Wherefore do You peep through the veil?