

“And so, just as when many sunshades and flags are uplifted, the sunshade that exceeds the rest in size and is distinguished from them in appearance and position, is called the ‘pre-eminent’ (ati) sunshade, and the flag that exceeds the rest in size and is distinguished from them by its various forms and colours, is called the ‘pre-eminent’ flag; and just as, when princes and kings are collected together, the prince who is superior in rank, wealth, honour, and dominion is called the ‘pre-eminent’ prince, and the king who exceeds and is distinguished from his fellows in long life, beauty, and dominion is called the ‘pre-eminent’ king, and a superior Brāhmā is called an *Ati-brāhmā*, just so this Dhammo (Truth) is called ‘*Abhi-dhammo*’ because it exceeds and is distinguished from the ‘*Dhammo*’—*i.e.* the *Sutta-Pitaka*.”

Buddhaghosa then proceeds to show the difference of treatment of the same subject in the *Sutta* and *Abhidhamma Pitakas*. The treatment is more detailed, he says, in the *Abhidhammo*. “The five *khandas*, for instance, are treated in the *Suttas* briefly and not in detail, whereas in the *Abhidhammo* they are set out much more fully. The same is the case with the 12 *Āyatanas*, the 18 Elements, the 4 Truths, etc.”

The outcome would seem to be that the difference between the *Suttas* and the *Abhidhamma* is one not of subject-matter but of treatment, and that the latter may be considered in a certain sense as the complement and expansion of the former, just as the Pauline Epistles are often supplementary commentaries of the Gospels, collecting and, to a certain extent, systematizing their scattered utterances.

ARNOLD C. TAYLOR.

6. THE ŠŪFĪ CREED.

Norwood, 12 May, 1894.

DEAR SIR,—In his interesting paper on the “*Mantiq ut-Ṭāir*” Mr. Rogers referred to the analysis of the poem published by M. Garcin de Tassy under the title “*La*

Poésie Philosophique et Religieuse chez les Persans," and quoted the list of Şūfī articles of belief there given by De Tassy.

The fifth article is—that there is no real distinction between good and evil. It is incorrect to call this an article of the Şūfī creed. Speaking strictly it is only a consequence which logically follows from their doctrine of Unification (Tauḥīd), the ascription of all existence, all action, all events to the One First Cause. No sect, except possibly the Maulāīs, would admit such an article of faith. Men are hardly ever so bad (or so good) as their creeds seem to require. The first stage of the Şūfī "Way" (Ṭarīqat) was Sharī'at, the strict observance of legal and moral obligations, and the next stage a long course of self-mortification, typified by the seven valleys of poverty, etc., described in the "Mantiq ut-Ṭāir." In India the popular idea of a Şūfī is not a bold, bad man, regardless of right and wrong, but a meek and quiet spirit. In fact "Şūfī Şāhib" means much what "Quaker" meant to our ancestors. When Sir R. Burton wrote of the Şūfī cult as a sort of Bacchanalian affair he was thinking of the Anacreontic effusions of Hāfiz and other poets, who were not genuine Şūfīs at all, but merely played with Şūfī ideas. Of course no one would deny that hypocrites always abounded, and probably now there is very little genuine religious fervour left among the most prominent Şūfī orders. No one for instance who has seen the services of the Maulavīs, the so-called "Dancing Dervishes," at Pera, can feel strongly persuaded of the sincerity of their religious feelings. But Dr. Wolff speaks highly of the Şūfīs of Bokhārā. Dr. Tholuck, in his "Blüthensammlung," finds a connection between Şūfī doctrine and the aspect of Christianity presented by St. John, and even Dr. Pusey found much to admire in it.

In article seven of his Şūfī creed De Tassy speaks of Annihilation (Fanā) as identical with Nirvana. This is misleading, because the Şūfī doctrine was not Annihilation as the Be all and End all of their "Way," but Eternal

abiding in God *after* annihilation (Baqā ba'd ul-fanā), a doctrine which I venture to think owed its parentage rather to Proclus and Plotinus than to Gautama Buddha.

The eighth article of the Sūfī creed, according to De Tassy, is Metempsychosis. I am very strongly of opinion that Metempsychosis in the ordinary acceptation of the term was not a doctrine generally held by the Sūfīs. What they held was a form of Aristotle's doctrine of the Soul, as set forth in his "De Anima." It was a doctrine similar to Milton's.

"So from the root
Springs lighter the green stalk, from thence the leaves
More airy, last the bright consummate flower
Spirits odorous breathes; flowers and their fruit,
Man's nourishment, by gradual scale sublimed
To *Vital* spirits aspire, to *Animal*,
To *Intellectual*, give both life and sense,
Fancy and understanding, whence the Soul
Reason receives and reason is her being."

—*Paradise Lost*, Book v. 479.

See "Gulshan i Rāz," the "Mystic Rose Garden" (text and translation published by Trübner, 1880), page 50.

The same doctrine is set forth in the Masnavi of Jalāl ud-Dīn Rūmī (translation published by Trübner, 1887).

"I died as inanimate matter and arose a plant,
I died as a plant and arose again an animal,
I died as an animal and arose a man.
Why then should I fear to become less by dying?
I shall die once again as a man
To rise an angel perfect from head to foot!
Again when I suffer dissolution as an angel
I shall become what passes the conception of man!
Let me then become non-existent, for non-existence
Sings to me in organ tones, 'To Him shall we return.'"
(p. 159.)

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