a forest grove, none might enter therein, and it was at the confluence of two streams. It was the home of the couch of the goddess Id, and within it dwelt Shamash and Tammuz. The *kiškanû* was gathered by certain gods and was used for magical purposes, and Mr. Thompson, in the course of a criticism of the incantation, points out that there are no good reasons for supposing that Eridu was as the Garden of Eden, since the presence of the rivers has only a ceremonial meaning, and he cites texts where the water at the confluence of two streams has greater magical potency. As regards the other arguments by which the theory has been supported, he has some exceedingly plausible explanations at hand, and the impression left is that tablet *K* is very insecure evidence for the view adopted by Sayce and Pinches. The text does not, however, lose in interest on this account, and the story of the *kiškanû*—with its half-lurking resemblance to the Golden Bough—still stands in need of a better interpretation than that which Mr. Thompson himself prefers (p. lxiii).[1]

S. A. C.

The Influence of Buddhism upon Islam.

A Buddhismus hatása az Iszlamra. Beszéd, tartotta a M. Tud. Akadémia, 1903 Marczius 30ikiki, Körösi Csoma ünnepén. Goldziher Ignácz, R. Tag. Budapest. Kiadja a Magyar Tudományos Akadémia, 1903.

Professor Goldziher, of the University of Budapest, Honorary Member of the Royal Asiatic Society, read an important essay before the Academy of Sciences of Hungary, at a special general meeting held on the 30th of March last in memory of their late distinguished member, Alexander Csoma de Körös.

Professor Goldziher referred to the special merits of the great Tibetan scholar and to the circumstance under which

[1] Mr. Thompson suggests that some species of Astragalus is meant. This is supported by the Syriac *kūšnā*, on which see Löw, No. 170. One is irresistibly reminded of the superstitions relating to magical plants, and, as Jeusen points out (*Kosmologie der Babylonier*, p. 249, n. 1), it was probably used as an oracle.

similar celebrations (*this being the second*) would in future be held in his memory by the Academy.

The subject, "On the Influence of Buddhism upon Islam," was well chosen for the occasion. Famous Orientalists have often referred to it. But it has not hitherto been taken up in the thorough manner in which it was treated on this occasion. And we venture to express a hope that the paper may be used by the author as a preliminary step towards a larger and fully elaborated work to appear at no distant date.

Professor Goldziher begins by adducing the widely held opinion that the spiritual life of the furthest West has been mysteriously influenced by the intellectual elements prevalent in the East. These have, in an imperceptible manner, occupied an important place in the popular lore of European nations, even in the Apocrypha and in the hagiology of the West. How remarkable is the place in the history of literature occupied by the legend of Barlaam and Iosaphat, reproducing Buddha's life for Christian readers! And certain strange references conspicuous in the life of St. Thomas can be satisfactorily explained only through the tenets of Buddhism. So also the history of Islam affords constant evidence of the influence of those foreign ideas with which it was brought into contact during its progress. In the sphere of dogma Islam largely followed Greek philosophy; the tendency of its ritual stood under the influence of the religion of Persia; and its canonical law shows the spirit of Rome. The very starting-point of Islam's existence as a State, namely, the Abbasid development of the idea of the Khalifat, shows the idea of kingship reigning in the circle of the Sassanidæ, and every important influence from outside was a new element in Islam's further development.

This receptivity to extraneous influences began to be felt before Islam's worldwide conquests. It seems to have been latent in its very cradle.

Everyone knows of the Jewish and Christian ideas and institutions out of which Islam arose. These were its starting-point, and were acknowledged by the founder

himself as the fundamental principles from which Islam developed. The question is whether, at a later period of its progress, ideas obtained from Indian religion did not also become manifest.

Previous to the rise of Islam there flourished important commerce between Arabia and India. Indian vessels paid frequent visits to the seas that washed the shores of Arabia. But it was not till the actual conquests of Islam that the Arabs came into immediate contact with Indian genius. With the conquests of the followers of Muhammed their religion spread towards Central Asia, where Buddha's religion flourished. At the beginning of the third century A.H. Samanism was called al-Sumaniyeh in Arabic, meaning the faith of Samana or Sramana, an Indian ascetic. And when the Buddhist ritual, particularly the images of Buddha, became known, the new word *budd*, plural *bidadatun*, meaning an idol, was received into the lexicography of the Arab language. It was not the ethics or the metaphysical speculation of Sumaniyeh which impressed the Moslims so much as the idol-worship, abhorrent to the puritan monotheism of Islam. It is a remarkable fact that Alexander Polyhistor, 89–60 years before Christ, calls the Baktrian priests *Σαμαναῖοι*.

Although the image-worship of the Buddhists was the chief characteristic apparent to the commoner Moslims, their philosophers became acquainted with at least certain principles of Buddha's faith. Speaking of their philosophical system, the belief in metempsychosis is mentioned as the chief doctrine of Sumaniyeh, and occasionally there appeared isolated Moslim philosophers who believed in it. This dogma may have suggested to them the answer to the painful question: How can divine justice punish with heavy chastisements pious men? The answer was: Because the soul of the righteous had inhabited, in a previous existence, the body of a sinful man. This is the Buddhist Karma.

The progress of intellectual culture during the reign of the Abbasidæ secured some treasures of Indian literature

to the Arabs, through whom they were carried to the far West. It is well known that some of the Indian tales were amalgamated with the ideas of Moslim society, took root in the popular faith, and were incorporated into the "Arabian Nights."

Fatalism may be taken as a characteristic tenet of Islam, reflecting unmistakably the dogma of 'Kismet.' This faith was persistently held by the Hindus from ancient times, and the doctrine of metempsychosis is one of the corollaries of the idea of Fate. When Muhammedan peoples found that in the stories borrowed from Indian sources there lurked a belief agreeing with this tendency of their own, to fatalistic ideas, it was easy to adopt it and to gain thereby a welcome colouring to Moslim's dreary dogmas. The "Arabian Nights" are a rich treasury of fatalistic stories, and the expression that a man's destiny is "written on his forehead" is evidently of Hindu origin. The correct Moslim speaks of a "book," a "well-guarded" book, in which his fate is recorded.

The gradual adoption of foreign ideas progressed hand in hand with the extension of the Khalifat towards the east. Particularly the reign of the Abbasidæ created a settled centre of communication in Baghdad, a town now so insignificant, once so famous. Baghdad lay on the main road which led from China and India to Byzantium, and thence into the western and northern countries of Europe.

Complete conquest of India was effected in the eleventh century A.D. by Mahmud of Ghazni. This afforded ample opportunity to the Muhammedan students of becoming fully acquainted with Indian philosophy. Buddhist pilgrims were doubtless frequent visitors on the borders of India and China: their distant wanderings are well known to history. Balkh, the metropolis of ancient Baktria, became renowned through flourishing dervish monasteries, whose inmates were able easily to study the practices of Buddhism.

At Baghdad, around the Khalifa, there ruled a fanatical orthodoxy. This spirit naturally provoked reaction. Among the movements which caused, in the eighth and ninth

centuries, much anxiety to the 'true believers,' and against which they resorted to persecutions, was the newly risen sect of the *Zindiks*, a word applied generally to heretics, especially to the class interested in Buddhist philosophy and literature. Among the translations of the second century are found the "Bilauhar va Budasif" and "Kitab al-Bud," by Ibn al-Mukaffa and Abán al-Láhiki. The *zuhd*, renunciation of the world, is the characteristic Moslim name attributed to the Zindiks. Quietism is not the spirit of the aggressive religion of Muhammed; on the contrary, the promise of sensual pleasure is carried beyond this world into Paradise.

At that time there arose several paraenetic poets. The most ancient among them was the martyred Salih ben 'Abd al-Kuddus, executed in 783 A.D., who spoke thus:—

"How many pilgrims to Mekka have perished?

"May God destroy Mekka and her buildings.

"May He give no bread to her inhabitants and let her dead be burned."

But the boldest expressions of asceticism are found in the works of Abu-l-Atahiya, a cotemporary of Harun al-Rashid, who suffered imprisonment before his death in 828 A.D. His faith was based upon Indian legends. He taught that: "If you desire to see the most noble of mankind, look at the King in beggar's clothing; it is he whose sanctity is great among men." His son perished similarly. The "Sincere Brothers," notwithstanding their Neo-Platonism, always appeal to Indian moral lessons. Two centuries later appeared Abu-l-'Alá al-Ma'arri (died 1057); he belongs to the most independent thinkers of his age. He boldly attacked the dogmas of Islam, mercilessly criticized the religious authorities, and condemned the policy of the Government as unjust and tyrannical. He points out the intellect and conscience as the true sources of religious life.

Professor Margoliouth[1] and Mr. Reynold A. Nicholson published certain parts of his works, but the most important communication on the subject is the essay by Alfred Kremer

[1] Journal R.A.S., 1900 and 1902.

which appeared in the Transactions of the Vienna Academy, vol. cxvii. Ma'arri lived as a vegetarian, abstained from all animal food, even from milk and honey, and practised celibacy. His ideas of salvation, centre according to Kremer, in the *Nirvana*. It is certain that these principles widely influenced Islam society at that time. No organised Buddhistic sect was formed, but such ideas worked powerfully in the direction of a later movement, *Sufism*.

The Sufi system saved the religion and science of Islam from rigid dogmatism. The religion of heart and mind stood in opposition to dry theological treatises. The Sufis endeavoured to approach the Heavenly by way of the emotions, and hoped to establish religious life, not by empty formalities, but by getting near to the Eternal.

Such was the reaction against the prevailing conditions of Islam, which found relief against materialistic tendencies in asceticism. Hair-splitting dogmatism was replaced by contemplative mysticism. A pantheistic system became developed from excessive fanaticism. Starting from a mystic love of God, it arrived at the conviction that the knowledge of "real existence is in God," "neither is there any life but in God."

In the course of the second century, the Sufi sect established associations on principles difficult to harmonize with the faith as taught in the Moslim schools. Sufi principles passed beyond the walls of their schools into the public ear, and effected considerable influence upon the orthodox faith. Sufism produced extensive literature in various languages; its greatest poets were inspired to write mystic and allegorical works, and the social life of Islam was startled by the appearance of a strange personage—the Dervish.

Sufism cannot be looked upon as a regularly organised sect within Islam. Its dogmas cannot be compiled into a regular system. It manifests itself in different shapes, in different countries. We find divergent tendencies, according to the spirit of the teaching of distinguished theosophists, who were founders of different schools, the followers of

which may be compared to Christian monastic orders. The influence of different environments naturally affected the development of Sufism. Here we find mysticism, there asceticism, the prevailing thought. In Syria we find the Christian, in Central Asia Indian influences prevailing.

From the time when Sufism first attracted attention in the West, its affinity to Buddhism was evident; some people called it Buddhism modified by Islam. Schopenhauer declared it to be entirely Indian in spirit and origin. But when we study its various historical conditions, its phases of development, its manifestations in widely separated regions from Syria to China, and especially since the knowledge of the most ancient literature has rendered it possible for us to understand the prominent points of Sufi character, we are convinced that previous to the Buddhist influences other forces had likewise their share in the antagonistic movement which arose in the midst of orthodox Islam.

In Syria, where Sufism had the earliest organisation, Christianity exercised great influence; — not indeed the ecclesiastical Christianity, but a certain movement in the Church, looked upon as irregular. Thus we may compare the Euchits-Messaliani — the praying monks — with those wandering dervishes who were addicted to the fatiguing lip service called the *zikr*. Their dogma was that prayer stands above every other religious function. They discarded all the goods of this world, going about begging and praying. This sect was started in Mesopotamia in the fourth century A.H.; it still existed in Syria five centuries later. The mode of life of these dervishes faithfully represents the manners of the Messaliani beggars, whose example had a decisive influence upon the Sufis of Syria.

Christian influence is manifest in several passages from the New Testament which are found among the fundamental tenets of Sufism. To mention only two, viz.: Matthew vi, 25–34, and Luke xii, 22–30. It was in Christian environments that the Neo-Platonic systems exercised so important an influence on the development of the ideas of Sufism.

Adalbert Merx showed that there was a Gnostic teacher in the Syrian Church, whose principles were of decisive effect upon Sufism. It was on such grounds, and they are very sound ones, that Mr. Reynold A. Nicholson, in his selected Poems of Shamsi Tebriz, and Professor Edward G. Browne, in his History of Persian Literature, entirely reject any influence of Buddhism upon the development of Sufism, and attribute all its phenomena to Neo-Platonic principles and to the teaching of Gnostics. But those who advance such an opinion do not take into consideration that Neo-Platonism and the allied systems could scarcely reach those regions in the East which proved most receptive to the development of Sufism. And while Islam carried Sufism with it, it may have, and in fact did, supplement it in the course of its invasion of further eastern countries with new elements borrowed from the new surroundings. For instance, in the account of an ancient type of Sufic asceticism, we find traces of tradition connected with Buddha himself. Ibrahim ibn Edhem, who died about 776-8, an exalted patriarch of Sufism, was a renowned pattern of asceticism. The legend speaks of him as a prince of Balkh. On a certain occasion he went out hunting and started a fox, when a mysterious voice warned him that God had not created him to persecute living beings. He at once dismounted and changed garments with his father's shepherd. He bestowed upon the servant his steed and everything he had by him, then withdrew into the desert to drag out his existence as a labourer, performing miracles and giving other proofs of his saintliness.

There is another legend referring to Ibn Edhem's conversion. One of his disciples asked him: "Who persuaded you, being a king's son, to abandon this fleeting world and to take up that which endures for ever?" He answered: "I sat in the hall of my palace with courtiers around me. Looking out of the window I observed a beggar at the entrance of the palace, with a piece of dry bread in his hand, which he soaked in water and seasoned it with coarse salt; he ate it, and drank water. Having thus, apparently, satisfied his

hunger, after saying his prayers, he went to sleep. God so willed that I should direct my thoughts toward that man. I ordered a servant to watch him without in the least interfering, and then let the man be brought to me. And so it happened. When the beggar awoke he prayed again, and made ready to continue his journey. My servant induced him to come to me.

" 'The master of this palace desires to speak to you.' 'In God's name,' answered the beggar, 'there is no power and strength but of God. Well! I go.' When he reached my presence and rested awhile, I put the following question to him: 'Were you hungry when you ate the piece of bread? and were you satisfied?' 'I was,' answered the old man. 'And afterwards, were you able to sleep without care or sorrow?' 'Yes!' was his reply, 'I have rested thoroughly.' On hearing this I pondered and said: 'How is it that I am not satisfied with what I see and hear? What ought I to do in this world that I may obtain contentment as this beggar does?' When evening came, I put off my splendid garments and put on hair clothing. I left the royal palace and took to a wandering life like this beggar did." Then Ibrahim continued the wonderful story of his experiences.

In reading this legend, we receive the impression that this story of a prince becoming an ascetic refers to the life-history of Buddha. Compare the legend of al-Sabti, the son of Harun al-Rashid, the powerful Khalifa of Baghdâd, who for similar reasons abandoned his splendid palace and surroundings, renounced the world, earned his bread with hard manual labour, and ended his life in a poor hut. This legend was inserted in the "Thousand and one Nights." Noeldeke very rightly declared it to be Buddhistic in origin.

Some of Ibrahim's sayings are in this respect suggestive. During his wanderings in the desert he met with a soldier, who asked Ibrahim to show him the way to a populous town. Ibrahim led him into a cemetery. "This is," he said, "the habitation of men." The irritated soldier struck the Sufi on the head, so that the wound bled. Ibrahim asked God's blessing upon the man. The soldier, becoming aware of his

violence, begged Ibrahim's forgiveness. "The head which bleeds owing to your rage, I left behind in the royal palace of Balkh, when I saddled the steed of the world, following the love of pomp—that head I carry no more. A man is free when he gives up this world, even before he himself has left it." "If your brother says, 'Give me part of your substance,' and you ask him, 'How much?' then is your gift of no avail; and if he asks you to do him some service, and you inquire, 'Where do you wish me to go?' you have rendered him no assistance. Shun the world as you shun a beast of prey." Such are the sayings attributed to the prince-beggar Ibrahim. He believes the principle of the abandonment of the world, absolutely.

This remarkable legend has an episode which states that the ascetic prince once encountered a young man whom he recognised to be his son. He was much affected, and his eyes were filled with tears; the father's feelings threatened to get the better of him, but he suppressed them. The legend puts into his mouth the following lines:—

"O God! for the love of Thee, I ran away from mankind;
I made my children orphans, that I might see Thee;
And if Thou makest it a condition of Thy love to cut me in pieces,
Yet I would turn to no one for help beside Thee."

He left his son, and departing had no other wish than this: that God would cleanse his son from all sin, and help him to fulfil His commandments.

The essential character of these sentiments consists in the absolute renunciation of the world, the entire suppression of the ordinary human sentiments, the abandonment of power and enjoyment in order the better to attain to the only reality.

Along with the ideal Buddhist asceticism, Sufis appropriated some of its outward religious practices also. They noticed rosaries in the hands of Buddhist ascetics. The use of these instruments of devotion, based on the custom of Brahmin fanatics, was especially prevalent among the

Buddhists in the North, with whom Islam came in contact. The Sufi ascetics very soon adopted the practice, and applied it to the formulas of their own creed. Ninety-nine is the canonical number of the names of God; the Muhammedan rosary therefore consists of 99 beads. As early as the third century of Islam we find positive proofs of the use of the rosary, particularly in the East, where Sufi assemblies were numerous. The Ulemas looked for a long time upon the use of the rosary as an innovation, contrary to the traditions of Muhammedanism. The leaders of the religious communities in the East were dissatisfied when the practice was taken up by the people through the example of the Sufis, notwithstanding that it was helpful in repeating the devotional formulas during contemplation. It is characteristic, however, that when Abu-l-Kasim el-Juneid, one of the founders of Sufism, was seen with a rosary in his hand, being questioned how it came that a man of better class should use such an object, "I shall not," he answered, "give up an instrument which helps me to come nearer to Allah." Having learnt this mode of devotion from the Buddhist monks, it spread through the dervishes far and wide in Islam. But as late even as the ninth century it encountered opponents. Sujutî (died in 1505) was obliged to write an apology in defence of the use of the rosary against those who condemned it as a practice entirely foreign to Islam.

Besides these legendary and practical indications we find an affinity between Sufism and the fundamental thoughts and the lessons of Buddhism. The tone of mind and the spiritual tendency of Sufism seem as if the Buddhistic way of thinking had been transferred into the frame of Islam and adapted to it.

We do not wish to imply that Sufism had simply taken over and translated into the language of Islam the ancient Vedānta philosophy, which the Buddhistic system has so successfully developed. For Sufism to become actually a sister of Buddhism it lacked as yet the central pivot. It was not able to concentrate its philosophy around the legend of a holy personality endowed with symbolic importance

like the Bodhisatva. The Sufi prophets did not learn Buddhist thoughts from written books. They did not translate the Tripitaka into Arabic or Persian. It was from life and by contact with the professors of it that they became acquainted with the philosophy based on Buddha's teaching. They saw the Buddhist monks before them, and found them to be men who were inclined to turn away from the vanities of this world, and who found in the ascetic life a higher level of existence. The Sufis also retired into monasteries of their own and developed the ideal of begging monks. Now, that Buddhist example had direct influence on the formation of Sufic philosophy and practice, is confirmed by the following fact.

In Central Asia, in the town of Balkh, sprang up the first Sufic society. There, before Islam's conquest, Buddhism flourished, and could show pious Moslems many examples in the pursuit of saintly life. We saw that Ibrahim ibn Edhem, whose legend was brought in apposition with the life-history of Buddha, was said to have been a prince of Balkh. This is a notable circumstance.

Other facts of a similar kind have been collected by Alfred Kremer in his "Culturgeschichtliche Streifzüge auf dem Gebiete des Islams" (Vienna, 1873), a work that will always remain a pioneer study in the research of foreign elements in Islam. He points out that Buddhist philosophy considers as the *summum bonum* the extinction of individual rebirth and the release from pleasure and pain attainable in this life. In Sufism the final aim is *fanâ*, annihilation, *mahv*, the extinction of individual life.

It is well known that the explanations of the meaning of Nirvana differ. Various answers are given as to the question of the meaning, in this connection, of the phrase 'annihilation.' There is an extensive literature upon the subject. Some declare that 'Nirvana' and 'complete annihilation' are identical, and cannot therefore be attained while life lasts. On the other hand, Max Müller and others hold that it means perfect quietude of the mind, having no part in the joys and sufferings of this transitory world,

when the knowledge of Ego ceases, when every wish and desire, and craving, when even sensation of pleasure and pain are extinguished. Now let us examine how the word *fanâ* is explained by the Sufis. "When the consciousness of Ego and of all his belongings is absent," "when an individual is liberated from dependence on means which are capable of bringing him advantage or causing injury," "when he has no aim, no will, but is entirely absorbed in the will of God."

From the last definition we notice that the idea of the Nirvana of the Sufis differs from the Buddhistic meaning in so far that it is combined with the conception of God, evidently in its pantheistic form. The Sufi does not sink into 'nothingness,' but into 'omnipresence,' into universal divinity. When that has happened the personal Ego is annihilated by absorption into the universal divinity. "The fanâ," so says a Sufi teacher, "is arrived at when you see nothing and know nothing but Allah, when you are convinced that nothing exists but HE, when you understand that you also are nothing but He, and sayest: 'I am one with God; there exists nothing but God.'" Within the circle of Islam the conception of fanâ can, in connection with Pantheism, be understood as absorption into the universal deity. The individuality of man, the Ego, ceases to exist; all individual existence becomes an illusion, a nonentity. According to the Sufis, the individual is not annihilated, but becomes one with God, a drop in the bottomless sea of Pantheism, having no independent existence. This is Nirvana as understood by the Sufis.

So Jelál al-dîn Rûmi says in the Methnevi, "Without any care and thought of advantage or detriment," and with a characteristic word, this condition is called 'istihlák,' the endeavour to attain nothingness, a complete absorption, when man's existence is combined with the universe, when neither space nor time nor any shape reveals its existence, according to the same Mystic poet:—

"I am neither a Christian nor a Jew, nor fire-worshipper nor Muslim;

I belong neither to the East nor West, nor to the Sea nor to the Earth;
Neither am I from the order of nature, nor from the revolving spheres,
Neither from dust, nor from water, air, or fire;
I belong neither to the heavenly throne, nor to the atom of light, neither to an existence, nor to any life;
Neither to this world nor to any other world, neither to Paradise nor to Hell.
I am not a descendant of Adam or Eve, I have nothing to do with Eden or Rizván;
My place is in placelessness, my sign is the signlessness;
I have neither body nor soul, because I am from the body of my beloved.
The dual existence I have thrown away, because both worlds I consider as one.
I search after one, I know one, I see one, I call one;
Besides this I know that 'O it is He,' 'I am He,' I know nothing else."

He in whom there is the perfect *absence* of separate personality, the submersion into absolute existence, who rises to the permanent reality of the soul, such a one has arrived at the stage of the fanâ, namely, to the stage of annihilation; he becomes 'alinsán al-Kâmil,' the perfect man. Below this high degree there are many intermediate steps, according to the position one has attained by discarding knowledge of individual existence. Buddhism possesses a rich terminology of the degrees of perfection. Tathāgata is a perfect man, representing the highest degree, to which, according to the ideal of the system, Buddha himself had reached. His followers, who reach the lower steps, are the 'Arhats.' What is said of these has been mostly taken up by the Muhammedan 'veliks,' saints, who through ascetic practices have acquired power over nature's elements. Professor Goldziher has discussed elsewhere the twenty kinds of miraculous power which Muhammedans attribute to their saints.

These conclusions resemble the imaginative power with which Indians invest those who attain the superior degrees of spiritual concentration. They likewise are supposed to possess the power of self-multiplication, of flying across the air, walking on the surface of the water, moving mountains, and to overruling several of the ordinary laws of nature. If Muhammedans attribute similar powers to the 'veliks' and illustrate them by legends cited from the biographies of their own saints, they but imitate Indian exemplars, the original source, from which they have drawn them.

The Sufi as well as the Buddhist Sramana does not attain the *summum bonum* expressed by the 'Fanâ' or 'Nirvana' by the mere determination to reach that end. According to the Buddhist theory, there are eight parts of the road which lead to the final aim. The stations of this long journey are compared to that of the travelling pilgrim, the aim of the journey being one's salvation by attaining Nirvana. It looks as if the Buddhist inspiration were word for word followed by the Sufis. According to their doctrine the perfection of fanâ is preceded by the tarika which is reached by single stations on the road of the 'ma'rifat,' the knowledge. The Sufi calls studying 'suluk,' travel. Abl-al-tarika, abl-al-suluk, or al-salikûna, the pilgrims, are Sufi terms. In vulgar tongue every Sufi system is called 'tarika,' in North Africa 'trîka.'

This can scarcely be a fortuitous coincidence. According to what has gone before, we cannot see how it can be contended that the 'stations on the road' have not the same meaning in the two systems.

One of the most important of the Sufi stations is that which is called 'Murákaba,' that is, meditation; from the results of this depends the possibility of attaining the fanâ. The acquirement of this capacity and its permanency in one's soul, is considered the most important preparation for the annihilation of Ego and for the absolute union with 'Him.' In the Buddhist faith, the station called 'dhyâna' or 'samádhi' means the same. Its meaning according to a faithful translation is: 'absence of all idea of

individuality when Ego meditates'; meditation and the object of meditation are considered as being one. Oldenberg gives it an untranslatable name, 'Nichtirgendetwasheit.'

The Murákaba of the Sufis thus entirely agrees with the Buddhist Samádhi, and the connected ideas also agree. According to the Sufis the best help towards the attainment of the fanâ is the 'khalvat,' that is, loneliness, complete separation from fellow-men. Those who do not adopt loneliness of life are required to submit to a periodical rule of meditation. Different orders of dervishes have different regulations. The order of the Khalvatis requires from its members a yearly seclusion (chilleh) of 40 days, accompanied by fasting. There are other orders like the 'Demirdashi' in Egypt, the rule of which is the 'khalvat' for three days only, during which time the dervishes are obliged to remain speechless. That time is entirely devoted to meditation. Here the Sufis' idea corresponds to the Buddhist Viveka.

As the victorious Islam in Egypt, in Syria, and in other places took up foreign traditions and in due course, under the process of transformation, made of ancient gods Muhammedan saints; in like manner it adopted traditions of Buddhism in countries from which that faith was displaced. Vámbéry cites an interesting case from the historical work of Narshakhi. In the time of that historian (about 944–948) in Bukhara, a renowned seat of Buddhism (Bukhár, in Mongol, means Buddhist temple or monastery, and is probably the Indian word *vihāra*), a great fair of toys and carved work was held twice a year. On such occasions the turnover in toys amounted to 5,000 denárs. Narshakhi was of opinion that this custom is but a remnant of former large fairs held there for the sale of Buddhist statuettes and carvings, for the manufacture of which Bukhara was celebrated.

More characteristic, however, are those phenomena when sacred things belonging to the suppressed religion keep up an importance in the life of the victorious faith. When the power of Islam stepped into Buddhist inheritance, it was

impossible to eradicate from the mind of the new believer a homage paid to certain places and objects; the newcomer explained it in his own way. This transference was not the work of some hierarchical design; but it was the involuntary outcome of the popular mind, and thus the Buddhist saints became the saints of the Islam. This fact appears in the minutest details in the following manner. In Kandahar the followers of Buddha, rich in relics, regarded a waterpot of Buddha with religious devotion; in due course this very waterpot was attributed to Muhammed.

In the island of Ceylon a footprint of Buddha was an object of worship. The faithful of Islam attribute this very footprint to Ali, and nobody is disturbed by the fact that the reverend hero of Islam never put his foot on the soil of that island. Grenard, the companion of Dutreuil de Rhins in his exploring journey through Turkestan, published a most interesting work on the results of his mission, in which he repeatedly mentions the fact that in East Turkestan, where the religion of Buddha was flourishing till the tenth century A.D., and was not finally expelled till three centuries later, a good many graves are now identified with the legendary heroes of the new religion. But these heroes are altogether imaginary personages; some of them are historical indeed, but they did not exist in that part of Asia. The renowned places are but the ancient stupas transferred to Muhammedan proprietors. Thus the local heritage becoming vacant after the expulsion of Buddhism, a Muhammedan saint presented himself and took possession of it. The Muhammedan saint and the religious locality took upon themselves the functions of the extinct Buddhist saint. The sacrificial gift presented by the faithful of to-day at the old shrine, bestows the same advantage and relief to the Moslim as had been formerly bestowed upon Buddha, to the worshippers of the then stupa. The saint of Islam, who is now being worshipped, is aptly called by Grenard "un avatar Musulman de Buddha."

The tradition is imperishable, only its manifestation changes.

T. DUKA.