

- 1 Sanskrit text: *ye dharmā hetu prabhavā teṣāṃ hetun tathāgato hy avadat teṣāṃ ca yo nirodha evaṃ vādī mahāśramaṇaḥ* « Each phenomenon has a cause. The Tathagata (Buddha) has declared these causes and also the cessation of the things that arise from causes : such is the teaching of the Great Samāna (the Great Ascetic) »
- 2 C.23 inscription, from Bakul, in Ninh Thuận province, near Phan Rang; Bergaigne - Barth 1893: 237-241.
- 3 C.138 inscription was discovered in An Thái, in Quảng Nam province, where no excavations have ever been made and no sculptures found; Huber 1911: 277-282.
- 4 Inscription C.149 from Nhan Biều, in Quảng Trị province, in 911 CE; Huber 1911: 299-311.
- 5 C. 66; L. Finot, « Notes d'épigraphie VI : Inscriptions du Quang Nam », *BEFEO IV*, 1904 : 84-99.
- 6 Parmentier *Inventaire descriptif des monuments de l'Annam I*, 1909 : 443 'la tour principale a remplacé un sanctuaire plus ancien et de dimensions plus petites'.
- 7 C. 66 face B, stanza XIII ; L. Finot, « Notes d'épigraphie VI : Inscriptions du Quang Nam », *BEFEO IV*, 1904 : 89 & 94.
- 8 C.66 face B stanza VII & XV.
- 9 Inscription C.92 from Mỹ Sơn, face A, l. 6, Finot 1904: 971.
- 10 And more specifically a 'green Tārā' (śyāmā Tārā), presented in front of Lokeśvara; Boisselier 1984: 335.
- 11 Boisselier 1984 : 328 'l'ensemble des sept petites mèches, issues de la tresse horizontale supérieure, qui font une sorte d'auréole à l'image du Jina adossée à un étroit chevet. Sans la précision de la ciselure, on serait presque tenté de confondre ces mèches avec le capuchon heptacéphale de Mucilinda.' The details of the hair-dressing do not allow the interpretation of a 'seven-hooded Mucalinda nāga' as interpreted by Nguyen 2005: 10.
- 12 A thorough comparison of her face with the iconography is made by Nguyen 2005 fig. 9 with the Tārā of Đại Hùu.
- 13 Illustration in Parmentier *Inventaire descriptif des monuments de l'Annam II*, 1918 : 101 fig. 14.
- 14 Finot – Goloubew 1925: 469-475.
- 15 Baptiste 2005:203 n° 15.
- 16 Ill. in Chuttiwongs 2005: 72, fig. 8.
- 17 Boisselier 1963: fig. 70 and p. 134.
- 18 Inscription C.122 from Phú Quý, in Ninh Thuận Province; Coedès 1912: 16-17.
- 19 *Cakravarttirāja* in C.122 and *pu pov tana rayā cakravarti* in C.89.
- 20 Inscription C.89 from Mỹ Sơn, Quảng Nam province; Finot 1904: 946-947.
- 21 Boisselier 1963: 275-277 and fig. 187.
- 22 Boisselier 1963: 277 and fig. 189.
- 23 Boisselier 1963: fig. 222 in the background.
- 24 Boisselier 1963: fig. 222.
- 25 Inscription C.92 face A, lines 6-7 in Finot 1904 p. 971
- 26 C.92 face B, Finot 1904: 972, and C.90 face D, Finot 1904 : 936, from Mỹ Sơn.
- 27 C.92, face B, l. 1-2; Finot 1904: 971-972.
- 28 C. 92 C, l. 6-7; Finot 1904 : 973. The stela was erected on the base D3, in front of the sanctuary C in Mỹ Sơn. On Heruka, see Sharrock 2006: 85-90.
- 29 Mallmann 1986: 182. See also Dasgupta 1950: 98: 'This Vajra-sattva, the Lord Supreme of the Tantric Buddhists, is found in the Buddhist Tantras bearing many other names of which the most important are Hevajra and Heruka'.
- 30 Boisselier 1963: fig. 223.
- 31 In C.52 inscription, Binh Dinh Province, from 13th century, Aymonier 1891: 53, n° 411.
- 32 Chuttiwongs 2005: 75-76.