

## BELOVED AS MAN

The first line of the poem says that God has come to this world in the form of a man. Bullah is obviously referring to his Master, Inayat Shah, in this opening line.

In the subsequent part of the poem the omnipresence of God is dilated upon. He abides in the deer, the prey, as well as the leopard that preys. He then comes as the hunter of both. He abides in the master as also in the slave. He then gets himself sold for a price.

Sometimes He takes the form of a king, riding elephants, and sometimes of the beggar with a begging bowl. He is to be found as much in a yogi as in one given to sense-pleasures. Various are the roles that He is pleased to play.

But, although He is present everywhere and in everyone, He is manifest only in the Master—"I dance to the tune of that researcher, who has made me realize the Beloved."

In the last stanza Bullah proclaims that his love for God is older than creation, because he and God were one before He created the world.

*Dhola admi ban aya*

The Beloved has come as man!

He himself is the deer, himself the leopard.

He himself then goes out to hunt them.

He himself is the master, himself the slave;

And himself He gets sold for a price.

The Beloved has come as man!

Sometimes He mounts an elephant.  
 Sometimes He roams with a begging bowl.  
 Sometimes as a prince, a yogi, a lover of pleasures,  
 He acts in the play in every role.  
 The Beloved has come as man!

What a trick the juggler has played!  
 He has made me dance like a puppet.  
 I dance to the tune of that researcher,<sup>1</sup>  
 Who has made me realize the Beloved.  
 The Beloved has come as man!

Abel and Cain were begotten by Adam,  
 But who begot Adam?  
 Verily, Bullah came earlier than all;  
 He dandled his grandfather in his lap.<sup>2</sup>

The Beloved has come as man!

*Faqir Mohd., Kulliyat, pp. 119-120, poem 60*

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1. Researcher into the inner treasures, the *Murshid*.
  2. Bullah talks of his existence with God, before God had manifested himself. Thus, his grandfather came late as a progeny of Adam. This refers to the pre-manifestation period when the Sufi-saints were with God. Paltu, Dadu and a number of other saints have made similar statements. According to C.F. Osborne, the line means that the poet's grandfather is a babe in knowledge compared to him (Bulleh Shah by C.F. Osborne, p. 20).