8

Backward Glance

There are some chapters of history which end on an implicit promise. But this work here concludes in an atmosphere more desolate than that of the *Parinirvāṇa* : it is not the master-teacher who dies, but the heritage he left, the *dharma*, which sinks into oblivion.

The great names of Kaśmīri Buddhism during the 14th century do not testify only to the end of an age; they appear as the end of a survival. Since the pilgrimage of Hiouan-ts'ang, seven centuries have glared by, and Kaśmīri Buddhism accomplished an immense task until the 12th century : work of evangelisation and translation; speculative and practical research in spheres as diverse as criticism of knowledge, logic and psychosomatic techniques, without ommitting the pietist and even mystical aspect. The master-teachers of the 14th century, although learned, were turned towards the past.

But the temporal strength of a religion does not consist of doctors of divinity but of the faithful. Furthermore, so long as the monastery dwellers do not become landed proprietors, must not the monks depend for their subsistence on the lay faithful ? Yet the zealous *kalyāṇamitra*, protectors of the *saṅgha*, must have become very rare, at the start of the Mussulman occupation, there where they had been so numerous.

In that col of history, at the moment of commencing to

Buddhists Of Kasmir

M Lipman

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