

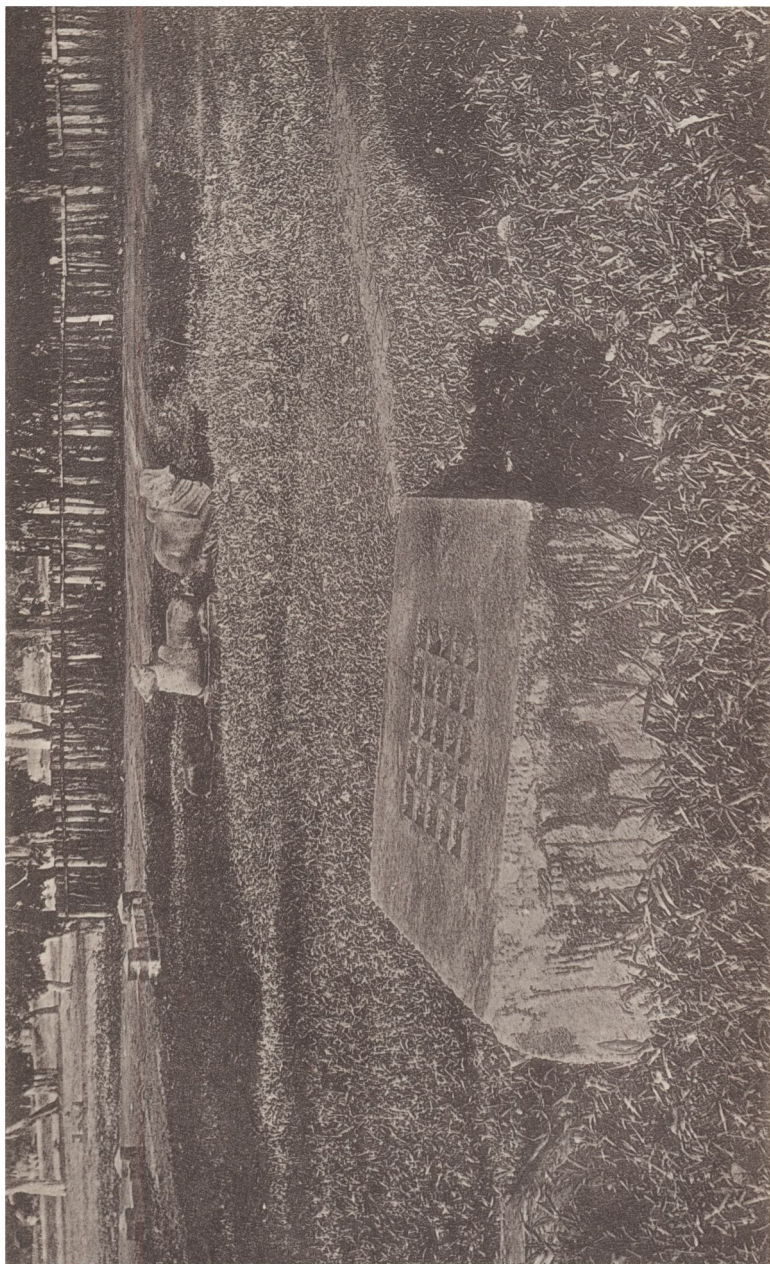
If this doctrine is to be called Metempsychosis at all it is certainly something quite different from Indian Metempsychosis. In fact Metempsychosis (Naskh or Tanāsukh) is denounced in the "Gulshan i Raz" (p. 10), and the "Commentator Lāhijī" distinguishes it from the Ṣūfī doctrine (p. 37, note 3). See also the "Dabistān" (translation by Shea and Troyer, 1843), Vol. III. page 277.

As you remarked in the discussion, the history of Ṣūfism has yet to be written. The best authority is, I think, the "Tazkirat ul Auliya" or "Memoirs of the Saints," by the author of the "Mantiq ut-Ṭāir," supplemented by the "Lives of the Saints," by Jāmī, the introduction to which has been translated by De Sacy (Notices et Extraits des MSS., Vol. XII. page 426). There we find recorded the simple utterances of religious emotion of the early Saints, some of them women, and are constantly reminded of St. Theresa and Mme. Guyon. In the utterances of later Ṣūfīs we can trace, if I am not mistaken, Christian influences, and a constantly increasing infusion of neo-Platonist metaphysics as interpreted by the Moslem philosophers. At length in the "Gulshan i Rāz" written in the beginning of the fourteenth century we have a full-blown "Gnosis" (Ma'rifat) or metaphysical theosophy.—Yours faithfully,

E. H. WHINFIELD.

7. AN ANCIENT STONE IN CEYLON.

DEAR SIR,—The photograph which I send you represents a so-called "Contemplation Stone" lying amid the ruins of Anurādhapura. I have seen a similar one at Alu Wihāra (the very ancient Wihāra, where the Pitakas were first written down), on the summit of one of the huge boulders which help to form the temple. Others also have been found in Ceylon, though sometimes, it appears, with only



CONTEMPLATION STONE AT ANURĀDHAPURA.

nine holes instead of twenty-five. The popular explanation of the purpose for which these stones were designed is as follows: Various ingredients, such as sandal-wood, flowers, sweet oil, etc., being placed in the holes, the devotee gazed fixedly at them hour after hour, till at last, through the efficacy of his meditation on the fading flowers, and so on, he was enabled to realize the impermanence of all things. But some doubt is thrown on this explanation by the fact that Mr. Bell, who is in charge of the excavations at Anurādhapura, found a contemplation stone underneath another stone of large dimensions, the latter being on a level with the floor of the building that was being exhumed. It is difficult to see why the contemplation stone should have been placed in this situation, if used for the purpose described. I understand that nothing is said about these curious stones in the old Pāli books, and it would be very interesting if any of the readers of the *Journal* could throw light on the subject.—I am, faithfully yours,

ERNEST M. BOWDEN.

8. A BURMESE SAINT.

SIR,—I enclose herewith an interesting paper by Major R. C. Temple, which appeared in the *Rangoon Gazette* of October, 1893, on a supposed Mahomedan saint called *Badar* or *Budder*, revered by Mahomedans, Hindus, and Buddhists, in Arakan and Tenasserim, who is supposed, more especially, to exercise an influence over maritime affairs.

Major Temple comes to the conclusion that he was a Mahomedan Fakir, and that *Maddra*, the name usual in Tenasserim, is a corruption of *Baddra* or *Budder*.

Curiously, however, the legend at Akyab says he was discovered by *Hindus*.