

- women. See *El*, 15, pp. 80-94.
- 30 Lorenzen, 1972, revised 1991, p.187.
- 31 Based on her studies of *The Laws of Manu*, *Dharmaśāstras* and some of the *Purānas*, Vasudha Narayanan mentions the prohibition of overseas travel. See 'Creating a South Indian "Hindu" Experience in the United States' in Raymond Bradley Williams ed. *A Sacred Thread, Modern Transmission of Hindu Tradition in India and Abroad*, Chambersburg, PA: Anima publication, 1992:147.
- 32 One such example is the famous Pāsupati temple near Kathmandu in Nepal, bears an inscription from the reign of Jīśnugūpta (c. 630 CE) that mentions the gifts to *ācāryas* in congregation of the Mundaśrīkhalika-Pāsupatācārya. Ed. And trans. B. Indrajī and G. Bühler, *Inscriptions from Nepal, Indian Antiquity (IA)*, IX, (1880): 174.
- 33 A Sanskrit inscription from Bakong temple reads: 'Brahmin who knows all the Vedas came here to purify the praiseworthy country of Kambū. See K. 923 (Coëdès, *IC*, IV, st. XV, p. 39). Cf. Bhattacharya, (1955): 479-490.
- 34 K. 604, st.12 *IC*, IV, p. 17; K. 13, *ISCC*, pp. 31 and Bhattacharya, *A Selection of Sanskrit Inscriptions from Cambodia*, 2009, page 22; K. 733, v. IV *IC*, I, p. 4; K. 701 *ISCC*, C1, verse 7 p. 423. Based on his readings of 10th century, K. 1049 (stanza III) Goodall (2015: 12) has argued that Śāṅkhaṇī, the religious leader would have been of the Pāsupata school. K. 80 *IC*, VI, p.3; *ISC* VII, p. 44; K. 258, *IC*, IV, p. 175.
- 35 See inscriptions K. 438; K. 809; K. 904; K. 95, v.5; K. 323, v.6; K. 263, v. 30; K. 910; K. 923, v. 14; K. 300, v. 7-10 in George Coëdès, *Inscriptions du Cambodge*, (*IC*), vols. IV-VIII (Hanoi and Paris: École française d'Extrême-Orient [*EFEO*], 1937-1966. See Auguste Barth for inscriptions K.263 v. 30, K. 95 v. 5 and K. 323 v. 6, *Inscriptions sanscrites de Cambodge (ISC)* 'Notices et extrait des manuscrits de la Bibliothèque Nationale', 27, 1, Paris: Imprimerie Nationale, 1885 pp. 77-97 and 391-411. The Chinese source of the 5th century cited in the *Taiping yulan*, the general encyclopedia (*leishu*) published by Li Fang and others in 984 CE, reports that there were more than 1000 Indian Brahmins in Dunsun, a principality in the same area and a dependency of the early kingdom of southern Kambudjadesā that the Chinese called Funan. People of Dunsun followed the Brahmanical religion and practices, see Paul Pelliot, 'Le Fou-nan', *BEFEO*, 3, 1903, pp. 258-303. Cf. Sanderson, 'The Śaiva religion among the Khmers', *BEFEO* 90-91, 2003-4: 401.
- 36 Ronald Davidson, *Indian Esoteric Buddhism: A Social History of the Tantric Movement*, Delhi: Motilal Banarasidaas, 2004, p. 85.
- 37 12th century Somnāthpattan Praśasti mentions Pāsupata *ācārya* Srimad Bhāva Brhaspati, from Kanyakubja (Kannauj), who "travelled over India for converting kings to his doctrine and to make them undertake the protection of religious places". V. G. Ozha with an introduction by G. Bühler, *The Somnāthpattan Praśasti of Bhāva Brhaspati*, (dated to 1169 CE.) *Wiener Zeitschrift für die Kunde des Morgenlandes*, Vol. 3, 1(889):1-19.
- 38 Sanderson, 2003-4: 403.
- 39 Michael Vickery's analysis of some 200 pre Angkorian inscriptions observes 50 names, most ending in Īśvara, seem to be Śaiva, 14 Vaiṣṇava and 8 Śiva-Viṣṇu combined, *Society, Economics and Politics in Pre Angkor Cambodia*, Japan: The centre for East Asian Cultural Studies, 1998, pp. 140-41. Sanderson, 2003-4: 405-6.
- 40 Sanderson, 2003-4, p. 405.
- 41 O. W. Wolters, 'Khmer "Hinduism" in the Seventh Century', *Early Southeast Asia: Selected Essays*, Ed. Craig J. Reynolds, Cornell Southeast Asia Programme, 2008 p. 184.
- 42 *ISCC*, p. 49 v. 3.
- 43 *ISCC*, p. 19 v. 33; *IC*, IV, p. 32, xvii; *IC*, II, p. 12, v. iv.
- 44 Somaśarman is mentioned in *Skandapurāna* (131.2) Peter Bisschop, *Early Śaivism and the Skandapurāna: Sects and Centres*, (Gröningen Oriental Series 21, Gröningen: Egbert Forsten, 2006) pp 43. and Bakker, 2014:140. The Somnāth Pāsupata tradition is recorded in the Bhadrakālī temple inscription at Somnāthpattan (also known as Devpattan and Prabhāspattan). See Ozha, 1889, page 1-19. The inscription names the chief priest Bhāva Brhaspati of the temple.
- 45 6th century Vat Kantel inscription K. 359, st. 3 (*ISC*, IV, page 30); K. 54/K. 55 (*ISC*, IX, page 56) and (*IC*, III, p. 159). Dominic Goodall has drawn attention of Hans Bakker to this stanza - mentioning 'together with a statue of Śrī-Somaśarman.' Statues of Somaśarman have not yet come to light, or have not yet been recognized. Cf. Bakker, (2014): 142-143.
- 46 K. 604, st. XII refers to *Pāsupata*, *IC*, IV, pp. 17-19.
- 47 Bhattacharya, 1955: 480.
- 48 K. 604, stanza 12. *IC*, IV, pp.17-19
- 49 Prasat Prei inscription *IC*, IV, page 64; *ISCC* pages 393-396. Also see stele of Thnal Baray, *ISCC*, LVI-LX, C1 stanza 6, 7 and 10, pages 243-248, 423, 428 and Coëdès, *BEFEO*, 32 pages 97-103.
- 50 Coëdès, 'Note sur deux inscriptions du Champa', *BEFEO*, 12, 8 1908: 15-7.
- 51 K. 53, *ISC*, no. XI, p. 64
- 52 No. 17 M. Finot (*BEFEO*, Vol. IV, p. 930), No. IX. Cf. R. C. Majumdar, *Ancient Indian Colonies in the Far East*, Vol. III, 'Champa', 1927, pp. 31-35.
- 53 No. 42 M. Huber (*BEFEO*, Vol. XI, p.5); Cf. Majumdar (1927 v. X, p. 127).
- 54 No. 30 edited by M. Bergaigne, (Corpus No. XXIV, p. 231) and noticed by Aymonier (J. A. 1891, part 1, p. 24). Cf. Majumdar (1927, pp. 71-74).
- 55 Glai Lomov inscription XXIII (393), St. V, side A. See Abel Bergaigne, *Inscriptions Sanscrites de Campa et du Cambodge (ISCC)*, Paris, page 43-46; K. Bhattacharya points out the use of ashes and the practice of yoga, muttering and *humkāra* are peculiar to the Pāsupata regimen. See K. Bhattacharya, 1955, p. 481.
- 56 M. C. Choubey, *Lakulīśa in Indian Art and Culture*, Delhi: Sharada Publishing House, 1997, p. 174-6, pl. 3.
- 57 Coëdès, 'Études Cambodgiennes' *BEFEO*, 32, p. 107). The record gives the quantity of scissors and razors needed for Viṣṇu āśramas, possibly to cut their hair, and the absence of these tools from the records of Śaiva āśramas.
- 58 K. 279 (*IC*, IV, p. 64); 'Stele of Thnal Baray', LVI - LX, face D, line 4 & 5 (*ISCC* p. 413).
- 59 Ibid.
- 60 Personal communication with Claude Jacques on email dated 19th June 2017.
- 61 Based on the quantity of ash required by an ascetic and number of ascetics in a *āśrama*, Shivani Kapoor argues for the construction of a ritual structure for ash-related rites in the Khmer temples, which are until now described as 'fire shrines'. Shivani Kapoor, 'Material Evidence of Pāsupata sects in pre Angkorian Cambodia' forthcoming, 2018. No such structure has yet been signalled in Champa.
- 62 *PABh*, 4.2; the practitioner should keep his religious duties concealed. p. 24.
- 63 *Niśvāsmukha* chapter III, Observance of fasts discusses dietary restrictions of consuming milk and only milk or clarified butter. See Kafle, (2015: 252, 255); K. 431, v. 4, (*IC*, V, p. 175) tells us how the ascetic of Indraguhā sustained on only milk diet; K. 91 (*IC*, II, p. 126) mentions that the guru of Sūryavarman I, lived on clarified butter K. 156, v. 10cd, v. 16ab, (*IC*, V, p. 178). K. 1049 mentions the ascetic Śāṅkhaṇī consuming only milk as a part of his discipline. Based on the early Śaiva scriptures, Goodall points out the dietary practice as a religious observance. Goodall, 2015:12.
- 64 *PABh*, 1.9 st.7 p. 27.
- 65 *PABh*, 1.20 p. 41.
- 66 *PABh*, 1.16 p. 38
- 67 Eight forms of Siva are Rudra, Śarva, Ugra, Bhāva, Pāsupati, Mahādeva, Īśana are mentioned in the *Atharavaveda*, the *Śatapatha* and *Kausītaki Brāhmaṇas* add Aśani to this list, and they are associated with eight elements. See V. S. Pathak, 'History of Śaiva cults in