

Avalokiteśvaras were found, one that was stolen from the Đà Nẵng Museum in 1988 (high: 1m.37), and the other one, in the Guimet Museum in Paris (height: 60 cm). A fragmentary inscription found there is far too damaged to grasp its meaning, but two epithets of the Buddha can be recognized – ‘preceptor of the world’ (*jagadguru*) and ‘provider of fearlessness’ (*abhayada*); the second perhaps referring to a Buddha statue, gesturing the *abhayada*, like at Đồng Dùông.

Vajrayāna Buddhism was the platform for king Indravarman’s political expansion. Cham territory was at its maximum expansion under the Indrapura lineage (for nearly a century) and it seems that growing settlement in Northern Champa was due to the ‘new’ religion. Buddhist caves in the Quảng Bình province, such as the Lạc Sơn caves with many Buddhist wall inscriptions, or the Phong Nhà caves with inscriptions and many terracotta ex-voto sealings from the 9<sup>th</sup>-10<sup>th</sup> century stylistically. Furthermore, no Śaiva inscription has been found in this part of Čampā. Territorial expansion and religion are clearly aligned. Economic and other international conditions were also most favorable for the expansion in the 9<sup>th</sup> century: the Chinese Tang dynasty was declining, the Viêts were not yet an independent political power, and the Cham prosperity was conspicuous.

### External influences on Cham Buddhism in the 11<sup>th</sup>-12<sup>th</sup> centuries

The fall of the Indrapura lineage at the end of the 10<sup>th</sup> century threw everything in Champa into a state of flux. The Viêts of the Red River Delta began to attack Central Champa, through Cham Buddhism was respected by the Viêts. Chinese monk Thảo-Đườông became the master of a new Vietnamese *thiền* (*zen*) school after being captured in a 1069 Viêt incursion into Champa. Back at the Viêt Court, he became Lý Emperor’s guru. The *thiền* school of Thảo-Đườông was much influenced by thaumaturgy. Tantric Buddhism based on intoning sacred formulae with supernatural power developed at the time. Thảo-Đườông shifted the Buddhist focus from political to social life. He made Buddhist practices easier and Buddhahood more accessible. Viêt Buddhism held a special place to the Hindu king of the gods Indra, known as *Thiên Vương* (‘King of Heaven’), in a worship instituted in Thăng-Long (Hà Nội) in 1057. Accessible Buddhahood and a royal cult of Indra were thought to bring power to

the king and stability and prosperity to his people. This form of Buddhism continued to be practised by the Viêts for many centuries, and even during a strong anti-Cham period in the 14<sup>th</sup> century, it was still considered to be Cham-influenced.

During the 11<sup>th</sup>-15<sup>th</sup> century, Buddhism endured but changed its orientation considerably. In 1055 CE, King Parameśvaravarmadeva, who was clearly a descendant of the Indrapura lineage, erected a *vihāra* in South Champa. He is called ‘king *cakravartin*’, a rare title in Champa, used when a king abides by the Buddhist prescriptions. His foundation was called Rājakula ‘Royal lineage’. His inscription<sup>18</sup> is not specific about the local cult. The name of the divinity was probably Rājakula-Lokeśvara and it can be assumed that there was a traditional Cham configuration with three towers.

Two kings, in 1055 and 1081 CE, are described as ‘king *cakravartin*’, according to the Buddhist precepts<sup>19</sup>: King Parameśvaravarmadeva is the first one; king Harivarman, the second one, was very important for Cham history.

Prince Pān seized power in 1081 CE. His kingly title was ‘Paramabodhisattva’. He was called<sup>20</sup> a ‘king *cakravartin*’. His Buddhist virtues are exalted for he was following the *mahādharma*, and given his title, this means that he followed the *Mahāyāna Dharma*. His nephew, prince Vāk, who ruled as Jaya Indravarman, also respected Buddhism, displaying compassion towards all creatures and ‘relying on absolute (unity), he [had] the power of yoga, contemplation and meditation and [practised] *dharma*’. He erected a *vihāra* called Indralokeśvara in central Champa, ‘in the district of Tranūl of Vijaya’ (modern Bình Định-Quy Nhơn). It is highly likely that this sanctuary included statues like the Buddha of Thủ Thiện<sup>21</sup> or the one of Phụ Ngọc.<sup>22</sup> The Buddha of Thủ Thiện is making a very unusual *mudrā*, which was seen as ‘the victory on the devil’, *Māravijaya*; everthing suggests the adoption of older iconography as in Đồng Dùông or Đại Hữu and a typically Cham tradition.

Buddhism at the time seems to be Mahāyāna. Icons of Buddha or Lokeśvara were found, but the Khmer iconography started to be influential. It can be proved that there existed relations with Khmer king Sūryavarman II. In the 1130’s, Sūryavarman II seems to turn to Champa, in Vijaya. He may have been able to strike an alliance with the new Cham king Jaya Indravarman (1139-1145). The Khmers might have helped him clarify the political situation to