



**A STUDY OF THE INFLUENCE OF MAHAYANA BUDDHISM  
OVER THE KING JAYAVARMAN VII**

ศึกษาอิทธิพลพระพุทธศาสนาเถรวาทต่อพระเจ้าชัยวรมันที่ ๗

**Mr. Vannak Lim**

A Thesis Submitted in Partial Fulfillment of  
the Requirements for the Degree of  
Master of Arts  
(Buddhist Studies)

Graduate School  
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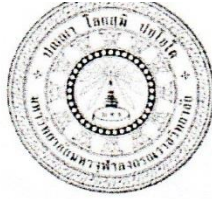
## ศึกษาอิทธิพลพระพุทธศาสนาหายานต่อพระเจ้าชัยวรมันที่ ๗

นายวรรณะ ลีม

วิทยานิพนธ์นี้เป็นส่วนหนึ่งของการศึกษา  
ตามหลักสูตรปริญญาพุทธศาสตรมหาบัณฑิต  
สาขาวิชาพระพุทธศาสนา

บัณฑิตวิทยาลัย  
มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย  
พุทธศักราช ๒๕๖๐

(ลิขสิทธิ์เป็นของมหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย)



The Graduate School of Mahachulalongkornrajavidyalaya University has approved thesis of "A study of the influence of Mahayana Buddhism over the king Jayavarman VII" in partial fulfillment of the Requirement for the Degree of Master in Buddhist Studies.

.....  
(Phramaha Sombon Vuddhikaro, Dr.)  
Dean of Graduate School

Examination Committee:

.....  
(Phramaha Surasak Paccantaseno, Dr.)

Chairman

.....  
( Prof. Dr. Watchara Ngamchitcharoen)

Member

.....  
(Phra Srisombhot, Dr.)

Member

.....  
(Prof. Dr. Kanchana Ngourungsi)

Member

Thesis Supervisory Committee:

Phra Srisombhot, Dr.  
Prof. Dr. Kanchana Ngourungsi

Chairperson

Member

Researcher:

.....  
( Mr. Vannak Lim)

**Thesis Title** : A Study of the Influence of Mahayana Buddhism  
over the King Jayavarman VII

**Researcher** : Mr. Vannak Lim

**Degree** : Master of Arts (Buddhist Studies)

**Thesis Supervisor Committee**

: Phra Srisombhot, Dr.  
B.A (Religion), M.A. (Buddhist Studies), Ph.D.  
(Indo-Titetan Studies)

: Prof. Dr. Kanchana Ngourungsi,  
B.A. (English), M.A. (Linguistics), Ph.D.(Linguistics).

**Date of Graduation** : April, 30, 2018

### **Abstract**

This thesis has the following three objectives: 1) to study the history of Buddhism before king Jayavarman VII reign, during his reign, and after his reign in Cambodia, 2) to study the influence of Mahayana Buddhism over the king Jayavarman VII, and 3) to analyze the influence of Mahayana Buddhism over king Jayavarman VII. This research is documentary research using the collection of primary sources including Tipitaka and Cambodia chronicle. It also has sources from books, articles, and related researches. The researcher analyzed the relevant sources. Then conclude by describe the research.

The result of research:

1).The India's cultures has influenced over any other nations and affected many aspects of Funanese political and religious structures. Then, Khmer has established the kingdom of Chenla with a capital Sresthapura during the reign of king's Funan. Both Theravada and Mahayana Buddhism were practiced in Southeast Asia. In 9<sup>th</sup> century, Khmer has established their capital in the Angkor region. And many temples are built combination of Hinduism and Buddhism symbolizes. In 12<sup>th</sup> century, Jayavarman VII was known for many impressive building completed as well as Bayon, a Mahayana Buddhism temple in the center of Angkor Thom.

2) Mahayana Buddhism is evident in Cambodia in 7th -8th century. Then in the later 10th century, it combined with Vaishnavism, and played a role in the Royal court. After Jayavarman VII ascended the throne, Mahayana Buddhism came to influence him directly, both in terms of beliefs and lifestyles. He was a Mahayana Buddhist, and he regarded himself to be a Dharma-king, a bodhisattva, whose duty was to "save the people" through service and merit-making, liberating himself in the process. The building projects commissioned by Jayavarman VII were redolent with tantric Buddhist symbolism. He built 121 "houses with fire" rest houses built every fifteen kilometers along raised highways for travelers, and 102 hospitals.

3) The influence of the Mahayana Buddhism over the King Jayavarman VII can be split into 2 main factors: 1. The internal factor included the ability to change the Devanagiri king ruling system to the Buddhist king ruling system perfectly, because he was born from a Buddhist family and practiced Buddhism since childhood. When he was grown, he married with two Buddhist princesses who were wise and profound understanding of Mahayana Buddhism. They were the good supporter to him to live as Bodhisattva 2. The External factor included the arrival of a new wave of Mahayana Buddhism. Due to the collapse of the Nalanda University in India, many learners who educated from the University of Nalanda came to Cambodia. They were accepted and respected by the royal court. However, even Jayavarman VII followed Mahayana Buddhism, but he gave freedom of practicing every religion. Moreover, he encouraged his son to study Theravada Buddhism in Ceylon and allowed him to spread it freely in the Kingdom later on.

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**VANNAK LIM**

April 30, 2018

## Contents

	<b>Page</b>
<b>Abstracts</b>	i
<b>Acknowledgement</b>	ii
<b>contents</b>	iii
<b>List of abbreviation</b>	vii
<b>CHAPTER I INTRODUCTION</b>	1
1.1 Background and Significance of the Problem	1
1.2 Objective of Research	4
1.3 Statement of Research Questions	4
1.4 Scope of the Research	5
1.5 Definitions of the Terms Used in the Research	5
1.6 Review Literature and Research Works Concerned	5
1.7 Research Method	10
1.8 Expected Outcome	11
<b>CHAPTER II To study the history of Buddhism before King Jayavarman VII, during his reign, and after his reign</b>	12
2.1 Buddhism before the reign of king Jayavarman VII	12
2.1.1 History of Buddhism in Funan period	12
2.1.2 History of Buddhism in Chenla period	19
2.1.3 History of Buddhism in Angkor period	23
2.2 History of Buddhism during Jayavarman VII reign	26
2.3 History of Buddhism after the reign of the king Jayvarma VII	28
2.4 Conclusion	31
<b>CHAPTER III The influence Mahayana Buddhism over the king Jayavarman VII</b>	33
3.1 Mahayana Buddhism in Cambodia	33



3.2	Biography of king Jayavarman VII	35
3.3	The influence of Mahayana Buddhism in Angkor period	40
3.4	The influence of Mahayana Buddhism over the king Jayavarman VII	42
3.4.1	Mahayana Buddhism and the King Jayavarman VII's family	43
3.4.2	Mahayana Buddhism and the King Jayavarman VII's faith	46
3.4.3	Mahayana Buddhism and the King Jayavarman VII's social welfare	49
3.4.4	Influence of Mahayana Buddhism to art and architecture during the King JayavarmanVII's reign	56
3.5	Conclusion	60
<b>CHAPTER IV</b>	<b>An analysis of the influence of Mahayana Buddhism over the king Jayavarman VII</b>	<b>64</b>
4.1	How to know the king Jayavarman VII	64
4.2	Knowing the influence of Mahayana Buddhism knowledge of the king Jayavarman VII	65
4.3	The internal factors to the influence of Mahayana Buddhism over the king JayavarmanVII	66
4.3.1	Strengths of internal factors	67
4.3.2	Weaknesses of internal factors	68
4.4	The external factors to the influence of Mahayana Buddhism over the King Jayavarman VII	69
4.4.1	Opportunities of external factors	69
4.4.2	Threats of external factors	71
4.5	Conclusion	72

<b>CHAPTER V</b>	<b>Conclusion and suggestion</b>	74
	5.1 Conclusion	74
	5.2 Suggestion	77
	5.2.1 Theoretical Study	77
	5.2.2 Practical Study	78
	<b>Bibliography</b>	79
	<b>Appendix</b>	86
	<b>Biography</b>	100

## List of Abbreviations

A.D	: Anno Domini
AT	: Angkor Thom temple
B.C	: Before Christ
B.E	: Buddhist Era
BT	: Bayon Temple
KB	: Khmer Buddhism
KE	: Khmer Empire
KJ	: King Jayavarman VII
Kambuja	: Cambodia
Khmer	: Cambodia
Kambuja	: Cambodia
MB	: Mahayana Buddhism
P	: page (s)
TB	: Theravada Buddhism
Vol	: volume(s)
SA	: Southeast Asia
PK	: Preah Khan temple
TP	: Ta Prohm temple

# CHAPTER I

## INTRODUCTION

### 1.1 Background and Significance of the Problem

Cambodia has been populated for millennia; the area's history was unrecorded until the Chinese chronicles of the early Christian era. In the fewer than 2000 years of its imperfectly documented existence, the Cambodian state has evolved the line of ascension, dominance, and retrogression inherent in all civilizations.

From about the 2nd to the 10<sup>th</sup> century A.D.<sup>1</sup>, Indian emigrants, traders, and armies carried their way of life to many distant places. The influences were gradual but eventually reached as far west as Madagascar and as far east as Taiwan. The beginning of the 5th century<sup>2</sup>, the Indian scholar Buddhaghosa moved to Sri Lanka to study the Pali Canon. Also who credited the Canon into the version we have now, but through his massive commentary, the Path of Purification, who was organized the Canon's teaching into a unified system, arriving at an understanding of Buddhism quite distinct from Mahayana. So, by the end of 5th century, Buddhism was developing in two basic streams as Mahayana and Theravada.

In the 1st century A.D., Cambodia state already existed on the fringes of the earliest recorded state in region, the empire of Funan<sup>3</sup>. The Oc Eo, was a port of Funan to connected with the Gulf of Thailand. During that time, Funan is the stated developed and the trade has associated with Indian and China, as seen in writing system based on Sanskrit. The Indian cultural in situation apparently coexisted with Mahayana Buddhism, were organized into highly stratified society. Khmer state was

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<sup>1</sup> Samsopheap Preap, "A comparative study of Thai and Khmer Buddhism", **Master's Degree Thesis**, (Department of Buddhism: Mahachulalongkornrajavidyalaya University, 2005), p. 1.

<sup>2</sup> Willoughby Deming, **Understanding the Religions of the Word: An Introduction**, 2015, p. 78.

<sup>3</sup> Ross Russell, **Cambodia: A Country Study**, (Washington, D.C.: The Library of Congress, 1990), pp. xxv-xxvi.

along of the Mekong Delta emerged into recorded history; the state has war make the Funan lost power. The unified and distinctly Cambodia polity to emerge Chenla, also Chenla has absorbed the Indianized cultural legacy of its ancestor and established the capital near the Tonle Sap (in Siem Reap) now a day.

The historical ascension of the Khmer polity began during the early 800s. The period was the first empire builder Jayavarman II (A.D. 802-50), who carved out a feudal state generally encompassing modern Cambodia. Jayavarman revived the cult of Devaraja, an Indianized cultural institution that was intended confer, through elaborate and symbols, heaven bation or even divine status upon the ruler. Following the Jayavarman II, the two Chenla were reunited peacefully, and the Khmer polity continued to develop, establishing over time a priestly hierarchy, an armed force and police, a provincial administration of subordinate officials, a system of courts, curve labor by the peasants, and a capital on the site of Angkor near the Tonle Sap

Buddhism have educated since Khmer ancient time and under a variety of forms, existed in Southeast Asia for two thousand years or perhaps even longer. Buddhist legends say that Buddhism was originally introduced into Suvannabhumi, or the “Golden Peninsula”, by King Asoka<sup>4</sup>, the great Buddhist Emperor in India, during the 3rd century BC.

In the Cambodia consists people by Austro-Asiatic called Khmer. In the 1st to the 6th centuries, Khmer territory was in the hinterland of the Kingdom of Funan, which is a Chinese designation. Funan was probably a small kingdom on the coast of what today is southern Vietnam. Through the archaeological evidence for the existence of Funan was found at a site called Oc-Eo. And the capital of Funan as mountain who was identified ruler as Vyadhapura “king of the mountain”. As Chinese record of 357 refers to the king of Funan as Chan-T’an, which some imaginative scholar interpret as “king of Kushana”.

During the 7th to 9th centuries, the first of Cambodia or Khmer inscriptions date from the early 7th century. From 7th to 8th centuries, Cambodia was known Chenla through the Chinese. In this periods, in Cambodia might have been believed

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<sup>4</sup> Preah BhikkhuVodanoSopha, **History of Cambodia Buddhism**, [online], Source: <http://www.cambodianview.com/buddhist-history.htm>, [4 March, 2016]

on religious as Hindu and Buddhism undercurrents in Cambodia dynastic quarrels. Then, the name of Cambodia, which of Indian origin (Kambuja), first appears in Khmer in the 9th century<sup>5</sup>. Indian culture spread so widely throughout Southeast Asia, particularly between 650 and 1250, that scholar scales the phenomenon “the Indianization of Southeast Asia”<sup>6</sup>. On the Malay Peninsula, Sumatra, Java, and Borneo, local ruler adopted the Sanskrit language and script, along with Indians mythology. The Indian religions of Hinduism and Buddhism made a lasting impact on Southeast Asian countries. Buddhism was especially important, for it emphasized the value of popular education. Buddhist missionaries helped to bring education to the common people and taught many king sand local rulers the value of good and humane government.

During the 10th to 12th centuries, Khmer Buddhism was the second religion under the ruled of king Rajendravarman was a powerful and cultivated Siava. And he was active communities of Saivas, Saivas and Buddhists. Then, the king allowed his senior minister general and architect Kavindrarmathana to build the elegant, moat Buddhist temple of Ba Cum represented of the city. A century later, a new dynasty from unidentified Khmer city of Mahidhara took power and was to sustain itself with the brief interruption to the 13th century. And Mahidharaapura was a city near Phimai, where a vast temple complex was constructed by king Jayavarman VI in the last two decades of the country.

The Khmer state reached its apogee in the Angkorian period also called the empire of Angkor- during the period from the 11th to the 13th centuries, when it was ruled by a succession of able monarchs. The last great monarch of the Angkorian period was Jayavarman VII (1181-1218). He overturned the Cham invasions that had taken place after the death of Suryavarman II (1113-50) and carried the war to the enemy, conquering Champa itself and briefly reducing it to a Khmer vassal state. At its greatest level, the Angkorian empire of Jayavarman VII encompassed not only Champa on the coast of southern Vietnam but also extended north to the vicinity of

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<sup>5</sup> Carlos Ramire-Faria, **Concise Encyclopeida of World History**, (India: Atlantic Publishers & Dist, 2007), p.106.

<sup>6</sup> George Coedes, **The Indianized States of Southeast Asia**,(University Press of Hawaii, Honolulu, 1971), pp.15-35.

Vientiane in present day Laos and south to include the small trading city-states of the Malay Peninsula. Jayavarman nonstop the public works program.

The state of religion calendar in Angkor was presumably still honored at the pyramidal Saiva Baphuon temple in Angkor. The Angkor's king great builder were Suryavarman II and Jayavarman VII. The central of sanctuary at Phimai left no doubt the evidence of Tantric of the Buddhist Mahidharas. The importance of the Phimai Buddha to the dynasty reflected in prominent place it was afforded 80 years Jayavarman VII's court spring festival. It also singled out for offering by his chief queen Jayarajadevi, when she set up a Buddhist foundation status veneering the god of central sanctuary. Through it, Jayavarman VII<sup>7</sup> who made a major breaks with tradition when he first established Buddhism as the state religion first time.

## **1.2 Objective of Research**

1.2.1 To study the history of Buddhism before king the Jayavarman VII, during his reign, and after his reign in Cambodia.

1.2.2 To study the influence of Mahayana Buddhism over the king Jayavarman VII.

1.2.3 To analyze the results of influence Mahayana Buddhism over king Jayavarman VII.

## **1.3 Statement of Research Questions**

1.3.1 How was the Buddhism spreaded to Cambodia kingdom in ancient time ?

1.3.2 What was the result of influence of Mahayana Buddhism over the king Jayavarman VII?

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<sup>7</sup> Veronique Degroot, Marijke J. Klokke, **Materializing Southeast Asia's Pat: Selected Papers from the 12<sup>th</sup> International Conference of the European**, Vol2, NUS, Press: 2013, pp.48-52.

## 1.4 Scope of the Research

For research, the researcher applies the documentary research and history research on study of influence of Mahayana Buddhism over the king Jayavarman VII. And the researcher has divided scope such as:

### 1.4.1 The scope of the study follows on

1. Study on the history of Buddhism before the king Jayavarman VII's reign, during his reign, and after his reign.
2. Study of influence of Mahayana Buddhism over the king Jayavarman VII.
3. An analyze of influence of Mahayana Buddhism over the king Jayavarman VII.

### 1.4.2 The scope of research focus on

The research focused on the history of Buddhism in Cambodia ancient time before Jayavarman VII reign, during his reign, and after his reign, collecting the data from thesis, texts, and articles coming to the influence of Mahayana Buddhism over King Jayavarmn VII.

## 1.5 Definitions of the Terms Used in the Research

1.5.1 **Influence** refers to the capacity to have an effect of Buddhism over king Jayavarman VII.

1.5.2 **Mahayana Buddhism** refers to the Mahayana Buddhism which spreaded and practiced during the time of the king.

1.5.3 **The king Jayavarman VII** refers to the great king of Cambodia in ancient time who devoted Mahayana Buddhism of the state religion in 12<sup>th</sup> century.

## 1.6 Review Literature and Research Works Concerned

### 1.6.1 General books

**G. Coedes**, the Indianized States of Southeast Asia, Australian: Australian National University Press, 1975. Jayavarman VII inherited the difficult task of pulling Cambodia from the "sea of misfortune into which it had been plunged"<sup>1</sup> by the Cham invasion of 1177. Through his father, Dharanindravarman II, he was a second cousin



of Suryavarman II, and through his mother, Chudamani daughter of Harshavarman III, he was a descendant of the kings of the dynasty that had reigned over the country for almost the whole of the 11<sup>th</sup> century and that was related, on the female side, to the ancient kings of pre-Angkorian Cambodia. He was born at the latest in 1125, during the reign of Suryavarman II, and he married, undoubtedly while still young, Princess Jayarajadevi, who seems to have had great influence over him.

Jayavarman left Cambodia- just when is not known to conduct a military voyage in Champa, at Vijaya (Binh-dinh), where he learned of the death of his father, the accession of Yasovarman II, and finally of the usurpation of Tribhuvanaditya He returned in great haste to aid King Yasovarman, says the stele of the Phimeanakas. We may adopt that he also wanted to assert his rights to the throne. But continues the inscription Yasovarman had been exposed of throne and life by the usurper and Jayavarman remained in Cambodia waiting for the favorable moment to save the land heavy with crimes. He had to wait fifteen years.

But before proclaimed himself a king, he had to carry the country from invaders. He waged a series of battles against the Cham; especially not worthy as a naval battle-represented in almost identical fashion on the wall the Bayon and Banteay Chmar that flourished in saving the country. Later on, a young Cham prince served as an instrument of Jayavarman's revenge against Champa. In any case, he entrusted the command of his troops to the Cham prince Vidyanandana. This prince seized the capital Vijaya (Binh-Dinh) and king Jaya Indravarman, whom brought back as a prisoner to Cambodia. In Jaya Indravarman's place he put prince brother-in-law of king Jayavarman VII, who took the reign man Suryajavarmadeva.

The king Jayavarman VII was a Buddhist even observed that Brahmans continued to play a more than negligible role at court. An inscription of Angkor Thom told about the curious figure of Brahman scholar who "having learned that Cambodia was full of eminent on the Veda, came here to manifest his knowledge." Jayavarman II made himself as the chief priest and conferred on him the title of Jayamahapradhana. And he continued to serve two successor of Jayavarman VII. During of his ruled, the country was prey to a series of revolution, a situation scarcely

favorable to the construction of large architectural groups. In 12<sup>th</sup> century, he devoted Mahayana Buddhism and become of the state religion<sup>8</sup>.

**Y. y. Miheywav**, Concise history of Cambodia, tr. by Long Siem, Moscow: Naoka Press, 1981. The popular of the Cambodian people, they belief in Buddhism- all places has Buddha status of their respected. Especially, each the temple has shown of Theravada Buddhism and the state's administration ruled by Theravada Buddhist priest leading. As the Chinese recorded of Chu Ta Kwan, who known as Mahayana Buddhism belief, and he expressed that belief in Theravada Buddhism and Mahayana Buddhism is differenced.

During the ruled of the king Jayavarman VII, he has clearly of his chief strategies for the state as seen that who were working in government sects and Buddhist sects, is lived well respected other. Tradition well organized in other state's rituals both in royal and temple. In Cambodia ancient time, the towers of Bayon temple covered by gold, and seen other of religious ceremonies too. In his reigned, the divine places sacrificed for "god-king", but the status bodhisattva Lokesvara.

Jayavarman VII was a greatest king of Cambodia history who lead Cambodia country reached zenith. And, the fruitful of his ruled; because he has ideology religious. As in his reigned, it has Buddhism and Hinduism stand composed. However, he devoted Mahayana Buddhism; Hinduism still notable of beliefs too. Especially, the next of his successor- Tamalinda sent to Sri Lanka to attention on Theravada Buddhism known as a son of the king Jayavarman VII. Through this, in the beginning of 13<sup>th</sup> century, Theravada Buddhism has removed both Mahayana Buddhism and Hinduism, and become the state religion to Cambodia present day<sup>9</sup>.

**Lawrence Palmer Brigs**, The Ancient Khmer Empire, Printed in Thailand Press: 1999. The king Jayavarman VII was fervent Buddhist, as was his father, Dharanindravarman II, and probably also Yasovarman II, who seems has been a member of family. The buildings finished by Jayavarman were begun his Buddhist predecessor. Coedes assigned that "Art of the Bayon".

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<sup>8</sup> G. Coedes, **The Indianized States of Southeast Asia**, tr. by Susan Brown Cowing, (Australian: Australian National University, 1975), pp. 169-176.

<sup>9</sup> Y. y. Miheywav, **Concise history of Cambodia**, tr. by Long Siem, ( Moscow: Naoka Press: 1981), pp.125-126.

Jeweled Buddhas, standing or seated on the naga, were introduced into Kambujadesa during the 12<sup>th</sup> century or perhaps the 11<sup>th</sup> century. During this first period of the styles the Bayon type of Buddha is thought to have had its origin in the old kingdom of Dvaravati<sup>10</sup>.

**Samsopheap Preap**, “A Comparative Study of Thai and Khmer Buddhism.”, Master’s Degree Thesis in Buddhist Studies, Graduate School: Mahalulalongkornrajavidyalay University Press, 2004. The results of the documentaries and other research showed that Buddhism constitutes the core of traditional culture, serves as integrative forces of the societies, and provides the states with an ideological basis and political leader’s with legitimacy. The political leader of Thailand and Cambodia has mobilized Buddhism and its associated values including the monkhood to assist in the achievement of their political goal. Much of the discussion in the chapter 2 involves the Dhamma, which serves functionally as a social integrative force, social order and social control mechanism. And the history of Buddhism, brought Cambodia a great civilization. Buddhism was the symbol of unity and prosperity. In the modern history of Cambodia, especially in the half to the twentieth century Khmer Buddhism has repeatedly been mobilized to achieve the political goals of the ruling elites. On the other hand, researcher attempted to evaluate the effects on the Sangha as a whole of their increased political engagement, and consequently the fate of Buddhism in Thailand and Cambodia<sup>11</sup>.

**Phra Suvannatha inthariyasangvaro (Loem)**, “A comparative study on Sangha education in Thailand and Cambodia” Master’s Degree Thesis in Buddhist Studies, Graduate School: Mahalulalongkornrajavidyalay University Press, 2004<sup>12</sup>. In split of variation, the relationship among Sangha and community existed, in

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<sup>10</sup> Lawrence Palmer Brigs, **The Ancient Khmer Empire**, (Printed in Thailand Press: 1999), pp.210-212.

<sup>11</sup> Sam sopheapPreap, “A Comparative Study of Thai and Khmer Buddhism”, **Master’s Degree Thesis in Buddhist Studies**, (Graduate School: Mahalulalongkornrajavidyalay University Press, 2004), pp. i-ii.

<sup>12</sup> Pra Suvannatha Inthariyasangvaro, “A Comparative study on Sangha Education in Thailand and Cambodia”, **Master’s Degree Thesis in Buddhist Studies**, (Graduate School: Mahalulalongkornrajavidyalay University Press, 2004), p. 3.

particular, the relationship mutual generation, the education of Sangha is the symbol of offering attitudes and moral training to the youth both countries the present education Thai and Cambodia Sangha revealed that are two; 1, religious study focusing on preparing Doctrine and Buddhism institution by offering Dhamma and Pali teaching, and 2, Worldly study focusing on academic and community service concerning Buddhism approach, kill following the Ministries of Education Rules and Religion.

**Mae Chee Huynh Kim Lan**, “A Study of Theravada Buddhism in Vietnam”, Master’s Degree Thesis in Buddhist Studies, Graduate School: Mahalulalongkornrajavidyalay University Press, 2010. As a result, the Vietnamese received knowledge of the Thearavada tradition directly from these sources of the original Teaching of the Buddha. It was interesting that the Theravada followers in Vietnam always aspire studied in those countries that follow the original Theravada tradition. The specialty was the same faithful traditions shared by Khmer Theravada Buddhism in Vietnam and Theravada Buddhism in Theravada countries. Because of the Vietnamese people are influenced by the Mahayana culture. This makes the Vietnamese Theravada missionaries to have new ways of Dhamma spread aiming to make the Vietnamese to understand the Theravada doctrine. They were not like the Khmer people following Theravada Buddhism<sup>13</sup> as a national tradition. Due to these situations, the Vietnamese Theravada followers in Vietnam have basic knowledge of the difference between Mahayana and Theravada Buddhism.

**Ian Harris**, *Cambodia Buddhism History and Practice*, USA: University of Hawaii Press, 2005. Through this researcher investigated, the fundamental starting point for anyone seriously wishing to understand the nature and practice of Buddhism<sup>14</sup> in Cambodia. As we can saw, from a practical perspective it is available only in French. Cambodia culture and history were refracted in support of those anxious to extend French influence in the region. Buddhism modernism, a

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<sup>13</sup> Mae Chee Huynh Kim Lan, “A Study of Theravada Buddhism in Vietnam”, **Master’s Degree Thesis in Buddhist Studies**, (Graduate School: Mahalulalongkornrajavidyalay University Press, 2010), p.2-3.

<sup>14</sup> Ian Harris, **Cambodia Buddhism History and Practice**, (Honolulu: University of Hawaii Press, 2005), pp. viii-xiii.

phenomenon that has in one way or other, exercised a significant presence in all the countries of Buddhist Asia since the end of 19th century. Put simply, Buddhism modernism has a preference for those modes of thought and behavior specifically authorized by the “scriptural tradition” of Theravada Buddhism as expressed in the Pali canon (Tipitaka) and its commentaries.

Also, the second half of this book, was the exploring the issue of politicized Buddhism in Cambodia since the middle of the 19th century in some detail and from a chronological perspective. In the 20th century, Ven. Chuon Nath, is a Leader of the emerging Buddhist modernist cause, who understanding of the tension that developed in the Buddhist order. In Chapter one, the considered evidence for the existence for Buddhism in the earliest phase of Cambodia’s history, a period stretching from the first significant polity in the region, Funan, to the fall of Angkor was presented. And as in Chinese literacy sources, in an attempt to evaluate the oscillating fortunes of Buddhism when set beside the various forms of Hinduism that also flourished around the time. But early Cambodia Buddhism, concerned the forms of Hindu-Buddhism appeared till points in the history of Angkor. Jayavarman VII, who was Buddhism, was practiced in the life of the state, with special emphasis on the dominant role of tantric Mahayana concepts and rituals. Later on, Theravada form of Buddhism in Cambodia following the collapse of Angkorian power, and then Theravada Buddhism should be regarded as a popular tradition in Cambodia. In the mid of 19th century the symbolism of Angkor’s various successor capitals and the link between the Theravada and the cults of kingship up to the religion of King Ang Duang.

## **1.7 Research Method**

The research methodology can be divided into three stages as follows:

1.7.1 Collecting data from Buddhism articles, books, texts, thesis, and online courses, those are concerned to the history of Buddhism in Cambodia before the reign of king Jayavarman VII reign, during his reign and after his reign.

1.7.2 Study the data in order to give clear scope history of Buddhism in Cambodia in the reign of king Jajavarman VII.

1.7.3 Analyzing influence of Mahayana Buddhism over the king Jayavarman VII.

## **1.8 Expected Outcome**

After doing this research, the following benefits can be achieved.

1.8.1 To know the history of Buddhism before the reigned of king Jayavarman VII, during his reigned, and after his reigned.

1.8.2 To know the influence of Mahayana Buddhism over the king JayavarmanVII.

1.8.3 To know the results of influence of Mahayana Buddhism over King Jayavarman VII.

## **CHAPTER II**

### **The history of Buddhism before the reign of King Jayavarman VII, During his reign, and after his reign**

In this chapter researcher will focus on Buddhism in Cambodia which can be divided into three parts; 1) Buddhism before the reign of the King Jayavarman VII 2) Buddhism during the reign of the King Jayavarman VII, and 3) Buddhism after the reign of the King Jayavarman VII.

#### **2.1 Buddhism before the reign of king Jayavarman VII**

The Singhalese source has asserted that the missionaries of King Ashoka introduced Buddhism into Southeast Asia in the 3rd century B.C<sup>1</sup>. Various Buddhist sects competed with Brahmanism and indigenous animistic religions over approximately the next millennium. During this period, Indian culture was highly influential. In order to easy study of the history of the Buddhism in Cambodia before of the reign of king Jayavarman VII the researcher has divided into difference eras as such: the history of Buddhism in Funan period, the history of Buddhism in Chenla period, and to the history of Buddhism in Angkor period.

##### **2.1.1 History of Buddhism in Funan period**

Funan was in the habit, like all the other States of South-eastern Asia, of sending embassies with tribute to the Court of China, but in the Sui-shu (History of the Sui, A.D. 589-618) two new states, Ch'ih-t'u and Chen-la, are mentioned for the first time as following this admirable custom. In the Chinese annals it is stated that Chen-la, from which the first embassy came to China in A.D. 616-17, lay south-west of Champa and was firstly a vassal state of Funan. The imperial name of the King was Kshatriya and the personal name Chitrasena. This king is said to have ruled Funan,

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<sup>1</sup> Dougald J. W. O'Reilly, **Early Civilizations of Southeast Asia**, (New York: Rowman Altamira, 2007), p.179.

and his son, Icanasena, who flourished him, lived at Icanapura. It is clear from this that Chen-la signifies the Khmer kingdom. It must, however, be borne in mind that, when Chen-la first conquered Funan, it was divided up into two parts, Chen-la of the Water, and Chen-la of the Earth. It was not until the eighth century that the northern part obtained control over the whole of Cambodia.

The history of Cambodia begins at Funan prior to the 3rd century A.D., the first time has seen in Chinese recorded. Buddhism and Hinduism religious has reached to Cambodia soon after the beginning of the C.E., who Indians travelers seeking fortune in Southeast Asia, and Brahman priest who alone, were cable of celebrating the rites. Funan<sup>2</sup> is founded the 1st century C.E., flourishing through the 6th century (ca. 75-550 C.E.) and was centered in the fertile Mekong Delta of what is today Vietnam. While the Khmer people who dominated for the area many centuries and Fanan have contacted with China.

Funan was to be the Chinese equivalent of the Khmer “bnam”, meaning “mountain”. The evidence relating to Funan restricted to a small body of Chinese writing from differing period of history, some roughly contemporary epigraphic materials in Khmer and Sanskrit, and the growing data assembled through resent archaeological investigation. As Coedes fell into the trap, with the little evidence at his disposal, he argued that the king of the reign who employed the Khmer title “kurun bnam” (Sanskrit sailaraja, or king of mountain) ruled from somewhere near Ba Phnom. This identification now is known to be untenable. The most likely candidate for the capital, called Vyadhapura, appears to be Angkor Borei<sup>3</sup> (Vickery 1998, 19).

Funan had been in India’s possession since the first century A.D. And in Paramartha’s time, it was the center of the busy India-China trade zone the encompassed much of the Indochinese subcontinent (Cambodia, part of Thailand, and the lower part of the Mekong delta in Vietnam). As an Indian colony, Funan was predominantly Hindu, but Buddhist missionary activity during the sixth century must have intensified since it is said that the Buddhists also had a strong following. The

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<sup>2</sup> Craig Lockard, **Societies, Networks, and Transitions: Volume I: A Global History**, (Boston: University of wisconsin, 2007) p.193.

<sup>3</sup> David G. Marr, **Southeast Asia in the 9th to 14th Centuries**, (Singapore: Institute of Southeast Asian Studies, 1986) p. 100.



Buddhist monks had already been sent to China from Funan to translate texts during the imperial reign of Wo of Liang. Samghapala resided in China from 506 until 522. Mandra collaborated with him.

The King, Rudravarman, son of Jayavarman, had commissioned at least six envoys to China, from 517 until 539, and had sent various lavish presents to the imperial court, including a sandalwood image of the Buddha, pearls, saffron, and a relic of the Buddha (purportedly a twelve foot-long strand of hair). Tow fact of the document that regarded to the state of Buddhism in the region at the time of Paramartha. Frist, government support of Buddhism<sup>4</sup> was an important element in trade relation between Funan and China, and Buddhist missionary envoys to China from this era have been relatively frequent for some time before Paramartha went to Canto; Paramartha was not by any means the first of the line. Secondly, Rudravarman mush have been the sovereign at the time Paramartha was engaged in missionary activity in Funan and apparently had some interested in Buddhism, if not for personal reasons, at least for reason of political strategy. His reign was to come to a sudden end about the time that Paramatha left Funan. Then, Hinduism was the state of religion of Funan, the fact that Emperor Wu selected the geographical area as a resource center for recruiting eminent Buddhist monks suggests that there was a good deal of missionary activity by Buddhist monks in Funan during the 6th century. But at the beginning of the seven century, Buddhism had virtually disappeared from Funan. Paramatha many have already suspected that Buddhism was beginning to lose its support in Funan when he accepted the invitation to go to China.

The scholars of an earlier generation tended to regard these finds as the evidence in Indianization. In the sense of Brahmanical and Buddhism artifacts were exported from their place of origin by powerful individuals' intent on establishing familiar religious and cultural ideas in alien lands. It obviates the need to establish why Indians might have been motivated to engage in Hindu- Buddhism missionary activity, and fits with what we know about the maritime traditions of early Southeast Asia. In the 5th century account given an individual named Che suggests that “two

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<sup>4</sup> Barry Turner, **the Statesman's Yearbook 2014: The Politics, Cultures and Economies of the World**, (Macmillan: Macmillan Publisher Ltd, 2013), p 1204.

hundred Fo-do (probably Buddhists) from India” were living in Tuen-siun, a vassal state of Funan. It seems that in 484, he had been sent as an envoy to the Chinese emperor by king of Funan, perhaps called Kaundinya Jayavarman<sup>5</sup>, in an unsuccessful attempt to induce that Chinese to provide military. Nagasena is reported to have told his hosts that Brahmanism and Buddhism both flourished in Funan.

Funan (c. 150-550) was the first empire in Southeast Asia. The name’s Funan derives from a Chinese translation of the ruler’s title, King of the Mountain in Khmer. According to a Pallavan legend, Kaundinya, a Brahman, founded Funan by marrying a Naga tribal princess, and he introduced Indian ritual to the country. The first capital, Vyadhapura (City of Hunter), was located in southern Cambodia probably during the 1st century A.D. From the 3rd century A.D., Funan maintained formal ties with China. A firsthand Chinese account, written around A.D. describes the king and nobles of Funan as shaded by umbrellas and riding majestic elephants. The main buildings of capital were of brick covered with lime plaster.

In the late 4th to the 5th centuries, Indianization advanced more rapidly, in part through renewed impulse from the Pallava and Gupta Empire<sup>6</sup>. But Funan rulers continued diplomatic ties with China, and Chinese accounts also provide information on late Funan. Although Buddhism was tolerated, Siva was the patron deity of the realm and Sanskrit was used. Then, Buddhism images were fashioned. Following Hindu practice, widows and widowers did not remarry. But by the mid-6th century, Funan had succumbed to pressures from the north; others Khmers, rising in southern Laos, invaded the kingdom and replaced the Kaundinay line with a new dynasty.

Buddhism was already presented in Funan as a secondary religion in this era. Buddhism began to assert its presence from about year 450 onward, and was observed by the Chinese traveler Yijing toward the close of the seventh century. Two Buddhist monks from Funan<sup>7</sup>, named Mandrasena and Samghabara, took up residency

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<sup>5</sup> George C des, **The Indianized States of South-East Asia**, (Honolulu: University of Hawaii Press, 1968), pp.57-58.

<sup>6</sup> Milton W. Meyer, **Asia: A Concise History**, (Boston: Rowman & Littlefield Publishers, 2000), p.62.

<sup>7</sup> John Norman Miksic, **Ancient Southeast Asia**, (London: Taylor & Francis, 2016), p. 162.

in China in the 5th to 6th centuries, and translated several Buddhist sutras from Sanskrit into Chinese. Among these texts is the Mahayana Mahaprajnaparamita Manjusriparivarta Sutra. This text was separately translated by both monks. ThebodhisattvaManjusri is a prominent figure in this text.

In the period between 100 B.C, and 500 A.C., the kingdom of Funan established a flourishing sea-faring trade between China, Indonesia, and India. Although China is situated much closer to Funan most of the Funanese culture was borrowed from India. Traders and travelling scholars from India brought Sanskrit, the language of their country, to Funan. Most of them were followers of Brahmanism (a forerunner of Hinduism), which merged with the existing animistic beliefs we know from the Oc Eo foun<sup>8</sup>. Hindu and local deities existed side by side: a kind of new religion. The kings of Funan sponsored the worship of Vishnu and Shiva. The importance of Brahma, the third God of the Hindu trinity, is rather unknown. King Kaundinya (400–434 B.C.) declared in the early 5th century Shivaism state religion. Under the rule of the kings Kaundinya and Jayavarman (478-514 B.C.) and Rudravarman (514–545 B.C.) Shivaism was state religion although they avowed themselves to Mahayana Buddhism. The importance of Brahma, the third God of the Hindu trinity, is rather unknown. A Sanskrit inscription from 375 A.C. proves that Buddhism was already present in Funan as a secondary religion in these earliest times. It was beginning to assert its presence from about 450 A.C. Ma Touan-Lin, a 13th century Chinese chronicler, accounts that in the 4th and 5th centuries there were ten monasteries in Funan where monks and nuns studied the sacred Buddhist texts.

In the year 229 A.C. two envoys of the Chinese Emperor, Kang Tai and Zhu Ying give the following description of the Funanese Gods: “They worship the god of heaven, as an icon of bronze with two faces and four arms, or four faces and eight arms. Each hand is holding something- a child, or a bird or beast, or a sun or moon.” Probably they described Harihara, the combination of Shiva and Vishnu in an early form. Another Sanskrit inscription from 575 A.C. documents the presence of Buddhism in Funan: "King Kuandinya Jayavarman (478-514 B.C.) cultivated

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<sup>8</sup> Peter Fletcher, **World Musics in Context: A Comprehensive Survey of the World's Major Musical Cultures**, (New York: Oxford University Press, 2004), p. 268.

Buddhism and sent a Buddhist mission complete with Funanese Buddhist images, carved in coral, to the Emperor of China."

In 539 A.D., King Rudravarman, Kaundinya Jayavarman's successor<sup>9</sup>, sent an embassy to inform the Emperor of the existence of the Buddha's hair-relic in his kingdom. An envoy from the imperial court arrived in Funan between 535 and 545 A.D. to request the king to collect Buddhist texts and to send Buddhist teachers to China. The Indian Paramartha, native of Ujjayini, who was at Funan at that time, was chosen for this mission. He arrived in China in 546 A.D., bringing with him 240 bundles of texts.

An inscription found at Ta Prohm of Bati<sup>10</sup> confirms the Chinese testimonies on the prevalence of Buddhism in Funan during the reign of Rudravarman. It was issued by an Upasaka living during the reign of that king, and the text, written in Sanskrit, contains an invocation to the Buddha and the Triratna. Sculptural finds from Funan also included a number of Buddha images, dated stylistically from the second half of the 6th century A.D. They show prominent influences of the southern schools of the Indian sub-continent, which may have arrived sometime earlier or freshly from overseas. The majority of the material remains of Funanese culture, however, attest to the predominance of Vaisnavism in the kingdom.

As far as the present evidence, Funanese Buddhism shows no recognizable Mahayana features. Monks from Funan were known to the Chinese as being informed in Mahayana Sutras, many of which they translated into Chinese, but this does not necessarily imply that they were adherents of Mahayana doctrine. Learned monks, as a rule, possessed good insight into the philosophies of other doctrines besides their own. Their mastery of the Sanskrit language does not necessarily imply doctrinal inclinations, since it was apparently an essential part of their training. Buddhist images made in the art style of Funan are exclusively those of the Buddha, and there is no evidence for the worship of Mahayana deities. The 'Bodhisattva', whose virtues

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<sup>9</sup> Charles Eliot, **Hinduism and Buddhism: An Historical Sketch**, (Curzon: Psychology Press, 1998), p. 105.

<sup>10</sup> May Mayko Ebihara, **Svay: A Khmer Village in Cambodia**, (London: Cornell University Press, 2018), p. 39.

were extolled by Nagansena at the imperial court in 484 A.D, is apparently the Buddha Sakyamuni prior to his enlightenment.

A Sanskrit inscription at Ta Prohm of Bati, Province of Takeo, in southern Cambodia, begins with a poem of a priest of the Buddha and mentions both Jayavarman and Rudravarman as Kings, the latter of whom seem to have reigned the time their inscription was made. The inscription is not dated; it seems to be long a little before the middle of the 6th century.

Although Rudravarman appears to have been a Buddhist, he was careful to maintain the state-worship of Siva. On the central mount, Ba Phnom, near his capital, Vyadhapura, he maintained Siva-linga, possibly under the evocable of Girisa. He who first engaged the services, as court physicians, of the brother Brahmadata and Brahmasiha, of the famous family of Adhyapura, about eleven kilometers south of Ba Phnom, a family which furnished ministers to four succeeding kings. After the death of King Rudravarman, which occurred sometime between 540 and 545, Funan gradually declined and fell under the control of Chenla.

King Fan Che Man during the 2nd century enlarged Funan about 10 to 12 times of the previous size of 500 li. Funan was a tributary state to China from about 300 AD to 600 AD. Funanese administration was reformed by slowly adopting Indian political system. And the strong Indian style of kingship and Administration was commenced from the reign of Kaundinya who was believed to come from India during late 4th century. The Pali-Buddhist annals of Ceylon<sup>11</sup> record that at the conclusion of the third great synod of the Buddhist church, held at Pali bothra, in the year 302 after Buddha (corresponding, according to ordinary Ceylonese reckoning, to 241 BC, but as corrected by others to 175 BC), a mission was dispatched to the region of Savarna-Bhumi. Later on, it has appeared are found many Sanskrit names, indicating the existence of Hindu settlements at least as early as the 1st century of our era. The name of Kamboja

The area was a natural region for the development of an economy based on fishing and rice cultivation. There is considerable evidence that the Funanese

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<sup>11</sup> Simonti Sen, **Travels to Europe: Self and Other in Bengali Travel Narratives, 1870-1910**, (India: Orient Blackswan, 2005), p. 65.

economy depended on rice surpluses produced by an extensive inland irrigation system. Maritime trade also played an extremely important role in the development of Funan. By the fifth century AD, the state exercised control over the lower Mekong River area and the lands around the Tonle Sap. The Sanskrit language was widely used; the laws of Manu, the Indian legal code, were adopted; and an alphabet based on Indian writing systems was introduced. Beginning in the early sixth century, civil wars and dynastic strife undermined Funan's stability, making it relatively easy prey to incursions by hostile neighbors. The last king of Funan was named Rudravarman, who ruled from 514-545 AD. The so-called successive kings at the turn of 6th-7th centuries, founders of Chenla period claimed to be descendants of the Funan emperor.

Indian culture had influenced over any other nation was termed by historians as "Indianization". Although the Indian influence affected many aspects of Funanese political and religious structures, surprisingly it did not infiltrate deeply into the life of this native people of Funan. Funan state covering much of what today is Vietnam and Cambodia. Both Hinduism and Buddhism entered the Khmer region.

King Jayavarman II the first of Cambodia's ruler<sup>12</sup>. A Sanskrit form 375 A.C. proves that Buddhism was already present in Funan as a secondary religion in these early times. As seen in Chinese accounts the 4th to 5th centuries there were ten monasteries in Funan where monk and nuns studied the sacred Buddhist texts. Other Sanskrit inscription from 575 A.C. documents the presence of Buddhism and sent a Buddhist mission complete with Funanese Buddhist images, carved in coral, to the Emperor of China.

### **2.1.2 History of Buddhism in Chenla period**

The Champasak today maybe small and its modern history is only a little more than two hundred years long, but its traditions go back far beyond any history of the region and encompass the great states of Funan, Chenla, and Champa. Eight kilometers to the southwest of Champasak is Wat Phu, the Mountain Temple, whose glorious stairway, naga arrival and temple buildings still live as memorials to the greatness of the Khmer empire and the inspiration that their architecture has left throughout southern Laos. The earliest parts of Wat Phu are, probably, from the

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<sup>12</sup> Justin Corfield, **The History of Cambodia**, (California: ABC-CLIO, 2009), p. 5.

Chenla periods between the 6th and 9th centuries<sup>13</sup>. It continued to flourish as one of the great temple complexes of the Hindu world, first with a mix of the old, sacrificial, religion and the different Hindu rites until the 13th century or fourteenth century. After the failure of the Khmer empire, Wat Phu became a Buddhist temple.

The people of Chenla are often considered to be Khmer, as they were probably speakers of the oldest form of that language, but it is more accurate to speak of them as combining features transported during their migrations from southern China in the decade before 200 B.C.E. Which Hindu and Mon-Khmer elements adopted when they overran the Funanese in about 550 C.E. Chenla emerged from obscurity in about 550 when the people are mentioned in a Chinese text as having obtained their independence from Funan. From their northern base in contemporary Champassak province, Lao, the people of Chenla have moved along the rivers and conquered most of the Mekong Delta from southern Thailand to southern Vietnam, including much of Cambodia. By about 600 they had conquered Funan and established their capital city at Isanapura, probably the contemporary city of Sambor, Cambodia. The oldest Khmer inscription, found at Angkor Borie, a former Funan stronghold south of Phnom Penh, is also from this period and is dated to 611.

Chenla is the name given to the period AD 500-800 in Cambodia and the Mun Valley. The introduction of Hinduism and Buddhism into Southeast Asia led to a radical change in mortuary tradition in which cremation was preferred to inhumation. The state of Chenla with the first capital near today's Champassak town may have been the consequence of the region by ethnic Khmer people from the Cham, previously had controlled this area. Some of scholars place the ancestral center of the Khmer state at the site of Wat Phu, not far from the confluence of the Mun and Mekong rivers.

The Khmer state, a predecessor of the Angkor kingdom of Cambodia, with flourished from the 6th to the early 9th centuries and covered the area of present-day western Cambodia, southern Thailand, southern Vietnam, and southern Laos. According to ancient Chinese historical records, the Chenla Empire, first emerge as a

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<sup>13</sup> Peter Simms, **The Kingdoms of Laos: Six Hundred Years of History**, (Curzon: Psychology Press, 2001), p. 161.

vassal state of the Funan kingdoms, one of the earliest kingdoms in Southeast Asia. But Chenla overran the Funan state in the early to mid-500s and gained its independence.

In 6th to 8th centuries, two successive kingdoms with strong Indian influence emerged during the pre-Angkorean centuries of Khmer history<sup>14</sup>. These were the Funan, from the second to sixth centuries, and Kambuja (Chenla, Zhenla in Chinese). The vassal state of Funan, Chenla emerged as an independent state in the middle of the 6th century. A sea route developed between India and China by this time. The minor Khmer states like Aninditapura and Sambhupura were locked in rivalry over the control of Lower Chenla. Pressure also mounted against Chenla by the Sailendra kings of Java. The last of the rulers was killed in 790 and it became vassal state of the Sailendras. A prince from Sambhupura, who was in Java, took the reins as a puppet ruler. But Jayavarman II asserted his independence in 802, becoming the founder of great Angkorean Empire that lasted until the early 15th century.

Then Khmer established the kingdom of Chenla with a capital at Sresthapura (near modern Stung Treng) that initially was a vassal of Funan during the reign of Funan's king Fan Shih-man (A.D. 105-225). The king of Chenla Bhavavarman I (A.D. 550-598) defeated Funan and extended Chenla's control over a good deal of Cambodia and adjacent parts of southern Laos and northeastern Thailand. Next, Chenla went into decline in the early 700s in part as result of internal division and also because of external attacks by the Sailendras of Java who also carried out attacks on Champa and Die Viet between 767 and 787. And a portion of Chenla known as Chenla of Water became a vassal of the Sialendras, who referred to it as Indrapura. The Sialendras appointed Jayavarman II to rule over territory<sup>15</sup>. He apparently made at least one trip to Java during his tenure.

After he returns from Java he renounced the Sialendras of suzerainty and in 802 declared himself to be the Devaraja (God King) of his newly independent kingdom. After, the kingdom came known as Kambuja, which is the name of a mythical founding dynastic ancestor, Kambu, who is said to have been an Indian who

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<sup>14</sup> Nicholas Tarling , **The Cambridge History of Southeast Asia: Volume 1, From Early Times to C.1800**, (Australia: Cambridge University Press, 1992), p. 158

<sup>15</sup> Beverley Palmer, **The Rough Guide to Cambodia**, (Bryson: Rough Guides, 2002), p. 297.



arrived by ship and married the daughter of the local serpent king. Jayavarman II of initial capital was at Indrapura on the Mekong, but he moved the capital eastward to Hariharalaya near Tonle Sap.

Cambodia came to division in two and returned to Anarchic state that had existed before it was unified under the kings of Funan and the first king of Chenla.

The northern half, a land of mountain and valleys, was called Land Chenla. The southern half, bounded by the sea and covered with lakes, was called Water Chenla. Later Cambodia apparently originated in the anarchy that followed the reign of Jayavarman I, who died without a male heir. In 713, the country was governed by a queen named Jayadevi; we have an inscription of hers found at Angkor, in which she complain of the misfortune of her found of the times and mentions donations to a sanctuary of Siva Tripurantaka. This sanctuary was founded by the princess Sobhajaya, a daughter of Jayavarman I who married the Sivite Brahman Sakrasamin born in India. Jayadevi is named in another inscription from which we learn that she herself was a daughter of Jayavarman I.

Around the same time, a prince of Aninditapura named Pushkara or Pushkaraksha king in Sambhupura that a site represented by the group of ruins at Sambor on the Mekong, up-stream from Kratie, where had an inscription engraved in 716. It has been suggested that he obtained this royal status by marriage, but this is a gratuitous suggestion; we can just as easily hypothesize that he seized power because the throne was vacant. It is possible that it was this Pushkaraksha who received at his death the posthumous name of Indraloka, a name mentioned in an inscription of Sambor as that of the great-grandfather of a queen reigning in 803. Be that as it may, his taking possession of Sambhupura seems to have marked the beginning of the breakup of Cambodia.

In the half 8th century, has known about Land Chenla, is that it sent an embassy to China in 717 and sent an expedition to Vietnam in 722 to aid a native chief in his revolt against China. As for Water Chenla, it seems that this country was itself divided into several principalities. That of Aninditapura, in the south, had a certain Baladitya as its chief at an undetermined date. Baladitya perhaps gave his name to a city Baladityapura mentioned by the Chinese, under the name Po-lo-ti-po, as the true capital of Water Chenla. Baladitya claimed to be descended from the

Brahman kaundinya and the Nagi Soma and was considered later by the kings of Angkor as the ancestor through whom they were related to the mythical couple; he must, therefore, have somehow been related to the ancient king of Funan. In view of the resemblance of the names, we can presume that his successors included a certain Nripaditya who left a Sanskrit inscription in western Cochin China. This inscription is undated, but it may go back to the beginning of the eight century that is, to the beginning of the division of Cambodia.

The Khmer established the kingdom of Chenla with a capital at Sres thapura (near modern Stung Treng) that initially was a vassal of Funan during the reign of Funan's king Fan-Shih-man. The king of Chenla Bhavavarman I defeated Funan and extended Chenla's control over a good deal of Cambodia and adjacent part of southern Laos and northern Thailand. Chenla went into decline in the early 700s. When the king governed this empire, the kingdom of Chenla has divided into two as Land Chenla and Water Chenla.

In the Chenla period, has seen many temples for served as a communal meeting places. It is clear that the temples served several function aside from their obvious religious importance. Khmer gods begun give name in Sanskrit name the idea of "Khmer Hinduism" as appeared the suffix; such as vara and isvara were placed in a pantheon of gods with Khmer names. Then, there is strong evidence that Buddhism played role in Chenla<sup>16</sup>. Both Theravada and Mahayana Buddhism were practiced in Southeast Asia. The Buddhism has adopted by royal families, but it was likely practiced by some members of the elite.

### **2.1.3 History of Buddhism in Angkor period**

Buddhism was first established in the lower reaches of the Mekong Valley, a region now included within Cambodia and Vietnam. During Funan Empire, as recorded of Chinese date back to the 1st century C.E.; Indianite was the first kingdom region that survived and beliefs religious as well as Hinduism and Buddhism. The beginning of sixth century was notable Funan court migrated northward along the

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<sup>16</sup> George C des, **The Indianized States of South-East Asia**, (Honolulu: University of Hawaii Press, 1968), p. 67.

Mekong River into what is now Laos, and became the kingdom known as Chenla. The Chinese source has flourished until the close of the 8th century.

The same region was the rose of other empire that became one of the most extensive and powerful in Southeast Asia, the Khmer kingdom. Around the year 800 CE, Jayavarman II established his capital in a range of hills known as Phnom Kulen, north of the Great Lake in modern-day Cambodia. Nearly a century later, Indravarman I left the groundwork for his capital at nearby Angkor. As the extraordinary architectural remains at Angkor testify, Khmer ruler drew primarily upon Hinduism as a basis for political authority, though some Khmer ruler embraced Mahayana Buddhism as well.

The foundation of Angkor Empire was laid by Jayavarman II. In AD 802, He has crowed himself for the second time, which marked as a starting point of the Khmer Civilization and the birth of the Angkor Empire. Yasovarman I (889-910), who founded the great city of Angkor and around five centuries Angkor was the capital of Cambodia and a succession of kings built there a complex of great temples and reservoir systems. Buddhism in Cambodia was an evolving and accepting faith both Hindu and Animist beliefs from an earlier era, Hinduism and Buddhism co-existed from the 1st century A.D until the 14th century. During the time of Angkor, Shiva was the deity most in favor with the royal family, although in the 12th century he has superseded by Vishnu. Today some elements of Hinduism are still merged in important ceremonies involving birth, marriage and death. And Buddhism came to Cambodia with Hinduism, but only became the official religion from the 13th to 14th centuries.

Khmer culture, which has formed the basis for the country known as today as Cambodia, extended at one time from the Bay of Bengal to the Chinese sea. And while it shown evidences of influence by the Chinese, the Hindus, and the Mons, it was a distinctive culture which is revealed in the ruins and arts objects which are still available for study. As long as the fifth century after the Buddha, Hindu traders and settled in the area which is now known as Cambodia. The images of Vishnu and

Buddha<sup>17</sup> have been found, and which was be dated as early as the 10th century after the Buddha (6th century A.D.). The peak of the culture in Cambodia was reached in the day of Angkor, the great city which existed from the 15th century after the Buddha (ninth century A.D.) until it was abandoned in 1976 B.E.

Mahayana Buddhism and Hinduism existed side by side during the Angkor period in Cambodia, sometimes living in peacefully together and sometimes in conflict. Theravada Buddhism, from Cambodia before the founding of Angkor, but returned in the 18th century after Buddha (13th century A.D.) and two countries later had supplanted Mahayana Buddhism which before that time had overcome Hinduism in Cambodia. Theravada Buddhism has been the religion of Cambodia ever since, accepting the Pali Canon for its authority and following practices similar to those Burma and Thailand.

From the 9th to 13th centuries, Khmer Empire has flourished in centuries. And around the 13th century, Theravada Buddhism was introduced to the area through monks from Sri Lanka. Through the Theravada Buddhism grew and finally became the most popular religion. The Khmer Empire declined yet remained powerful in the region until the 15th century. There were many numerous monasteries in which from thirty to fifty monk lead an excellent way of life which have won the high regard of the laity. They observe the rules of the discipline, and serve as school masters and scholars, and meditate in shrine room of each monastery.

The switch from Hindu god-king to Mahayana Buddha-king was probably gradual and imperceptible. The prevailing Vaishnavite and Shaivite faith traditions gave way to the worship of the Gautama Buddha and the Bodhisattva Avalokitesvara.

King Jayavarman II (802-869) is the first real Khmer king of the Angkor Empire. He proclaimed himself god-king and began to establish the capital of Angkor (Roluos) near present-day Angkor Wat. The period of greatness still motivate every Cambodian, and throughout times of space or trouble the present day. The towers of Angkor Wat have been on the flag of every ruler as national symbol. In the 9th century, the Khmer kings established their capitals in the Angkor region. The temples

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<sup>17</sup> Kenneth W. Morgan, **The Path of the Buddha: Buddhism Interpreted by Buddhists**, (New Delhi: Coloate University), p. 123.

have reflected the combination of Hinduism and Buddhism at that time. The Suryavarman II, between A.D. 1113 and 1150 who built the Angkor Wat temple is the greatest.

## **2.2 History of Buddhism during the reign of the Jayavarman VII**

The Cambodia history there were many kingships ruled, those kings were powerful such a , Jayavarman VII, Suryavarman I, Suryavarman II, and Jayavarman VII kings who built Cambodia has reached Khmer Empire for existed to next Cambodian generations. As we seen of the Khmer ancient territory largely, has called “Khmer Kingdom”. Under the ruled of each kings, were built many of temples in order to represented of their religious in beliefs and indicated of own power. Jayavarman VII, he was the productive king; was smart at construction program and he is built the Bayon temple the central of Angkor Thom. In 12th to 13th centuries, the reigned of king Jayavarman VII<sup>18</sup>, was lead Cambodia history to reach a high pointed in art productive. He was built of the Buddhist imagery created in 50 years. Exploring his self-representation in art can help us understand the innovative reign of this king who united Hindu Khmer clans, and why he converted to Buddhism.

During Jayavarman VII reigned, was built many of temples which has seen Khmer territory and other countries as in Thailand and Laos present day of the Khmer’s ruled in that time. He was the most significant Khmer Buddhist king, and work tirelessly to establish as the state religion of Angkor. Jayavarman was a Mahayana Buddhist, and he regarded himself to be a Dhama-king, a bodhisattva to “save people” through service and merit-king, and liberating himself in the process.

Jayavarman VII is known for many impressive building completed during his reign, including temples dedicated to each of his parents, and Bayon, as a Mahayana Buddhist temple in the center of the Angkor Thom walled enclosure designed at that time. He is also credited with the building of roads, 121 rest houses, and 102 hospitals throughout Angkorean territory. Mahayana Buddhist apparently hasty construction of his monuments, the seemingly intense level of activity that

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<sup>18</sup> Charles Higham, **Encyclopedia of Ancient Asian Civilizations**, (New York: Infobase Publishing, 2014), p. 18.

characterized the thirty to forty years of his rule, has contributed to his reputation as an improviser in an age of decay a man of energy searching for some new form of thought and organization capable of pushing the Angkorean polity into a fresh trajectory.

Jayavarman VII, who has converted to Mahayana Buddhism and the country, became Buddhist. The Buddhist concept of a monarch, which was introduced by Jayavarman VII, was very different from that of a Hindu ruler. Occasionally, the construction of an irrigation system demonstrated his love for his people, but his ruled because of his right so to do, and because of military might, not owing to the support of the populace. The Buddhist concept, similar to some Confucian precepts, that Jayavarman VII was to introduce, and that his successors were to display, involved the king ruling very much at the behest of the people, as the guardian of the population of the country, and with the very best interests of the populace at heart.

King Jayavarman VII was a devout Buddhist as records of his reign express beautifully the typical Buddhist view of life, particularly the feelings of charity and compassion towards the whole universe. During of his role, has founding the religious in situations magnificent. The account of royal donations contained in Ta Prohm inscription makes interesting reading and reveals the magnitude of their sources and depth of religious sentiments of the king. It concerns the Rajavihara, i.e., the temple of Ta Prohm and its adjuncts where the king setup an image of his mother as Prajnaparamita.

The history of Buddhism in Cambodia<sup>19</sup> spans across a number of successive kingdoms and empires. Buddhism entered Cambodia through two different streams. The earliest forms of Buddhism, along with Hindu influences, entered the Funan kingdom with Hindu merchants. In later history, a second stream of Buddhism entered Khmer culture during the Angkor Empire when Cambodia absorbed the various Buddhist traditions of the Mon kingdoms of Dvaravati and Haripunchai. Then, king Jayavarman VII, the Khmer empire's greatest monarch and builder of Angkor Thom, patronized Buddhism of the Mahayana variety.

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<sup>19</sup> Ch eng-mei Chang, **Buddhism: History and Diversity of a Great Tradition**, (Pennsylvania: UPenn Museum of Archaeology, 1985), pp. 57-58.

Jayavarman VII tried to make a grand synthesis by pointing to claims from various different dynasties. His grand synthesis prominently featured his adoption of Buddhism. It reflected the Buddhism of peripheral generals but also featured Mayayana Buddhism which is devoted to the bodhisattvas. Jayavarman has removed his devotion from the old gods and began to identify more openly with Buddhist traditions and great effort and resources were invested into building temples for elite Brahman priests and god-kings.

### **2.3 History of Buddhism after the reign of the King Jayavarman VII**

Around 1150 some type of political upheaval apparently transpired and, in the aftermath, there was fragmentation of political power. By the end of the twelfth century power was again consolidated under Jayavarman VII and a major cultural shift occurred with a new religious focus on Mahayana Buddhism<sup>20</sup>. During Jayavarman VII's reign the empire spread through much of mainland Southeast Asia and the building of the impressive Bayon found at Angkor Thom took place, which was reworked after Jayavarman's death to make it appear its focus was on Hinduism and hide its Buddhist origins. There has been speculation Angkor might have been the largest city in the pre-industrial world with a population of around one million. After a brief return no ruler practicing Hinduism, "The largest change affecting Cambodia in the thirteenth century was the conversion of most of the people to the Theravada variant of Buddhism" (Chanlder, 5005: 68).

The presence of an increasing number of speakers of Tai languages and Mon missionaries in the vast kingdom is often attributed to contribution to the conversation. The subtle differences between Mahayana and Theravada Buddhism had the result of ending the period of monument and empire building and inscriptions in Sanskrit were replaced by new ones in Pali (Taylor, 1992: 162; Chanlder, 2000: 69; Tully, 2005: 39). Other of factors given for the decline of Angkor includes ecological

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<sup>20</sup> Veronique Degroot, **Materializing Southeast Asia's Past: Selected Papers from the 12th International Conference of the European Association of Southeast Asian Archaeologists**, (Singapore: NUS Press, 2013), p. 56.

degradation and the impact of Theravada Buddhism on the population<sup>21</sup>. Although conventional wisdom has been that Angkor Thom was only abandoned in 1629, nearly 200 years after the attacks by the Siamese, and other parts of Angkor were built as late as 1747 (Taylor, 1992: 163; Vickery, 2004; Tully, 2005: 17, 49). The decline of Angkor began after the death of Jayavarman VII. His son, Indravarman (1219-1243), and Jayavarman VIII, probably a grandson, ruled without attempting to maintain the progress of their predecessor. They reverted to Hinduism, and systematically destroyed the Buddhist states in the temples and replaced them with Hindu gods. During this time the Siam launched many frequent attacks. Regular Siamese incursion and the capture of Angkor organized from Ayuthaya in 1431, and the subsequent destruction, which culminated in the plundering the royal household and taking of many craftsmen, artisans and royal workers as prisoners. Furthermore, they placed on the throne a Khmer prince as a vassal king. With the destruction of the highly developed irrigation system, which was the lifeline of the Khmer people, there was a shortage of water for their cultivation. The people, including those who provided free labor to the king and temples, fled from the city, abandoning their rice-fields.

The constant Siamese hostilities resulted in the sacking of Angkor, and as spoils of war masses of Angkorians, farmers, stone-masons, builders and other skilled workers were taken away as prisoners. This depletion of much needed labor accelerated the decline of the empire. The final move away from Angkor appears to have been circa 1430. Next move was to establish a royal court in Bassac in the Srei Santhor province. The most powerful post-Angkorian King Ang Chan (1516-1556), moved the capital to Lovek. Being a devote Buddhist king; he built many temples and stupa throughout his domain. During this reign he repelled several invasions of the Siamese army, eve re-taking territories captured by them. However, relentless reinforced Siamese army attacks again, capturing many regions. During the 17th century Udong, lying north of Phnom Penh, was established as the capital.

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<sup>21</sup> Scott A. Hipshe, **Business Practices in Southeast Asia: An Interdisciplinary Analysis of Theravada Buddhist Countries**, (New York: Routledge, 2009), pp. 32-32.



The centuries after the decline of Angkor, the city of the Phnom Penh was established, circa 1434. Originally it was known as Chattumukh (Four mouths of the rivers). Phnom Penh came to existence with the following legend. A wealthy lady named Penh, while walking along the bank of the Mekong, came across four statues of the Buddha washed up on the shore. She brought these to her house, which was on the hill near the river-bank. Then she erected a small pagoda on the top of the hill and enshrined the statues within it, naming it the Wat Phnom Don Penh (Temple on the hill of Lady Penh). Then the name of Phnom Penh was established.

King Jayavarman VII had sent his son Tamalinda<sup>22</sup> to Sri Lanka to be ordained as a Buddhist monk and study Theravada Buddhism according to the Pali scriptural traditions. Tamalinda then returned to Cambodia and promoted Buddhist traditions according to the Theravada training he had received, galvanizing and energizing the long-standing Theravada presence that had existed throughout the Angkor Empire for centuries. During the time Tamalinda studied at the famous Mahavihara Monastery in Sri Lanka (1180–1190), a new dynamic type of Theravada Buddhism was being preached as the "true faith" in Sri Lanka. This form of Buddhism was somewhat militant and highly disciplined in reaction to the wars with the Tamil that nearly destroyed Buddhism in Sri Lanka in the 9th and 10th centuries. As Theravada Buddhism struggled for survival in Sri Lanka, it developed a resiliency that generated a renaissance throughout the Buddhist world, and would finally spread across Burma, Chang Mai, the Mon kingdoms, Lana, Sukothai, Laos, and Cambodia.

The case of the after of Angkor Empire has many reasons such as: shift from religious perspective, the kingship ruler's strategies, and the climate changes, and invaded from neighboring countries. As well, Thailand has invaded to Angkor in the years of 1431 and later on has invaded from Vietnam. Because of these, we have seen, the capital of Angkor has to move to Phnom Penh in the years of 1432.

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<sup>22</sup> Joachim Schlesinger, **Ethnic Groups of Cambodia Vol 1: Introduction and Overview**, (Bangkok: Books mango, 2015), p. 27.

## 2.4 Conclusion

Indian culture was highly influential in Southeast Asia. As the Chinese annals it is stated that Chen-la, from which the first embassy came to China in A.D. 616-17, lay south-west of Champa and was firstly a vassal state of Funan. And Funan was to be the Chinese equivalent of the Khmer “bnam”, meaning “mountain”. As Coedes, he argued that the king of the reign who employed the Khmer title “kurun bnam” (Sanskrit sailaraja, or king of mountain) ruled from somewhere near Ba Phnom. Through an inscription found at Ta Prohm of Bati confirms the Chinese testimonies on the prevalence of Buddhism in Funan during the reign of Rudravarman. That it was issued by an Upasaka living during the reign of that king, and the text, written in Sanskrit, contains an invocation to the Buddha and the Triratna. More, a Sanskrit form 375 A.C. proves that Buddhism was already present in Funan as a secondary religion in these early times

Furthermore, Chenla has emerged from obscurity in about 550 when the people are mentioned in a Chinese text as having obtained their independence from Funan. In 6th to 8th centuries, Wo successive kingdoms with strong Indian influence emerged during the pre-Angkorean centuries of Khmer history. Also the vassal state of Funan, Chenla emerged as an independent state in the middle of the 6th century. Then Khmer established the kingdom of Chenla with a capital at Sresthapura (near modern Stung Treng) that initially was a vassal of Funan during the reign of Funan’s king Fan Shih-man. Then, there is strong evidence that Buddhism played role in Chenla. Both Theravada and Mahayana Buddhism were practiced in Southeast Asia.

Around the year 800 CE, the king Jayavarman II established his capital in a range of hills known as Phnom Kulen, north of the Great Lake in modern-day Cambodia. Also the images of Vishnu and Buddha have been found, and which was be dated as early as the 10th century after the Buddha (6th century A.D.). The peak of the culture in Cambodia was reached in the day of Angkor, the great city which existed from the 15th century after the Buddha (ninth century A.D.) until it was abandoned in 1976 B.E. So Theravada Buddhism, from Cambodia before the founding of Angkor, but returned in the 18th century after Buddha (13th century

A.D.) and two countries later had supplanted Mahayana Buddhism which before that time had overcome Hinduism in Cambodia. After the switch from Hindu god-king to Mahayana Buddha-king was probably gradual and imperceptible. And King Jayavarman II (802-869) is the first real Khmer king of the Angkor Empire. Because of this case, the Khmer ancient territory largely, has called “Khmer Kingdom”.

In addition, the Khmer’s kings were built many of temples in order to represented of their religious in beliefs and indicated of own power. Jayavarman VII, he was the productive king and was a Mahayana Buddhist, and he regarded himself to be a Dhama-king, a bodhisattva to “save people” through service and merit-king, and liberating himself in the process. By the end of the twelfth century power was again consolidated under Jayavarman VII and a major cultural shift occurred with a new religious focus on Mahayana Buddhism. Then, after the death’s the king Jayavarman VII, to make it appear its focus was on Hinduism and hide its Buddhist origins. Therefore, Tamalinda then returned to Cambodia and promoted Buddhist traditions according to the Theravada training he had received, galvanizing and energizing the long-standing Theravada presence that had existed throughout the Angkor Empire for centuries.

## **CHAPTER III**

### **The influence of Mahayana Buddhism Over the King Jayavarman VII**

In this chapter researcher will discuss on Mahayana Buddhism in Cambodia first, then the Biography of king Jayavarman VII and the influence of Mahayana Buddhism over the King Jayavarman VII respectively.

#### **3.1 Mahayana Buddhism in Cambodia**

Mahayana is one of two main existing branches of Buddhism and a term for classification of Buddhist philosophies and practice. This movement added a further set of discourses, and although it was initially small in India, it had long-term historical significance. The Buddhist tradition of Vajrayana is sometimes classified as a part of Mahayana Buddhism, but some scholars may consider it as a different branch altogether.<sup>1</sup>

According to the teachings of Mahayana traditions, ‘Mahayana’ also refers to the path of the Bodhisattva seeking complete enlightenment for the benefit of all sentient beings, also called ‘Bodhisattvayana’, or the ‘Bodhisattva Vehicle’. A bodhisattva who has accomplished this goal is called a Samyaksambuddha, or ‘fully enlightened Buddha’. A Samyaksambuddha can establish the Dharma and lead disciples to enlightenment. The highest ideal in the Mahayana is a life dedicated to the well-being of the world. Rather than seeking one's own salvation, in the way the earlier teachings had advised, the Mahayana places great emphasis on working to save others. This finds expression in the ideal of the Bodhisattva; someone takes a vow to work tirelessly over whom countless lifetimes to lead others to nirvana. Everyone who subscribes to the Mahayana technically becomes a bodhisattva, but for most this

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<sup>1</sup> Wikipedia, **Mahayana**, [online], Source: <https://en.wikipedia.org/wiki/Mahayana> [1 January, 2017].

is just the starting point of their long course of spiritual development. So important was the Bodhisattva ideal that, particularly its early stages, the Mahayana was known simply as the Bodhisattva-yana, or the ‘Vehicle of the Bodhisattvas’.<sup>2</sup>

In the course of its history, Mahayana Buddhism spread from India to various other South, East and Southeast Asian countries such as China, Tibet, Mongolia, Korea, Japan, Indonesia, and Cambodia. Large Mahayana scholastic centers thrived during the latter period of Buddhism in India, between the seventh and twelfth centuries.

Buddhism has existed in Cambodia since at least the 5th century, and in its earlier form was a type of Mahayana Buddhism. The history of Buddhism in Cambodia spans a number of successive kingdoms and empires. Buddhism entered Cambodia through two different streams. The earliest forms of Buddhism, along with Hindu influences, entered the Funan kingdom with Hindu merchants. In later history, a second stream of Buddhism entered Khmer culture during the Angkor Empire when Cambodia absorbed the various Buddhist traditions of the Mon kingdoms of Dvaravati and Haripunchai.

For the first thousand years of Khmer history, Cambodia was ruled by a series of Hindu kings with an occasional Buddhist king, such as Jayavarman I of Funan, Jayavarman VII, who became a Mahayanist, and Suryavarman I. A variety of Buddhist traditions co-existed peacefully throughout Cambodian lands, under the tolerant auspices of Hindu kings and the neighboring Mon-Theravada kingdoms.<sup>3</sup>

However it is not to help Suryavarman’s influence that we have to look for help with Jayavarman VII’s religious profession, on which he broke with Suryavarman’s state cult of Vishnu. The main suggestion seems to be that he was influenced by Buddhist monks from the Nalanda monastery Bihar, in northeast India, a major teaching center closely associated the Buddha himself; and that they had fled before the third Moslem onslaught on India, by Mohammed Ghuri from Afghanistan. Nalanda bonzes were particularly devoted to the Mahayana form of Buddhism,

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<sup>2</sup> Damain Keown, **Buddhism; Avery short Introduction**, (Hong Kong: Oxford University press, 2000), p. 58.

<sup>3</sup> Wikipedia, **Buddhism in Cambodia**, [online], Source: [https://en.wikipedia.org/wiki/Buddhism\\_in\\_Cambodia](https://en.wikipedia.org/wiki/Buddhism_in_Cambodia) [1 January, 2017].

so their arrival in Cambodia could certainly help explain Jayavarman VII's attachment to that vehicle.<sup>4</sup>

Briefly Mahayana Buddhism was introduced to the Land of Cambodia first time since at least the 5th century and later in the time of the King Jyavarman VII in 12<sup>th</sup> century.

### 3.2 Biography of king Jayavarman VII

Through the studies of Khmer Ancient histories, it was very important thing to understanding of the genealogies of Khmer Ancient time's kingship. As related to the research of study about king Jayavarman VII was of the King Empire in present day Siem Reap, Cambodia. He was the son of King Dharanindravarman II (r. 1150-1160) and Queen Sri Jayarajacudamani. He married Jayarajadevi and then, after her death, married her sister Indradevi. The two women are commonly thought to have been a great inspiration to him, particularly in his unusual devotion to Buddhism, as only one prior Khmer king was a Buddhist. Jayavarman VII is generally considered by historians the most powerful Khmer monarch of all time.

It is now useful to take a new look at Angkor genealogies which used as a basis for examining Chen-la and for the reconstitution of the kingdom under Jayavarman II. These are the genealogies of Indravarman (877-889), the third Angkor king, his son Yasovarman (889-900), and Rajendravarman (944-968); they were together with the genealogical information in the inscriptions of Jayavarman VII (1181-1220?) constitution what called one of the two categories of evidence for pre-Angkor history<sup>5</sup>. Jayavarman VII was a king of the Khmer Empire in present day Siem Reap, Cambodia. He married Jayarajadevi and then, after her death, married her sister Indradevi. The two women are commonly thought to have been a great

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<sup>4</sup> Ted Pockock, **Memoirs of a Millennium**, (London: Grosvenor House Publishing, 2016), p. 22.

<sup>5</sup> David G. Marr, Anthony Crothers Milner, **Southeast Asia in the 9th to 14th Centuries**, (Institute of Southeast Asia Studied, 1986), pp. 102-103.

inspiration to him, particularly in his unusual devotion to Buddhism<sup>6</sup>, as only one prior Khmer king was a Buddhist. Jayavarman VII is generally considered by historians the most powerful Khmer monarch of all time.

Jayavarman VII was perceived as one of the most forceful and productive kings of the Khmer Empire of Angkor. His vestiges were highly recalled that at the age of sixty-one, he was crowned as a sole king of the vast Kambujadesa and began a brilliant reign for more than thirty years; during he brought the empire to its zenith, both in terms of territorial expansion and of royal architecture and sophistication. His momentous military feat was perhaps when he gained power and sacked the rich and dominating neighbor of Champa. He invaded vast territories as far as southern Laos, portions of the Malay Peninsula and Burma under his theocratic "devarajah" kingship. During his rule, he constructed large numbers of towering and newly awesome Indian-inspired temples.

He was known for building the Angkor Thom (big Angkor), a uniquely Mahayana Buddhist central pyramid temple designed to symbolize as the primary locus of the royal cult. It also served as his own personal mausoleum. Those beautiful Bayon reflected and portrayed Jayavarman VII at a mature age, his features somewhat fleshy, his eyes lowered, meditating in outmost humility. His lips are synonymous with the famous "Angkor smile". Sculptors relinquished the rather impersonal ideal canon of youth and beauty of earlier periods, adopting a more naturalistic, terrestrial, human style with sensitive modeling. In other words, those images profoundly express royal grandeur through the sense of devotion and spiritual serenity. These smiling faces are prominent landmarks that sparked theories among scholars behind its real images. Some has articulated that the images have provoked a semblance of the Buddha.

For many years, historian been admiring Jayavarman VII's powerful reign for building over a hundred 'house of disease lessens' or hospitals from which he scattered it throughout the kingdom intended to alleviate the conditions of his

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<sup>6</sup> Chaney Stock, **Jayavarman VII**, [online], Source: <https://www.geni.com/people/Jayavarman-VII/6000000034304731856>, [22 February, 2017]

subjects. He also engaged<sup>7</sup> himself in other building programs that yielded numerous highways and ‘fire houses’ or rest houses in his guarded empire. He was the kind of leadership executed by our modern Southeast Asian leaders in a more culturally diverse environment of today than to an almost singular and homogenous Indianized culture of Southeast Asia during the Angkor civilization.

Jayavarman VII<sup>8</sup>, posthumous name of Mahaparamasaukata, (C.E. 1125–1218) was a king (reigned C.E. 1181–1218) of the Empire in present-day Siem Reap, Cambodia. He was the son of King Dharanindravarman II (r. 1150-1160) and Queen Sri Jayarajadhamani. He has married princess Jayarajadevi and then, after her death, married her sister Indradevi. The two women were commonly thought to have been a great motivation to him, particularly in his unusual devotion to Buddhism, as only one prior Khmer king was a Buddhist. Jayavarman VII was generally considered by historians the most powerful Khmer monarch of all time.

As a devotee Buddhist Jayavarman VII naturally focused his efforts on founding Buddhist temples. And the raised of Buddhist images represented member of goodness. In 1186 A.D., he founded Ta Prohm near Angkor Thom where his mother, Jayarajadhamani was celebrated in an image of Prajnaparamita. And he was concentrated Preah Khan in 1191, for his father, named Dharanindravarman II, manifested in an image of Lokeshvara called Jayavarmesvara. The temples Ta Prohm and Preah Khan<sup>9</sup> were adjacent to one other and near the Bayon where a large image of the Buddha enthroned (as Buddhadya the transformation of the devaradja). It is probable that these three candies were considered as (Buddha, Lokeshvara, and Prajnaparamita for the mother, and Buddha for the king.

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<sup>7</sup> Chester B Cabalza, **Jayavarman VII : The Great Southeast Asian Leader**, [online], Source: <http://slawyers.blogspot.com/2010/03/jayavarman-vii-great-southeast-asian.html> [7 January 2017].

<sup>8</sup> Troipod, **Chronology of Cambodia History**, [online], Source: [https://en.wikipedia.org/wiki/Jayavarman\\_VII](https://en.wikipedia.org/wiki/Jayavarman_VII), [10 March 2016]

<sup>9</sup> R. Soekmono, **The Javanese Candi: Function and Meaning**, Vol 17, BRILL, 1995, p. 45.



Through the research is connected to king Jayavarman VII, the Buddhist monasteries<sup>10</sup>, and the temples were the centers of education where teachers and students lived together. In Saiva asramas learned Saiva teachers and their disciples were house. They got accommodation and food in these temples. Females did not lived here but there were separate provisions for their education. The first queen of Jayavarman VII received her education from her elder sister who was herself a learned woman and used to impart education in Buddhism monastery. Inscriptions refer to many such education women. A scholar named Kirtivarman who was minister of Jayavarman V had brought many books from foreign countries. Suryavarman II knew to have granted aid for the spread of Buddhist education. And, he started one such center also, Indradevi the second queen of Jayavarman VII, had a very deep study all of Buddhist. In the spread of education patronage of the kings was a key factor. Yasovarman, Suryavarman II, and Jayvarman VII were the prominent exponents in this field. They encouraged poet and organized and assisted their patron educationist.

The king Jayavarman VII was known for many impressive building completed during his reign, including temples dedicated to each of his parents, and the Bayon<sup>11</sup>, a Mahayana Buddhist temple in the center of the Angkor Thom walled enclosure designed at that time.

Jayavarman VII, was one of the most forceful and productive king of the Khmer Empire of Angkor. He expended the empire to its great territorial extent and engaged in a building program that yielded numerous temple, highways, rest houses, and hospitals. Through his practically, nothing knew of Jayavarman's childhood and youth, it is clear that during his late 30s and early 40s he settled in the neighboring kingdom of Champa, in what is now the central region of Vietnam.

Through the studies of Khmer Ancient histories, it was very important thing to accepting of the lineages of Khmer Ancient time's kingship. Related to the research of study about king Jayavarman VII was of the King Empire in present day

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<sup>10</sup> Mahesh Kumar Sharan, **Studies In Sanskrit Inscriptions of Ancient Cambodia**, (Delhi: Abhinav Publications, 2003, pp. 182-183.

<sup>11</sup> Nicholas Tarling, **The Cambridge History of Southeast Asia: Volume 1, From Early Times to C.1800**, Vol1, (Cambridge: Cambridge University Press, 1992), pp. 162-163.

Siem Reap, Cambodia. He was the son of King Dharanindravarman II (r. 1150-1160) and Queen Sri Jayarajacudamani. He married Jayarajadevi and then, after her death, married her sister Indradevi. The two women are commonly thought to have been a great inspiration to him, particularly in his unusual devotion to Buddhism, as only one prior Khmer king was a Buddhist. Jayavarman VII is generally considered by historians the most powerful Khmer monarch of all time.

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He was known for building the Angkor Thom (big Angkor), an exceptionally Mahayana Buddhist central pyramid temple designed to symbolize as the primary locus of the royal cult. It also served as his own personal mausoleum.

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<sup>12</sup> David G. Marr, Anthony Crothers Milner, **Southeast Asia in the 9th to 14th Centuries**, (Singapore: Institute of Southeast Asia Studie, 1986), pp. 102-103.

<sup>13</sup> Chaney Stock, **Jayavarman VII**, [Online], Source: <https://www.geni.com/people/Jayavarman-VII/600000034304731856> [22 February, 2017].

Those beautiful Bayon reflected and portrayed Jayavarman VII at a matured age, his features somewhat fleshy, his eyes lowered, meditating in outmost humility. His lips are synonymous with the famous “Angkor smile”. Sculptors relinquished the rather impersonal ideal canon of youth and beauty of earlier periods, adopting a more naturalistic, terrestrial, human style with sensitive modeling. In other words, those images profoundly express royal grandeur through the sense of devotion and spiritual serenity. These smiling faces are prominent landmarks that sparked theories among scholars behind its real images. Some has articulated that the images have provoked an appearance of the Buddha.

For many years, historian been admiring Jayavarman VII’s powerful reign for building over a hundred ‘house of disease lessens’ or hospitals from which he scattered it throughout the kingdom intended to alleviate the conditions of his subjects. He also engaged<sup>14</sup> himself in other building programs that yielded numerous highways and ‘fire houses’ or rest houses in his guarded empire. He was the kind of leadership executed by our modern Southeast Asian leaders in a more culturally various environment of today than to an almost singular and same Indianized culture of Southeast Asia during the Angkor civilization.

### **3.3 The influence of Mahayana Buddhism in Angkor period**

Angkorian time or Angkorian Empire is a general term used to talk about the period between 802 AD,<sup>15</sup> the time Jayavarman II settled his capital in the Angkor region, and 1431, the time when the kingdom was invaded by the Siamese army and the king Ponhea Yat fled westward to settle his new capital. During this period of more than six centuries there were as many changes as there were between the so called Angkorian period and the pre 802 or post 1431 periods.

The only expression of unity related to plan the Angkor region where the capitals stood during this period. This assertion can even be further challenged if we

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<sup>14</sup> Chester B Cabalza, **Jayavarman VII: The Great Southeast Aisan Leader**, [online], Source: <http://slawyers.blogspot.com/2010/03/jayavarman-vii-great-southeast-asian.html> [January 7, 2017]

<sup>15</sup> Charles S. Prebish, **Buddhism: A Modern Perspective**, (Pennsylvania: Pennsylvania State University, 2010), p. 173.

consider that Koh Ker, Jayavarman IV's capital from 930 to 944 AD, was located at more than 80 miles from the current town of Siem Reap<sup>16</sup>.

There is little known about the history of Buddhism in Laos which would distinguish it from Cambodia and Thailand. Today, Laos is a strong Theravada country, very similar to Cambodia in its practices. The Khmer culture, which formed the basis for the count known today as Cambodia, extended at one time from the Bay of Bengal to the Chinese sea, and while it shows evidences of influence by the Chinese, the Hindus, and the Mons. And it was a distinctive culture which is revealed in the remains and art objects which are still available for study. As long ago as the 5<sup>th</sup> century after the Buddha, Hindu traders had settled in the area which is now known as Cambodia.

The images of Vishnu and the Buddha have been found which can be dated as early as the tenth century after the Buddha (fifth century A.D.), indicating that Buddhism was established in Cambodia by that time, at least. Examples of Gupta art from northern India have been found, dating back to the eleventh century after the Buddha 6<sup>th</sup> century A.D. The peak of the culture in Cambodia was reached in the days of Angkor, the great city which existed from the fifteenth century after the Buddha.

As far as my has concerned most settlements associated with Mahayana Buddhist temples and which are located near the land routes are found from the east to the west of the delta<sup>17</sup>. Mahayana Buddhism and Hinduism existed side by side during the Angkor period in Cambodia<sup>18</sup>, sometimes living peacefully together and sometimes in conflict. Then Theravada Buddhism, which had been strong in the early centuries, was almost lost from Cambodia before the founding of Angkor, but returned in the eighteenth century after the Buddha (13<sup>th</sup> century A.D.) and two centuries later had replaced Mahayana Buddhism which before that time had overcome Hinduism in Cambodia. Through this, Theravada Buddhism has been the

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<sup>16</sup> Beverley Palmer, **The Rough Guide to Cambodia**, 3rd edition, (New York: Rough Guides, 2008), p. 298.

<sup>17</sup> David G. Marr, **Southeast Asia in the 9th to 14th Centuries**, (Australian: Australian University, 1986), p. 232.

<sup>18</sup> Kenneth W. Morgan, **The Path of the Buddha**, (New Delhi: University Chaplain and Professor of Religion Colgate University, 1997), p. 123.

religion of Cambodia ever since, accepting the Pali Canon for its authority and following practices similar to those of Burma and Thailand.

The historical has told that after the 7<sup>th</sup> and 8<sup>th</sup> century, pities in northeastern of Thailand are much more difficult than in northeastern Cambodia. The locus of population in the northeast was in the Mun and Chi River Basin. These ware polities able to support through the rice cultivation, a sizable population. Later on, the northeast may have had independent culture, but it was not culturally same. The attempts to define it have primarily been in the term of “influence” from Dvaravati and from Cambodia, as the art and architecture reveal either Dvaravati or Khmer styles and from the language inscription are written in Mon (Dvaravati) or Khmer. The religious perspective has seen into two cultural areas.

Theravada Buddhism indicating Dvaravati influence and Hinduism a Khmer presence; Mahayana Buddhism is attributing to influence from Srijaya to Cambodia<sup>19</sup>. In trying to trace of the Cambodia political and cultural presence in northeastern Thailand, has identified and visited a total of 245 Cambodia sites and monuments into the area, and concluded that Cambodia presence more in ever wide arcs, more following the shop of the Dangrek Mountain, collimating with the almost total control of the northeast under the king Jayavarman VII.

It is for instance impossible to reduce to unity the remarkable diversity of styles in the Angkor region: let’s think that in the 10th century, only 23 years separate the gigantism of Koh Ker pyramid from the intimacy of Banteay Srey. One big problem is about the reign of Jayavarman VII. One of his best known statues represents a bare forehead, a broad and opened face with the eyes reduced to the line of the eyelids: an overall equilibrium and harmony which suggest quietness and inner joy. That would make us easily forget that Jayavarman VII was one of the most formidable conquerors and that under his reign the Khmer Empire reached its greatest dimensions.

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<sup>19</sup> Robert L Brown, **The Dvaravati Wheels of the Law and the Indianization of South East Asia**, (Netherlands: BRILL, 1996), pp. 19-25.

### **3.4 The influence of Mahayana Buddhism over the king Jayavarman VII**

The King Jayavarman VII favored Mahayana Buddhism and impressive buildings completed during his reign.<sup>20</sup> Suryavarman II's immediate successors are undistinguished. The first of them, Dharanindravarman II, a cousin of Suryavarman II, was married to a granddaughter of Suryavarman I. This marriage produced the later known as Jayavarman VII. Jayavarman's early career was spent on the sidelines as other contenders struggle for supremacy. In the wake of this event, with the Cambodia lands at the mercy of the Cham, and Jayavarman VII stepped forward to lead resistance to the invaders.

At the same time, Jayavarman VII sent armies to the north and west; there is evidence of his authority as far north as the modern site of Vietnam. In addition to his conquests, Jayavarman VII is known for the many impressive buildings completed during his reign, including temples indicate the center of the Angkor Thom walled enclosure designed at that time. He is also credited with the building of roads, 121 rest houses, and 102 hospitals throughout Angkorean territory. Jayavarman VII favored Mahayana Buddhism, and this, along with his reported conquests, the apparently hasty construction of his monuments, and the seemingly intense level of activity that characterized the thirty to forty years of his rule, has contributed to his reputation as an improviser in an age of decay a man of energy searching for some new form of thought and organization capable of pushing the Angkorean polity into a fresh trajectory. Through the influence Mahayana Buddhism over the king Jayavarman VII, how the influence of Mahayana Buddhism has effectively of his family, faith, social welfare, and art and architecture during of his reigned.

#### **3.4.1 Mahayana Buddhism and the King Jayavarman VII's family**

In Cambodia, from early histories time to present day, women occupied important roles not only in the conduct of family affairs, but also in the social and economic sphere. As recorded of Cambodia's women who made significant contributions to promote Buddhism in Cambodia the earliest recorded period until to

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<sup>20</sup> Nicholas Tarling, *The Cambridge History of Southeast Asia*, (UAS: Cambridge University, 1992), pp. 161-162.

recent times. According to Cambodian inscriptions and Chinese sources, Jayavarman VII was the greatest king in Cambodian history<sup>21</sup>. He ruled a large part of Southeast Asia, including Champa (part of present Vietnam), a portion of the Malay Peninsula, and the kingdom of Pagan (Burma).

As reflected in religious monuments such as Bayon, Jayavarman VII was a Mahayana Buddhist who identified himself with the bodhisattva Avalokitesvara. His son Tamalinda studied Buddhism with Burmese monks in Sri Lanka, went to Burma with them, and formed a Sinhala sect which later spread to Siam and Cambodia. Jayarajadevi was the first queen of Jayavarman VII. Her older sister, Indradevi, became queen after her death.

Dharanindravarman II<sup>22</sup>, a father's the king Jayavaman VII and has believed in Mahayana Buddhism; through this cased Jayavarman VII sincerely in devote Mahayana Buddhism. He was inherit a strong addition to Buddhism from his father who "found his citification in this nectar that the religion of Sakyamuni."<sup>23</sup> The construction of Preah Palilay may have occurred during the father's reign. Palilay may have been as inscription for some of Jayavarman's later Buddhist structure like Banteay Kdei mentioned in K.485.

Jayavarman VII obviously concentrated his efforts on founding Buddhist temples and rising, Buddhist images representing members of nobility. At Ta Phrom temple near Angkor Thom there was his mother, Jayarajacudamani. There was preserved in an image of Prajnaparamita<sup>24</sup>. He consecrated Preah Khan in and for his father, Dharanindravarman II, manifested in an image of Lokeshvara called Jayavarnesvara. Ta m and Preah Khan are adjacent to one another and near the Bayon where a large image of the Buddha is enthroned (as Buddharaja the

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<sup>21</sup> Karma Lekshe Tsomo, **Innovative Buddhist Women: Swimming Against the Stream**, (Britis:Psychology, 2000), p. 84.

<sup>22</sup> W. M. Sirisena, **Sri Lanka and South-East Asia: Political, Religious and Cultural Relations from A.D. C. 1000 to C. 1500**, (Australian: Australian University, 1978), p. 105.

<sup>23</sup> Ian Harris, **Cambodian Buddhism History and Practice**, (USA: University of Hawaii, 2005), pp. 22-23.

<sup>24</sup> R. Soekmono, **The Javanese Candi: Function and Meaning**, (New York: BRILL, 1995), p. 45.

transformation of the daaraja. It is probable that these three candies were considered as a Buddhist trinity (Buddha, Lokeshvara, and Prajnaparamita) and the images the apotheosis of the royal family: Lokeshvara for the father, Prajnaparamita for the mother, and Buddha for the king. With respect to the Bayon itself, inscriptions on the entrances to its sanctuaries reveal that two kinds of cults were fused there: ancestor worship.

Before the king Jayavarman VII ruled in Cambodia, he sent his son to study in Sri Lanka, Tamalinda and interested in Theravada Buddhism. Theravada Buddhism was known in the Dvaravati kingdom which partly came under the Khmer, from the 11<sup>th</sup> century onward Burma became a strong center of Theravada Buddhism. Theravada Buddhism must have been known in Jayavarman's reign because of Chou Ta-Kuan, a Chinese envoy who visited Cambodia and believed that Buddhism existed in Cambodia.

The accomplishment of Jayarajadevi has known are known today a largely through the Pimeanakas inscription in Angkor Thom, which was composed by Indradevi. This inscription documents the achievements of both women, but is primarily a eulogy to Jayarajadevi. This rare inscription, which also provides important information on the life of the king, is the only source of information about these remarkable sisters.

Although they came from a Brahmin family, Jayarajadevi converted to Buddhism under the influence of her sister Indradevi. This fact reveals that Buddhism was attracting Brahmins and members of the royal family at that time. Jayarajadevi's faith in the Buddha's teachings provided her sole source of comfort during a period of intense anguish while her husband was away in Champa. Jayarajadevi's older sister Indradevi initiated her into quietude and tranquility in the Buddha's teaching (sugatasya santam), away from the fire of torments.

It appears that Jayarajadevi performed a ceremony by which she could see before her the image of her absent husband "She undertook a course of action with perfect adoration of the Buddha. She succeeded in this exercise. Her beloved one appeared in front of her eyes, even more beautiful than Bhishma. In her mind, she was suffering transformed into pleasure. As if answering her pleadings, her husband



arrived back in the country just as a local deity manifested itself, through the merit of extreme devotion to her husband and her eternal imploring, by the force of her wish."

As a mark of gratitude for her husband's safe return, Jayarajadevi<sup>25</sup> increased and charitable, she gave refuge to destitute girls abandoned by their mothers and had them ordained as nuns. The queen took these girls as her own daughters from a rich and prosperous village called Dharmakirti, gave them clothes and gifts, and had them taught the prescribed rites. The queen also arranged for the nuns to act in a drama performance inspired by the Jatakas as an expression of her gratitude. This is the first reference to Buddhist nuns in the history of Cambodia and also the first reference to the traumatization of the Jataka tales. Jayarajadevi's contribution to history this includes her efforts to propagate Buddhist values among the people by dramatizing these well-loved stories. Many centuries later, dramatization is still a favorite form of performing arts in Buddhist countries.

Jayarajadevi contributed magnificently to the principal kingdom and erected many statues of her husband's parents, relations, and friends. After Jayarajadevi's death, Indradevi became queen. Because of her great intelligence, the king named her head professor of three Buddhist colleges for women: Nagendratunga, the first college of "sacred sciences" (Buddhist doctrine), Tilokottara, and Narendrasrama. In these colleges, she is said to have taught women, including the royalty, as brilliantly as Sarasvati (goddess of wisdom) incarnate. Even today Indradevi is considered the greatest woman scholar in Cambodian history. The inscription at Nagendratunga declares it to be the first college for women on earth.

### **3.4.2 Mahayana Buddhism and the King Jayavarman VII's faith**

The Khmer kingdom in Cambodia gradually moved toward expressing a preference for the Theravada of Sri Lanka. While the earlier Angkor period was dominated by a Hindu-Buddhism syncretism, with more attention given to Mahayana notion and figures, the later Angkor rulers replaced the cult of the devaraja, or the divine king imagined as the apotheosis of Hindu deities, with that of the buddharaja, or the king portrayed as a righteous bodhisattva or future Buddha. Khmer kings

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<sup>25</sup> Karma Lekshe Tsomo, **Innovative Buddhist Women: Swimming Against the Stream**, (Britis: Psychology, 2013), pp. 84-86.

starting with Jayavarman VII mostly supported and promoted Theravada Buddhism<sup>26</sup>, which showed their desire to reach out diplomatically and spiritually to other influential kingdoms where Theravada was found. The moral authority and spiritual power available to bodhisttva-king increased the appeal for the Sinhala style of Theravada throughout Southeast Asia.

The greatest builder of them all was Jayavarman VII who contracted the new capitals city, Angkor Thom, with its famous Buddhist temple<sup>27</sup>, they Bayon. The statue of the Budhisattva Lokesvara in this temple resembles the king himself. The main temple is surrounded by numerous smaller edifices adorned with statues of Buddha, Bodhasattvas, Vishnu, Shiva, and a host of Hindu gods and goddesses, which are actually portraits of members of the royal family and the lesser nobility. During his reign, Khmer empire reached its zenith.

In Cambodia, from early historical times to the present, women occupied important role not only in the conduct of family affairs, but also in the social and economic spheres. That right, women have made contributions to promote Buddhism in Cambodia from the earliest recorded lived between the 12<sup>th</sup> and 19<sup>th</sup> centuries. According to Cambodia inscriptions and Chinese sources, Jayavarman VII was the greatest king in Cambodia history. By 1186 C.E., he ruled a large part of Southeast Asia, including Champa (part of present-day Vietnams), a portion of the Malay Peninsula, and the kingdom of Pagan (Burma). As the reflected in religious monuments as Bayon, Jayavarman VII was a Mahayana Buddhist who identified himself with the bodhisattva Avalokitesavar<sup>28</sup>. His son Tamalinda studied Buddhism with Burmese monks in Sri Lanka, went to Burma with them, and formed a Sinhala sect which later spread to Siam and Cambodia. Jayarajadevi and her sister Indradevi, they both became queen of Jayavarman VII.

King Jayavarman's was a Buddhist king who spread his political and artistic power in the whole of the Khmer empire and vassal states, including the towns

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<sup>26</sup> Volkhard Krech, Marion Steinicke, **Dynamics in the History of Religions between Asia and Europe: Encounters, Notions, and Comparative Perspectives**, (BRILL, 2011), p. 232.

<sup>27</sup> D R SarDesai, **Southeast Asia: Past and Present**, (Westview, 2012), p. 29.

<sup>28</sup> Karma Lekshe Tsomo, **Innovative Buddhist Women: Swimming Against the Stream**, (Routledge, 2013), p. 84.

in present Thai territory. He built many monuments to commemorate the supreme deities of Mahayana school of Buddhism as such the temples of Bayon, Ta-Prohm, Prah-Khan, Banteay Kdei<sup>29</sup>, etc. He further spread his political dominion towards the North-Eastern and central parts of modern Thailand at the beginning of 12<sup>th</sup> century A.D., which is confirmed by one of the Khmer inscription, as well as the remains of the Khmer temples bearing Buddhist elements in several towns in central and north-eastern parts of modern Siamese territory.

During Jayavarman VII's reign, there was a shift away from the concept of devaraja god-king, toward the concept of the Sangha, the concept of monks. In former times, great effort and resources were invested into building temples for elite brahman priests and god-kings. Under Jayavarman, these resources were redirected to building libraries, monastic dwellings, public works, and more "earthly" projects accessible to the common people. While Jayavarman VII himself was Mahayana Buddhist, the presence of Theravada Buddhism was increasingly evident.

This Singhalese based Theravada Buddhist orthodoxy was first spread in Southeast Asia by Taling (Mon) monks in the 11th century and together with Islam in the 13th century in southern insular reaches of the region, spread as a popularly-based movement among the people. Apart from inscriptions, such as one of Lopburi, there were other signs that the religious venue of Suvannabhumi were changing. Tamalinda, the Khmer monk believed to be the son of Jayavarman VII, took part in an 1180 Burmese-led mission to Sri Lanka to study the Pali canon and on his return in 1190 had adepts of the Sinhala doctrine in his court. Chou Ta-Laun, who led a Chinese mission into Angkor in 1296-97, confirms the significant presence of Pali Theravada monks in the Khmer Capital<sup>30</sup>.

The Bayon has built by king Jayavarman VII, and Suyavarman II's son who ruled over much of mainland Southeast Asia and built more during his reign than

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<sup>29</sup> Promsak Jarmsawatdi, **Thai Art with India Influences**, (Abhinav: Publication, 1979), p. 67.

<sup>30</sup> Wikipedia, **Buddhism in Cambodia**, [online], Source: [https://en.wikipedia.org/wiki/Buddhism\\_in\\_Cambodia#Jayavarman\\_VII](https://en.wikipedia.org/wiki/Buddhism_in_Cambodia#Jayavarman_VII), Gyallay-Pap, Peter, Notes of the Rebirth of Khmer Buddhism, Radical Conservatism, [21 September, 2016]

all the Khmer kings preceding him combined. His most important temple, the Bayon<sup>31</sup> is a complicated monument constructed with unique circular terraces surmounted by towers carved with giant faces. Jayavarman turned to Buddhism from the Hinduism embraced by the earlier Khmer rulers, but he adapted his new creed to make the Buddha and the bodhisattva (Lord of the World) into divine prototypes of the king, in the Khmer tradition. The faces on the Bayon towers perhaps portray Lokeshvara, intended to indicate the watchful compassion emanating in all directions from the capital. Other researchers have proposed that the faces depict Jayavarman himself. The king's great experiment in religion and art was short-lived, but it also marked the point of change in Southeast Asia when Theravada Buddhism began to dominate most of the mainland.

### 3.4.3 Mahayana Buddhism and the King Jayavarman VII's social welfare

Jayavarman VII was born into the royal family of Angkor. He married a very religious and strong-minded princess named Jayarajadevi, who exerted an important influence on him, both before he gained the throne and during the early years of his reign. During his reign Jayavarman VII continued his military activities, bringing Champa, southern Laos, and portions of the Malay Peninsula and Burma under his control. But increasingly he devoted his energies and organizational capacities to the kind of religious and religio-political construction projects that had been carried on by his royal predecessors. Jayavarman VII was truly the concerned about the social welfare of his subjects<sup>32</sup>. Many of his building projects such as: road, bridges, hospitals, rest houses, and reservoirs.

#### 1. Road builder

The king Jayavarman VII as well known as the productive king, under of his ruled make Cambodia ancient develop and brought Cambodia reached zenith<sup>33</sup>. Jayavarman VII who was the greatest in Cambodia ancient history, he well decided

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<sup>31</sup> Fred S. Kleiner, *Garden's Art through the Ages: A Global History*, (Cengage Learning, 2015), p. 458.

<sup>32</sup> N. Ros Reat, *Religion fo the world*, Jain Publishing Company: 1994, p. 105.

<sup>33</sup> Keat Gin Ooi, *Southeast Asia: A Historical Encyclopedia, for Angkor Wat to East Timor*, (ABC-CLIO, 2005), p. 696.

that in order to unite each of the cities; have to build roads for easier connected city to city<sup>34</sup>. Because of the public works concerned. Special new types of construction were undertaken. Highways were built straight, stone-paved roads running across hundreds of kilometers, raised above the flood level, with stone bridges across rivers and lined with rest houses every 15 kilometers. Parts of some roads are still visible, even serving as the bed for modern roads. And the existed of Khmer ancient bridges<sup>35</sup>, has shown that all Khmer kingship high concerned to roads constructed in order to connect with other cities the evidenced of Khmer empire reached zenith.

And Spean Thmor (Stone Bridges) which an arch and several piers remain is 200m east of Thommnon. Jayavarman VII, has contracted many roads with these immense stone bridges spanning watercourse. This is the only large remaining in the immediate vicinity of Angkor. And, there were more-spectacular example of these ancient bridges elsewhere in Siem Reap province, such as Spean Praptos, with 19 arches, in Kompong Kdie on NH6 from Phnom Penh; Spean Ta Ong, a 77m bridge with a beautiful naga. From the capital city, Angkor, there were at least two roads to the east and two to the west. One of the latter ran across the Dangrek Mountains to Phimai, and another went due west toward Sisophon, which means toward the only lowland pass from Cambodia into eastern Thailand in the direction of Loph buri or Ayutthaya. Toward the east, one road has been traced almost to the Mekong, and according to an inscription in which these roads are described, it may have continued as far as the capital of Champa.

Such roads must have been built for either political control or transport of goods, and the frequency of rest houses and “hospitals” indicates the movement of large numbers of people or official missions entitled to state support on their journeys, either of which is consistent with the movement of goods. Through inscription Cambodia language and critical examination of the information they provide about the administration of provinces and villages with the landownership disputes and the value of land. So haven't doubt with the information already obtain from the

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<sup>34</sup> Michel Trane, **Cambodia History the role king Jayavarman VII**, 2003, pp.78-79.

<sup>35</sup> Michel Trane, **History of Cambodia from 9<sup>th</sup> to 13<sup>th</sup> centuries**, 2006, pp. 240-241.

inscription in Sanskrit<sup>36</sup>, would flourish with a number of interesting details about material culture and the social and economic organization of people that time.

These had both symbolic and practical user, for the roads were a form of control and may have served to gather physical goods for transport to the Cham ports that the empire was trying to control. This program of trying to dominate trade by conquest saw the empire reach its greatest geographic extent under Jayavarman VII, and much of it was accompanied by a frenzy of building works. The number and scale of these projects was so vast the workmanship decline in quality and sources of sandstone and limestone became depleted.

The Khmer land at the mercy of the Chams, Jayavarman VII stepped forward to lead resistance to the invaders. In the 1180s, he completed the expulsion of the Cham and established his authority at Angkor. In the 1190s he began to send expeditions into Champa, with the eventual result that Champa was ruled as a province of Angkor for nearly twenty years in the early 13th century. At the same time, Jayavarman VII sent armies to the north and west; there is evidence of his authority as far north as the modern site of Vientiane. Jayavarman VII is known for the many impressive buildings<sup>37</sup> completed during his reign, including many temples. Also he is credited with the building of roads. Jayavarman VII contracted an extensive roads<sup>38</sup> network throughout his empire and thus linked all the major towns to Angkor. This efficient road system facilitated the transportation of agricultural products and goods.

King Jayavarman VII is embarked on a major public work program, building roads that remains many roads his magnificent bridges can be seen across Cambodia<sup>39</sup>. As the Spean Praptos at Kompong Kdie, 65 km southeast of Siem Reap on National Highway is the most famous, but there are many lost in the forest on the

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<sup>36</sup> G Coedes, *The Making of South East Asia*, University of California, Press: 1966, p. 106.

<sup>37</sup> Nicholas, **The Cambridge History of Southeast Asia**, Vol 1, Cambridge University Press: 1992, p. 162

<sup>38</sup> Janet Arrowood, **Adventure Guide Vietnam, Laos, and Cambodia**, Hunter Publishing, Inc: 2006, p. 273.

19. Mechille Trane, **History of Cambodia during reign of Jayavarman VII**, 2003, pp. 78-79.

old Angkorian road to the great Preah Khan, that including now is accessible Spean Ta Ong, about 28 km east of Beng Mealea near the village of Khvav. The purposed of his built the roads in order to connect to other provinces between low land and high land ears.

## 2. Hospital builder

Through the his coronation in 1181, King Jayavarman VII embarked on a enormous public works program to rebuild the Angkorian Empire that had been shattered during the Cham invasions. Through the Khmer inscription, related to the build hospitals similar to smalls temples or other architecture in Cambodia<sup>40</sup>. Plans included the construction of 102 hospitals throughout the country. About 20 stone carvings and 50 hospital sanctuaries have been found throughout the empire's former territory, which extended into today's Vietnam, Thailand and Laos. Built according to a layout systematically reproduced from hospital to hospital, they had a sanctuary dedicated to Bhaisajyaguru, the Buddha of medicine; with a tall sandstone or laterite tower and a secondary structure located in a 20-by-30 meter walled area with an entrance pavilion and a laterite basin to collect rain water outside. But the hospital facilities themselves remain a mystery.

With regard to influence of Mahayana Buddhism over the king Jayavarman VII's policy and state ideology, was the most deserving aspect. His was construction of 102 hospitals and rest house all over the state for the use of pilgrims. As seen an inscription, Jayavarman VII proclaim that "he suffered from the maladies of his subjects more than from his own; for is the public grief which makes the grief of kings, not their own grief."<sup>41</sup> A particularly fascination aspect of Jayavarman's "social policy" is the uniform foundation steal of those hospitals, and the amazingly detailed lists of their personnel and provision. The personnel housed in each hospital consisted of 36 persons, beginning with two doctors, assisted by a man and two women, two storekeepers, two cooks, 14 hospitals attendants, etc. In brief, through the

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<sup>40</sup> Michel Trane, **Cambodia History the role king Jayavarman VII**, 2003, p. 69.

<sup>41</sup> Tansen Sen, **Buddhism across Asia: Network of Material, Intellectual and Cultural Exchange**, Vol 1, Intitude of Southeast Asian Study: 2014, p. 336.

architecture Khmer ancient time, during his ruled some of hospitals constructed unfinished yet; the cased from politics and religious affected<sup>42</sup>.

The creation of rest houses was coupled with the construction of 102 hospitals, distributed throughout the entire country. The Sanskrit texts of which are almost identical and have known the location of more than thirty of the 102 hospitals of Jayavarman VII<sup>43</sup>. His achievements during the four decades of his reign were substantial. He built and maintained 102 hospitals<sup>44</sup> scattered throughout the kingdom. A particularly fascinating aspect of Jayavarman is the uniform foundation of hospitals, and the amazing detailed lists of their personal and provision. According to another inscription the hospital<sup>45</sup> established by Khmer state used 11,192 tons of rice per year and large quantity of drugs and medical supplies, including 3,402 nutmegs and 1,960 boxes of ointment for hemorrhoids. King Jayavarman VII, who developed this remarkable medical system, “felt the afflictions of his subjects more than his own suffering.” To in brief, through the scholars made analysis about the hospitals in Khmer ancient time the ruled of king Jayavarman VII, it has existed inscriptions on the wall of Bayon temple.

He was a fervent Buddhist and the last great builder-king of Angkor. He rebuilt the city’s walls and redesigned the entire city, placing his own temple-mountain, the Bayon. In the 1190s, Jayavarman built two other temples honoring his parents and built or renovated over a hundred hospitals throughout the kingdom. These reveal that each of the hospitals was stocked with traditional medicines and food, staffed by over a hundred attendants. These hospitals supposedly reflected Jayavarman’s caring nature<sup>46</sup>: “He suffered the illnesses of his subjects more than

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<sup>42</sup> Michel Trane, **Cambodia History the role king Jayavarman VII**, 2003, p. 69.

<sup>43</sup> George Coedes, **The Indianized States of South-East Asia**, University of Hawaii Press, 1968, p. 176.

<sup>44</sup> G. Coedes, George Coedes, **The Making of South East Asia**, University of California Press: 1966, pp. 107-108.

<sup>45</sup> Charles M. Leslie, **Asian Medical System: A Comparation Study**, University of California, Press: 1976, p. 36.

<sup>46</sup> Gerard Ravasco, **Towards a Christain Pastoral Approach to Cambodia Culture**, Lulu.com, 2006, pp. 24-25.



from his own and the evil that afflicted men's bodies became, in him, an even more piercing spiritual pain.”

### **3. Rest Houses builder**

During the reign of Jayavarman VII, has marked the apogee of Kambuja power. Unlike his ancestors, who had adopted the cult of the Hindu god-king, Jayavarman VII was a keen patron of Mahayana Buddhism. Object himself as a bodhisattva, he embarked on a frenzy of building activity that included the Angkor Thom complex and the Bayon, remarkable temple whose stone towers depict 216 faces of Buddhas, gods and kings. He also built over 200 rest houses and hospitals throughout his kingdom.

King Jayavarman VII was greatly concerned with the wellbeing of his kingdom. His aim was to turn it into a paradise on earth. He was greatly involved in architecture and the arts - he was responsible for constructions of many temples in both Angkor and other provinces, including the Ta Prohm temple, Preah Khan temple, Neak Pean temple, and Bayon temple. This allowed for much more convenient routes and ways of travel for his people and foreigners to engage in trade and so on. Along these roads, he built 1 rest house every 15 kilometers, totaling 121 rest houses. King Jayavarman VII established 102 hospitals throughout the kingdom during his reign. An ancient inscription describes how “he suffered the illnesses of his subjects more than his own; because it is the pain of the public is the pain of the kings rather than their own pain.”

The foundation inscription of Preah Khan and Ta Prohm<sup>47</sup> set out the number of villages and thousands of workers assigned to provide goods, from rice to wax and clothing, to maintain the temple. And, Jayavarman VII had roads and bridges constructed across the kingdom. Rest houses were straight call place to provide shelter for traveler, many of whom would have been pilgrims visiting the many holy places.

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<sup>47</sup> Chales Higham, *Encyclopedia of Ancient Asian Civilizations*, (New York: Facts on File, 2004), p. 169.

The stele of Preah Khan mentions 121 “house with fire” or rest house<sup>48</sup>, about fifteen kilometers apart which built by king Jayavarman VII along the route cutting across the kingdom. Fifty-seven are on the route from Angkor to the capital of Champa (Phan-rang- or Vijaya in Binh-dinh), seventeen (of which eight have been found) on the route from Angkor to Phimai on the Khorat Plateau, forty-four on a circuit marked by cities the locations of which are still uncertain, one at Phnom Chisor, and two others that are still unidentified. A century later, those systems still existed and caught the attention of the Chinese envoy Chou-Ta-kuan, wrote in the account of his voyage: “On the major roads there are rest houses comparable to our post house”.

Jayavarman VII was the productive king. He is constructed along the roads and was built 121 resting houses to accommodate the travelers and officials. Like existed in Preah Khan mentions 121 “houses with fire,” or rest houses, about fifteen kilometers apart, he was built the routes into cutting across the kingdom: fifty-seven are on the route from Angkor to the capital of Champa, seventeen on the route from Angkor to Phimai on the Khorat Plateau, forty-four on a route marked by cities locations of which are still unidentified. A century later, this system still existed and caught the attention of the Chinese envoy Chou Ta-kuan, who wrote in the account of his voyage: “On the major roads there are rest houses comparable to our post houses.”

#### **4. Water System builder**

Last, the water system builds, Khmer civilization is essentially agriculture. To obtain the needed surplus for any construction, an improvement in agriculture productively was sought, principally in rice. Rice cultivation was largely hostage to climatic condition. Especially, their irrigation systems created which marked over time.

In the 12th century, king Jayavarman VII took the important decision to completely the irrigation system in the country. The first of abandoning further construction of bary and his construction project of the Khmer kings were huge reservoirs, or barays, each covering up to 20 square miles (52 sq. km) and

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<sup>48</sup> George C des, **The Indianized State of South-East Asia**, (Hawaii: University of Hawaii Press: 1968), p.176.

accompanied by a network of canals and moats. The barays served as a large-scale irrigation system, to store rainwater and divert the water of the Great Lake, or Tonle Sap, as it retreated after the monsoon season. The water was channeled to rice fields, allowing three crops each year. The food surplus encouraged rampant population growth. Angkor is believed to have housed one million people in the twelfth century, when only 30,000 lived in Paris. The reservoirs may also have provided for urban needs, including transportation, drinking water, and bathing.

The precise role of water control system in the historical route of the Khmer empire and of its agrarian system. Several prominent Khmer kings also engage in large-scale public enormous baray. For a long time it was held that the agrarian economy of Angkor restored irrigation. Because of these, would argued that the ancient Khmers relied on the traditional rain-fed techniques of floating-rice and recession agriculture that were in use in the region<sup>49</sup>.

#### **3.4.4 Influence of Mahayana Buddhism to art and architecture during the king Jayavarman VII**

The Khmer (Cambodia) country of histories ancient time has ruled many of kingships in order to protecting the territories and looked forward to practice of them powerful. For respected and believed under those are who rules, each of the kings had taken religious of ideologies for carry out their powers to rule the state. That right the Cambodia in the past under the rolled of King Jayavarman VII who has brought Angkor period to reached zenith and the strongest one and the last of king builder in Khmer histories. With the intelligent of he has rolled, it was giving the people enjoyed and looked forward to the strategies to protect the territory to avoiding of invading from other countries. Mores, in order to know the attitude of the king Jayavarman VII for believed and religious accepted, let briefly study about the genealogies, believed in religious, and educated of the king Jayavarman VII.

While Hindu civilizations often limit education to men only – and elite men then Jayavarman VII's monasteries were open schools in the Bayon, it appears that Queen Indravdevi and Queen Jayarajadevi are shown as professors teaching group of students. While my evidence strongly suggests that these images are the queens

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<sup>49</sup> Ian Glover, **Southeast Asia: From Prehistory to History, Psychology**, Press: 2004, p. 108.

themselves, the impression of female's professors is revolutionary in and of itself. To spread these social systems, the inscriptions encouraged future kings and aristocrats to follow their charitable example of supporting public works by promising merit and heavenly rewards. These important Khmer beliefs were not only expressed on steles, as previously thought. Every visitor to the Bayon, Angkor Wat, and Banteay Chhmar, to cite three examples, sees illustrated stories that communicated these ideals to the illiterate, unlike population. These permanent caved drawings appear in bas-relief and on monument pediments.

Throughout the studied above of the king Jayavarman VII, he was perceived one of the most forceful and productive king of the Khmer Empire. He was crowned as a sole king of the vest Kambujadesa and began a brilliant reign for more than thirty years, during which he brought the empire to its zenith, both in terms of territorial expansion and of royal architecture and sophistication. Jayavarman VII, was the greatest ruler of Southeast Asia and a Buddhist. In addition to, it has seen in Southeast Asia's largest number of royal inscriptions in Angkor, all of them of a Buddhist nature as are inscriptions. As seen during of his rule, the constructed a number of towering and newly awesome of the building Angkor Thom which a uniquely Mahayana Buddhism central pyramid temple designed to symbolized as the primary locus of the royal cult. In order to more clearly of the influence of Mahayana Buddhism over the king Jayavarman IVI, through research his Buddhist art and architecture.

First, let study related to his Buddhist arts; in 12<sup>th</sup> century, the conversion of the court to Mahayana Buddhism marked a major turning point in Khmer art<sup>50</sup>. Drawing on ancestral traditions, Jayavarman VII was to create his own art—one again art was to portray the character of the king and his reign. At the symbolic center of Jayavarman VII's kingdom stood the Bayon temple, a complex of towers sculpted with faces, which was itself a portrait faithful or not, physical or metaphysical of the king. The Bayon sheltered in its central sanctuary a statue of the Buddha protected by the naga. This mountain temple, at the seat of royal power at the center of the new

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<sup>50</sup> Jan Mrazek, *What's the Use of Art?: Asian Visual and Material Culture in Context*, (Hawaii: University of Hawaii Press, 2008, p. 193.

city of Angkor Thom, was the latest in a long tradition of “funerary temples” built by and for Khmer monarchs. But the Bayon was built only after the consecration of two other major temple complexes: Ta Prohm, indicated to the king’s mother in association with Prajnaparamita, “Perfection of Wisdom,” mother of all Buddha; and Preah Khan, indicated to his father in association with Lokeshvara, bodhisattva of compassion, savior of the world. This divine familial triad (mother-father-son), spectacularly manifest on a monumental scale, was reproduced in diverse forms over the course of Jayavarman VII’s reign.

Next to Angkor Wat is Jayavarman VII’s greatest Buddhist structure,<sup>51</sup> the Bayon and the focus point of the enormous Angkor Thom complex, which followed closely the earlier Khmer practice with its pyramidal towers, walls of relief carving and cosmological orientation with the deep rooted central pillars, equaling to the height of its spire and rising into the sky. Located a few hundred meters from the Bayon is the next monument the Preah Palilay, which favored the Buddha king and grand cosmological vision over episodes from the life of the Buddha. In the outskirts of the Angkor, Neak Pean is the next monument, which has a small group of tanks and is a miniature version of the mythical Himalayan lake Anavatapta (with its channels representing the healing waters of the four great rivers) and a simplified model of Buddhist cosmology.

During the reign of Jayavarman VII, Cambodia reached its highpoint. He was a king productive and forceful, and the territory under his rule largely expanded because of his ideology in combination of religious beliefs between Mahayana Buddhism and Hinduism which he respected from his followers. His most important temple, Bayon, a complicated monument constructed with unique circular terraces overcome by towers carved with giant faces and Buddhism<sup>52</sup>. And he built many of the temples devoted to religious perspectives and

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<sup>51</sup> Anand Shanker Singh, “**International Journal of Social Science and Humanity**”, [online], Source: <http://www.ijssh.org/vol6/711-H10004.pdf> [17 December, 2016]

<sup>52</sup> Fred S. Kliner, **Gardner’s Art through the Age: Backpack Edition**, Cengage Learning: 2012, p. 446.

believe, likely the Bayon temple religion devoted and himself. The Bayon is built for Mahayana Buddhism,<sup>53</sup> as in the central of the Bayon temple seen Buddha statues.

Through the reigned of Jayavarman VII, he was great king of Cambodia ancient who made state got peaceful of other invaded. He has converted Mahayana Buddhism as the state religion. Under of his ruled, the state's administration was well. And, Bayon temple is built in devoted of Mahayana Buddhism<sup>54</sup>; the central of the Bayon temple has a Buddha statue. Even during of his ruled, Mahayana Buddhism the religion of the state. But, Hinduism still co-existed in practiced too.

And century later, Phimai is mentioned in the inscription at Preah Khan as being the destination of one of the imperial road. The appeared of them Phimai temple<sup>55</sup>, it was decorated and the most strike featured as a Mahayana Buddhism rather than a Hinduism. In 12<sup>th</sup> century, Jayavarman VII throne in Cambodia, during that time large of Khmer temples were devoted to Shiva and Vishnu, however under of Jayavarman VII, has removed to Mahayana Buddhism. Therefore, the religion of the pre-Khmer temple at Phimai was very important have been built Buddhist devoted.

Second, related to his architectures; following kings of Angkor also likened themselves through ritual and the monuments with a sacred power, sometimes Hindu, sometimes Mahayana Buddhist. The identification of the kind with a Hindu deity becomes complete at the time of the King's death. The shrine he had built during his lifetime become, after his death, his immortal body king.

The beginning of 13<sup>th</sup> century, Jayavarman VII the best remembered king of the Angkorean period, wanted religious inspiration from Mahayana Buddhism rather than from Hinduism. His city, Angkor Thom, still centered on a representation of the sacred Mt. Meru, but he added new Buddhist elements to his shrine. Like Angkor Wat, the Bayon (Temple Mountain) has bas-reliefs.

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<sup>53</sup> Rachen Soman, **Look back to past of King's Angkor Thom**, 2548, p. 125.

<sup>54</sup> Michel Trane, **History of Cambodia from 9<sup>th</sup> to 13<sup>th</sup> centuries**, 2006, pp. 171-172.

<sup>55</sup> Charuwan Phungtian, "Thai-Cambodia Culture Relationship Arts", **Ph.D. Thesis**, (Department of Ancient India & Asian Studies: Magadh University), pp. 59-60.

In the pre-Thai Buddhist art in Thailand is to be seen in the art of the Lopburi period which bears strong influence of the Khmer art<sup>56</sup>. This period is known as the Khmer period in Thailand. According to Siamese archeological circles, is generally understood that the period of the Khmer dominion extended over central Thailand - the valley of the Menam River, with its chief central at Lopburi Lavo. The political and cultural domination of the Khmers over this area for nearly three centuries, that has dominated over the Menam valley of Central of Thailand, the Khmer had also ruled upon the ancient Mon kingdom of Dvaravati, and some principalities in North of present Thailand. And, the Khmers king has divided Dvaravati kingdom into two as well as the Northern Province at Sukhothai and the Southern province Lavo or Lopburi as its center.

In the beginning of 10<sup>th</sup> century, Jayavarman II established Angkor Empire and Hinduism is the religion of the state. The Khmer monuments in the form of stone sanctuary or temple, called Prasa Hin (Prasad: sanctuary, Hin: stone in the Thai language). The Khmer monuments in Siamese territory at the town of Lopburi, where even now several large and perfect can be seen. King Jayavarman VII was a Buddhist king who spread his political and artistic power in the whole of the Khmer empire and vassal states, including the towns in present Thai territory. He built many monuments to commemorate the supreme deity of Mahayana School of Buddhism such as the temples Bayon, TaProhm, Preah Khan, Banteay Kdei, etc.

Later Cambodian architecture represents the last stage in the process whereby sculpture gradually assumed great role. By the time of Jayavarman VII, Khmer sculpture monopolized the building that it adorned and turned massive towers, walls and terrace into a network of sculpture programming and relief carving. The most fascinating sculptures are the portraits of Jayavarman VII, whose images imitated the sitting and typical Khmer fashion with the crossed legs and based upon the Buddha Muchalinda. His images carry much of the humanness of a benevolent ruler, yet are infused with the transcendent spirit and compassion of his patron deity, Lokeshvara.

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<sup>56</sup> Promsak Jermsawatdi, **Thai Art with Indian Influences**, Abhinav Publication, 1979, p. 67.

### 3.5 Conclusion

Through the research and focused on the influence of Mahayana Buddhism over the king Jayavarman VII. And looking back to Jayavarman VII has seen that, he was the son of King Dharanindravarman II (r. 1150-1160) and Queen Sri Jayarajacudamani. Then, he married Jayarajadevi and after her death, married her sister Indradevi. That right, the two women are commonly thought to have been a great inspiration to him, particularly in his unusual devotion to Buddhism, as only one prior Khmer king was a Buddhist. The king Jayavarman VII received education from her elder sister who was herself a learned woman and used to impart education in Buddhism monastery. The inscriptions refer to many such education women. A scholar named Kirtivarman who was minister of Jayavarman V had brought many books from foreign countries. As well as Suryavarman II who have granted aid for the spread of Buddhist education. He was the kind of leadership executed by our modern Southeast Asian leaders in a more culturally various environment of today than to an almost singular and same Indianized culture of Southeast Asia during the Angkor civilization.

In addition, Mahayana Buddhism and Hinduism existed side by side during the Angkor period in Cambodia, sometimes living peacefully together and sometimes in conflict. Also Theravada Buddhism, which had been strong in the early centuries, was almost lost from Cambodia before the founding of Angkor, but returned in the eighteenth century after the Buddha (13<sup>th</sup> century A.D.) and two centuries later had replaced Mahayana Buddhism which before that time had overcome Hinduism in Cambodia. That would make to simply forget that the king Jayavarman VII was one of the most formidable conquerors and that under his reign the Khmer Empire reached its greatest dimensions.

As the king Jayavarman VII has obvious focused his efforts on founding Buddhist temples and rising, Buddhist images representing members of decency at Ta Phrom temple near Angkor Thom there was his mother, Jayarajacudamani. There was preserved in an image of Prajnaparamita. He consecrated Preah Khan in and for his father, Dharanindravarman II, manifested in an image of Lokesvara called Jayavarmesvara. This is the first reference to Buddhist nuns in the history of



Cambodia and also the first reference to the traumatization of the Jataka tales. Jayarajadevi's contribution to history this includes her efforts to propagate Buddhist values among the people by dramatizing these well-loved stories. Many centuries later, dramatization is still a favorite form of performing arts in Buddhist countries.

Through the early Cambodia historical times to the present, women have occupied important role not only in the conducted of family affairs, but also in the social and economic spheres. Because of these, women have made contributions to promoted Buddhism in Cambodia from the earliest recorded between the 12<sup>th</sup> and 19<sup>th</sup> centuries. According to Cambodia inscriptions and Chinese sources, Jayavarman VII was the greatest king in Cambodia history and has spread his political dominion towards the North-Eastern and central parts of modern Thailand. At the beginning of 12<sup>th</sup> century A.D., which is confirmed by one of the Khmer inscriptions as remain of the Khmer temples bearing Buddhist elements in several towns in central and north-eastern parts of modern Siamese territory. During Jayavarman VII's reign, there was a shift away from the concept of devaraja god-king, toward the concept of the Sangha, the concept of monks.

Most the king Jayavarman VII was truly the concerned about the social welfare of his subjects. Many have seen of his building projects such as: roads, bridges, hospitals, rest houses, and reservoirs. Such as he has embarked on a major public work program, building roads that remains many roads his magnificent bridges can be seen across Cambodia. As the Spean Praptos at Kompong Kdie, 65 km southeast of Siem Reap on National Highway is the most famous, but there are many lost in the forest on the old Angkorian road to the great Preah Khan, that including now is accessible Spean Ta Ong, about 28 km east of Beng Mealea near the village of Khvav. The purposed of his built the roads in order to connect to other provinces between low land and high land ears. He proclaimed that “he suffered from the maladies of his subjects more than from his own; for is the public grief which makes the grief of kings, not their own grief”. The personnel housed in each hospital consisted of 36 persons, beginning with two doctors, assisted by a man and two women, two storekeepers, two cooks, 14 hospitals attendants, etc. In brief, through the architecture Khmer ancient time, during his ruled some of hospitals constructed unfinished yet; the cased from politics and religious affected.

He is constructed along the roads and was built 121 resting houses to accommodate the travelers and officials. Like existed in Preah Khan mentions 121 “houses with fire,” or rest houses, about fifteen kilometers apart, he was built the routes into cutting across the kingdom: fifty-seven are on the route from Angkor to the capital of Champa, seventeen on the route from Angkor to Phimai on the Khorat Plateau, forty-four on a route marked by cities locations of which are still unidentified.

Mover Barays served as a large-scale irrigation system, to store rainwater and divert the water of the Great Lake, or Tonle Sap, as it retreated after the monsoon season. The water was channeled to rice fields, allowing three crops each year. Further the food surplus encouraged rampant population growth. Angkor is believed to have housed one million people in the twelfth century, when only 30,000 lived in Paris. Several prominent Khmer kings also engage in large-scale public enormous baray. And, The Khmer monuments in Siamese territory at the town of Lopburi, where even now several large and perfect can be seen. King Jayavarman VII was a Buddhist king who spread his political and artistic power in the whole of the Khmer empire and vassal states, including the towns in present Thai territory. Subsequently he built many monuments to commemorate the supreme deity of Mahayana School of Buddhism such as the temples Bayon, TaProhm, Preah Khan, Banteay Kdai.

## **CHAPTER IV**

### **An analysis of the influence of Mahayana Buddhism Over the King Jayavarman VII**

In the past chapter, researcher focused on the influence of Mahayana Buddhism over the King Jayavarman VII concerning his faith, his family, his social welfare and architecture during his reign. In this chapter researcher will analyze on what were the main factors of the influence of Mahayana Buddhism over the King Jayavarman VII.

#### **4.1 How to know the King Jayavarman VII**

To know the King Jayavarman VII is a source of myth and debate, because his reign was certainly revolutionary, and appears at first glance to have come out of nowhere. His reign brought a period of iconoclasm after his death. It took scholars several decades to realize that he was in fact Buddhist: most traces of Buddhism had been erased at Angkor.

We know about the King Jayavarman VII's empire from archaeological remains including temple bas reliefs, fairly late from the 11th and 12th centuries. There are inscriptions composed in two languages: first, the vernacular which we call Old Khmer, placed at temple sites to enumerate the various gifts that officials gave to temples. Some of them are written legibly, some not. Other inscriptions are written in Sanskrit.<sup>1</sup>

The only other written information available is from a book, *The Customs of Cambodia*, also translated as *A Record of Cambodia: the Land and Its People*, which written by the Yuan dynasty Chinese official Zhou Daguan who stayed in

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<sup>1</sup> Ian Lowman, **The Savior King: Buddhist Self-Representation in Angkorian Cambodia**, [online], Source: [https:// orias.berkeley.edu/sites/default/files/2009-summary-lowman.pdf](https://orias.berkeley.edu/sites/default/files/2009-summary-lowman.pdf) [1 January, 2017].

Angkor between 1296 and 1297. Zhou's account is of great historical significance because it is the only surviving first person written record of daily life in the Khmer Empire. The book is an account of Cambodia by Zhou Daguan, who visited the country as part of an official diplomatic delegation sent by Temr Khan in 1296 to deliver an imperial edict. It is not certain when it was completed, but it was written within 15 years of Zhou return to China in 1297. However, the work that survives today is believed to be a truncated version, perhaps representing only around a third of the original size.<sup>2</sup>

Zhou's account was first translated into French in 1819 by Jean-Pierre Abel-Rémusat but it did not have much impact. It was then retranslated into French by Paul Pelliot in 1902, and this translation was later partly revised by Pelliot and republished posthumously in 1951. Pelliot however died before he could complete the comprehensive notes he had planned for Zhou's work. Pelliot's translation is highly regarded and it formed the basis of many later translations into other languages, for example into English by J. Gilman d'Arcy Paul in 1967 and Michael Smithies in 2001. In 2007, Sino-linguist Peter Harris, a Senior Fellow at the Center for Strategic Studies New Zealand, completed the first direct translation from Chinese to modern English, correcting many errors in previous translated English versions, with a new title *A Record of Cambodia: the Land and Its People*. Harris worked in Cambodia for many years and included modern photographs and maps directly relating to Zhou's original account.<sup>3</sup>

#### **4.2 Knowing the influence of Mahayana Buddhism knowledge of the King Jayavarman VII**

From the inscriptions on temple wall, we come to know that the King Jayavarman VII's cult is of Mahayana Buddhism. In many different ways he presents himself as an Alokiteshrva Boddhisatva, a Buddha-to-be. For the King Jayavarman

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<sup>2</sup> Wikipedia, **Zhou Daguan**, [online], Source: [https:// en.wikipedia.org/wiki/The Customs of Cambodia](https://en.wikipedia.org/wiki/The_Customs_of_Cambodia), [1 January, 2017]

<sup>3</sup> Wikipedia, **The Customs of Cambodia**, [online], Source: [https:// .wiki/Zhou\\_Daguan](https://.wiki/Zhou_Daguan), [1 January, 2017].

VII Buddhism was not a religion of withdrawal, of otherworldly meditation: it was just as much the state religion as Hinduism had been for most of his predecessors.<sup>4</sup>

The King Jayavarman VII derived identity from Buddha, identification that was at the core of his building program, the very essence of his cult of himself. There are those who believe this identification was not just of himself as Buddhist: it was of the King Jayavarman VII as an apotheosis of Buddha, claimed by an inscription at Ta Prohm, temple dedicated to his mother, as Jayabuddhamahanatha, "the great savior Jaya man the Buddha". Others, rejecting this reading and the idea that yavarman saw himself as any kind of deity, have seen him as humility before Buddha that constructions, he must have been seeking to fix in stone hi monumentally humble.

Fascination with the king Jayavarman VII's architectural creations and territorial conquests has justifiably attracted much attention. New research now suggests that two brilliant advisers helped him change the course of history. The king's talented co-architects in shaping the Khmer Empire were none other than his two wives, Queen Indradevi and Queen Jayarajadevi.

Many bas-relief depictions emphasize the important roles the two queens played in the King Jayavarman VII's life. The implication is that this great Khmer king could not have realized his ambitions without Queen Indradevi and Queen Jayarajadevi by his side, organizing and managing his vast empire. Together they formed a royal trinity that changed the world from their capital of Angkor Thom, a metropolis of one million inhabitants in the 12th century.

### **4.3 The internal factors to the influence of Mahayana Buddhism over the King Jayavarman VII**

At this section, the researcher will discuss about the internal factors to the influence of Mahayana Buddhism over the King Jayavarman VII into two parts as follow; strengths of internal factors, and weaknesses of internal factors.

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<sup>4</sup> Ian Lowman, **The Savior King: Buddhist Self-Representation in Angkorian Cambodia**, [online], [https:// orias.berkeley.edu/sites/default/files/2009-summary-lowman.pdf](https://orias.berkeley.edu/sites/default/files/2009-summary-lowman.pdf) [1 January, 2017].

### 4.3.1 Strengths of internal factors

As we known from the past chapter that Jayavarman VII was a king of the Khmer Empire in present day Cambodia. He was the son of Dharanindravarman II and his wife Sri Jayarajacudamani. He married Jayarajadevi and that after her death; he then married her sister Indradevi. The two women are commonly thought to have been a great inspiration to him, particularly in his unusual devotion to Buddhism. Only one previous Khmer king had been a Buddhist. Jayavarman's early years Jayavarman probably spent his early years away from the Khmer capital. He may have spent time among the Cham of modern-day Vietnam. The Cham shared with the Khmer the Hindu and Buddhist religions, as well as the use of Sanskrit as a formal language.

In Khmer ancient, the state administrative by Brahmins so clearly that, Jayavarman VII has gotten high educated from those Brahmins. He has already received educated from Brahmins who working at the royal of Khmer ancient time, both of the general knowledge and religions is educated. He has married Jayarajadevi and then, after her death, married her sister Indradevi. The two women are commonly thought to have been a great inspiration to him, particularly in his unusual devotion to Buddhism, as only one prior Khmer king was a Buddhist. They have influences Sankrit and Pali languages in Khmer ancient, as has seen Preah Khan, and Ta Prohm temples the first university of Southeast Asian who constructed with his wives. Jayavarman VII has enough abilities to be the great king. Also when looked to the religious perspective, he favored in Mahayana Buddhism. As a devote Buddhist Jayavarman VII naturally focused his efforts on founding Buddhist temples. And the raised of Buddhist images represented member of goodness.

King Jayavarman VII was the most famous of the king in the Khmer Empire; he was a great devotee, respected bodhisattvas, masters, and intellectuals through the father. In the era of the Empire, the empire grew prosperous. Jayavarman VII had a large body of gold as seen on the statue at Angkor Thom, and at the Phimai temple. During the reign of the royal palace, the tallest statue of Alokestvara, his face was half-gazed down and his face smiled brightly. Jayavarman is a bodhisattva for the protection of the Khmer people, caring for the bodhisattva for the prosperity of all places in the Kingdom of Cambodia.

### 4.3.2 Weaknesses of internal factors

The Khmer Empire of Angkor has believed Hinduism and Buddhism, however so under the rolling the king Jayavarman VII and Mahayana Buddhism was flourished in the area of Khmer Empire. Then Jayavarman VII has taken Mahayana Buddhism as the state religion. Even though the state religion during ruled of Jayavarman VII, he was giving the change to other religious believed and practiced too. Especially, during the flourished Mahayana Buddhism in Khmer Empire; Hinduism which was long together with Buddhism exists in beliefs too.

Through the religious beliefs, would be notified that the King Jayavarman VII has given free choices to peoples of his nation. Other reasons that clearly understand of free in religious perspective during the Jayavarman VII, was send one of his son to Sri Lanka in order to orient of Theravada Buddhism. That right, in the 12th century reign of Jayavarman VII; and in the 13th century- the Khmer begun embracing Theravada Buddhism. And, Mahayana Buddhism was disappeared the removed by new coming of religion belief. Then the Theravada Buddhism becomes the state of religion.

To the case above, the Jayavarman VII is appeared of his weak of viewpoints, because he was a great king and brought Khmer ancient to develop and peacefully in state during that time. Later on, what was he famous in religion of his invested, it has gone. Towards the end of the 12th century, Angkor Wat had gradually transformed into a Buddhist temple which it remains today. One of the monk who was Tamalinda Mahathera, who most possibly was a son of the Cambodian king Jayavarman VII. Under the threat of the anarchical spirit of Sinhalese Buddhism his prestige diminished, his temporal power crumbled away, and the god-king was thrown down the altar." Theravada Buddhism had become the predominant religion of the people of Angkor by the end of Jayavarman's reign.

During this time, various kings had opposing religions with some favoring Hinduism and others either Theravada or Mahayana Buddhism. Today, Cambodia is a still a Theravada Buddhist country. Other indications of king the Jayavarman VII why was lost governor of his religion during he has become the Khmer Empire is old ages. Even the state of administrative during his ruled, most them from modification believed. That right, when they changed the state leading was calm.

#### **4.4 The external factors to the influence of Mahayana Buddhism over the King Jayavarman VII**

In this viewpoint, the researcher is influencing of the external factor of Mahayana Buddhism over the king Jayavarman VII by detached into two factors as follow: opportunities of external factors and threats of external factors.

##### **4.4.1 Opportunities of external factors**

The Khmer empire was a powerful state in South East Asia. At its peak, the empire covered much of what today is Cambodia, Thailand, Laos, and southern Vietnam. Khmer people inhabited territories along the Mekong River. And then, the city of Angkor as capital, for the next centuries the Khmer empire expanded its territorial base, mostly to the north and the west, to the Chao Phraya basin and beyond. To the east outcomes were different several times the Khmer fought wars against two neighboring peoples with powerful kingdoms Cham and the Vietnam present day. The empire's greatest king was Jayavarman VII. He expelled the Chams who took Angkor, restoring the realm from anarchy, and then invaded.

In the 12th century, King Jayavarman VII was a great of Khmer Empire has notable in the history as "Khmer Kingdom" era. So the causality of king Jayavarman VII became a greatest king of the history of Khmer ancient time because he has deeply concern to the state prosperities. That right he has high concerned on way how to practicing under his ruled, like has presented in his concern such as: religion, relationship, social welfare, and architecture.

Through the researcher founded inside of the documentary are concerned to influence of Mahayana Buddhism over the King Jayarman VII there were many reasons. Firstly, as well known about the spreading of religious perspective to Khmer ancient time, Hinduism and Buddhism was important factor for Khmer ancient educated. And, each of Khmer ancient time kingship, took religion in own rolling too. In order to fulfillment the passion of internal and external of his people. Even like this, the conflicting of the religious believing were issues too. Because of that, the king Jayavarman VII who ruled in 12th century, he made co-exist beliefs in of his reigned between Buddhism Mahayana and Hinduism.



Follow this reason, he has high respected from nation and united other especially they have the same holy place in religion offering of theirs sincerest. Secondly, in ordered to the king Jayavarman VII accomplishments during his reigned relationship was a main view pointed of his concerning. The clearly expression that, before of his ruled; the royal lineages have not united other and most fighting each other to get power or to be king of the empire to eaay ways invaded from neighboring countries. As example, Khmer empire has invaded from Cham. Together with disunite of the royal lineages, the social classes have conflicted other through religious believing and in the economies sides in the state. Because of these were matters, the king Jayvarman VII well organized to making united of the royal lineages and educated his people to peaceably living together in the state.

But Jayavarman VII just focused on national of the good relationship others. Also he has nicely relationship other country. During of his childhood spent much time in Champa. And, when he became a king of Khmer Empire, he also well connected with other country like sent his son to Sri Lanka. The Sri Lanka history, Culavamsa records that Cambodia and Sri Lanka had close political and cultural contacts in the 12th century. This was a time when there was trade rivalry between Burma and Cambodia. The Burmese king suspecting the Sri Lankan envoys of combining contacts with the king of Cambodia disrupted these friendly contacts. The Burmese king intercepted a letter written by the Sri Lankan King Parakramabahu I addressed to him in the hands of Sri Lanka envoys, and seized them alleging that they were envoys sent to Cambodia.

Thirdly, the high point of greatest in Khmer ancient a King JayavarmanVII who a productive king in Khmer history, and he high concerned to the social welfare. And the king Jayavarman VII, a fervent Buddhist, also built hospitals and rest houses along the roads that crossed the kingdom. Most of the monarchs seem to have been more concerned with displaying and increasing their power with the welfare of their subjects. Finally, Jayavarman VII who the Khmer Empire cleared remain to present day, there have many temples appeared in Cambodia present day such as: Angkor Wat temple, Ta Prohm, Bayon , Angkor Thom, Preah Khan, etc. and other there have seen at the neighboring countries such as: Thailnd, Laos, Vietnam which are built

from stone. Angkor Thom, itself, consisted of the environs of Banteay Kdei, Ta Prohm, Preah Khan, Naek Pean and a group of smaller sanctuaries.

As the Bayon temple, was the inclusive home of all gods, embodying the totality of spiritual energy. It was the sum of both local and royal prowess. All other cults were transformed into a single cult centered in a compassionate bodhisattva, who had the ability inclusively to assume all forms of life-power. The Bayon ritual center embraces, illustrates, and perhaps contributes magically to ensuring the universality of the king's power Jayavarman was thus an innovator in an age of potential decay who sought a new form of thought and organization that would allow Angkor civilization to reintegrate to survive.

#### **4.4.2 Threats of external factors**

With the strongest of the king Jayavarman VII ruled the Khmer Empire state, he has conducted many projects to servers his nation be healthy and wealthy. Because of these projects, he has a great king. Related with him accomplishments productive, the researcher has founded out his threats of extern factors such as: threats of Substantial project, threats of disease, and threats of the prosperity.

As the researcher has founded in the chapter 3, the Khmer ancient time kingships in order to gain theirs power from his nation and respected. The king always have constructed plan for own-self and to own nation. Shown clearly that, The Khmer ancient king have builds many of temples and social welfare concerned. As the remaining to now, there have a lot of temples, roads and stone bridges, hospitals, universities, libraries, rest houses for the travelers that are builds from ancient kings. In order to accomplish each of those are projects, mean that Khmer's king has lost a lot of shelters for the periods constructed his projects. Both of the peoples and the animals, because during the Angkor not used human power but included elephants, horse too. Next, to do of many projects, king have needed numerous of peoples from places, cities or slaves form other neighbor's countries. It has clarified that most they were lived close other, each of them has health problem. That right would assume that sicknesses have infected from each- also it has infected to King rolling too. Because he has to took over look of his project to the periods.

Because above reasons, during the ruled of king Jayavarman VII was truly remarkable in terms of social programs, hospital consisted of wooden buildings and a sanctuary founded in stones. What is left is the chapel and as the wooden structures has long disappeared. Last, because of Khmer ancient have many of temples builds, has expenses of the nation wealthy and substantial, and other cases has gotten from climate change. The hard matter for Khmer ancient kingship for supported his nation. Therefore, can emphasis that, the causality for next king of the death of the King Jayavarman VII; have no more kings who build temple from the sand stone. Later on, the city Angkor is disappeared; in the year of 1238 a group Thai captured the city of Sukhothai from the Khmer, whose capital city was Angkor in contemporary Cambodia and who had at that time controlled of most Southeast Asia.

#### **4.5 Conclusion**

Through the King Jayavarman VII is a source of myth and debate, because his reign was certainly revolutionary, and appears at first glance to have come out of nowhere. His reign brought a period of iconoclasm after his death. The Customs of Cambodia also translated as a record of Cambodia: the Land and Its People, which written by the Yuan dynasty Chinese official Zhou Daguan who stayed in Angkor between 1296 and 1297. And Zhou's account is of great historical significance because it is the only surviving first person written record of daily life in the Khmer Empire. Harris worked in Cambodia for many years and included modern photographs and maps directly relating to Zhou's original account. He has derived identity from Buddha, identification that was at the core of his building program, the very essence of his cult of himself.

There are those who believe this identification was not just of himself as Buddhist: it was of the King Jayavarman VII as an apotheosis of Buddha, claimed by an inscription at Ta Prohm, temple dedicated to his mother, as Jayabuddhamahanatha, "the great savior Jayavarman the Buddha". And many bas-relief depictions emphasize the important roles the two queens played in the King Jayavarman VII's life. Through implication is that this great Khmer king could not have realized his ambitions without Queen Indradevi and Queen Jayarajadevi by his side, organizing his vast empire. The two women are commonly thought to have been a great inspiration to

him, particularly in his unusual devotion to Buddhism, as only one prior Khmer king was a Buddhist. They have influences Sankrit and Pali languages in Khmer ancient, as has seen Preah Khan, and Ta Prohm temples the first university of Southeast Asian who constructed with his wives. In addition he has enough abilities to be the great king while looked to the religious perspective, he favored in Mahayana Buddhism.

Also he was a bodhisattva for the protection of the Khmer people, caring for the bodhisattva for the prosperity of all places in the Kingdom of Cambodia. Even though the state religion during ruled of the king Jayvarman VII was giving the change to other religious believed and practiced too. Other reasons that clearly understand of free in religious perspective during of his ruled, was send one of his son to Sri Lanka in order to orient of Theravada Buddhism. As the result, in the 12th century reign of Jayavarman VII and started in the 13th century- the Khmer begun embracing Theravada Buddhism.

Especially the state of administrative during his ruled, most them from modification believed and has changed the state leading was calm. In the 12th century, he was a great of Khmer Empire has notable in the history as “Khmer Kingdom” era. So the causality of him became a greatest king of the history of Khmer ancient time because he has deeply concern to the state prosperities. The king Jayavarman VII has just focused on national of the good relationship others. Also he has nicely relationship other country. During of his childhood spent much time in Champa. And, when he became a king of Khmer Empire, he also well connected with other country like sent his son to Sri Lanka. The Sri Lanka history, Culavamsa records that Cambodia and Sri Lanka had close political and cultural contacts in the 12th century. Most of the monarchs seem to have been more concerned with displaying and increasing their power with the welfare of their subjects. Shown clearly that, The Khmer ancient king have builds many of temples and social welfare concerned.

In summary, there have a lot of temples, roads and stone bridges, hospitals, universities, libraries, rest houses for the travelers that are builds from ancient kings. In order to accomplish each of those are projects, mean that Khmer’s king has lost a lot of shelters for the periods constructed his projects. To conclude, have no more kings who build temple from the sand stone. Later on, the city Angkor is disappeared; in the year of 1238 a group Thai captured the city of Sukhothai from the Khmer, whose capital city was Angkor in contemporary Cambodia and who had at that time controlled of most Southeast Asia.

## CHAPTER V

### CONCLUSION AND SUGGESTION

#### 5.1 Conclusion

Through the researcher has founded the influence of Mahayana Buddhism over the king Jayavarman VII. Because of these cases, as we have seen the purposes in the chapter 1; the study has studied follow by: 1. to study the history of Buddhism before the king Jayavarman VII, during his reign, and after his reign in Cambodia. 2. to study the influence of Mahayana Buddhism over the king Jayavarman VII, and to analyze the results of influence Mahayana Buddhism over the king Jayavarman VII.

Firstly, by the first century A.D. a small number of Khmer states already existed on the fringes of the earliest recorded state in the region, the Empire Funan and has located the center in the Mekong Delta of present day Vietnam. With the port of Oc Eo on the Gulf of Thailand, then Funan well-placed to control maritime traffic between India and China. Through Chinese records, Funan is developed and the peoples have received Indian's culture. Then Funan have coexisted between Mahayana Buddhism and Hinduism. Later on, with the unstable of the ruling in Funan's state, was appearing of the Chenla. More, during the ruling of the Chenla; the development of Chenla was not marked by an unrelieved accretion of power, the as the resulted in a split into Land Chenla (Upper), and Water Chenla (Lower).

And with the initiator of the period was the first empire builder of the king Jayavarman II who carved out a feudal state generally encompassing modern Cambodia. In this period, Buddhism is strong played role both of Mahayana Buddhism and Theravada Buddhism. And the Khmer state reached its apogee in the Angkorian period. In 11<sup>th</sup> to 12<sup>th</sup> centuries, was ruled by many of monarchs. And then, last great a monarch of Angkorain was the king Jayavarman VII who devoted Mahayana Buddhism as the state religion. With the great of ruled, in order to well leading of peoples differences in religious to unities. Then, the coexisted of Mahayana Buddhism and Hinduism. Secondly, the influence of Mahayana Buddhism over the

king Jayavarman VII., the, the Angkorian empire was the Buddhism religion clearly and singularly associated with central political organization. In the 12<sup>th</sup> century, the king JayavarmanVII explicitly associated himself with the bodhisattva Avalokiteshvara and the Buddha. Because of he was a Mahayana Buddhist state and lunched a massive architectural campaign across the empire.

Lastly, through the analysis of influence of Mahayana Buddhism over the king Jayavarman VII, during of his ruled, brought Khmer ancient to the developed countries, and made the large of territory expansion. Also, he has made unite of royal lineages and the people's casts united other in the state. The most important, during his ruled have coexisted of the Mahayana Buddhism and Hinduism; the cases that let him become a great kingship for that time. The king Jayavarman VII has high concerned to his nation healthy and wealthy. Because of that, he has conducted many of the projects to servers of his nation both internal and external factors.

He builds a lot of public work or projects such as: roads (high way) and stone bridges, hospitals, rest houses, irrigation systems. Besides of these, as have seen of the ancient temples likes; Bayon, Ta Prohm, Preah Khan. Especially, for the Bayon temple; is built for Mahayana Budhism and symbolis of himself. Like the towers of Bayon temple, his faces in order to represented as the bodhisattva for take care and loving of his nation. In other hand, as well known king Jayavarman VII strong in devoted of Mahayana Buddhism, but he sent his son to Sri Lanka to oriented Theravada Buddhism. Later on, the Mahayana Buddhism has replaced by Theravada Buddhism, it has become the state religion existed to present day.

Then, in the chapter 2, 3, and 4, the researcher has founded that, Indian culture was highly influential in Southeast Asia. Then Funan was to be the Chinese equivalent of the Khmer "bnam", meaning "mountain". As Coedes, he argued that the king of the reign who employed the Khmer title "kurun bnam" (Sanskrit sailaraja, or king of mountain) ruled from somewhere near Ba Phnom. More Chenla has emerged from obscurity in about 550 when the people are mentioned in a Chinese text as having obtained their independence from Funan. In 6th to 8th centuries, which successive kingdoms with strong Indian influence emerged during the pre-Angkorean. The Chenla has emerged as an independent state in the middle of the 6th century. Then Khmer established the kingdom of Chenla with a capital at Sresthapura. Then,

there is strong evidence that Buddhism played role in Chenla. Both Theravada and Mahayana Buddhism were practiced in Southeast Asia. And the king Jayavarman II (802-869) is the first real Khmer king of the Angkor Empire. Because of this case, the Khmer ancient territory largely, has called “Khmer Kingdom”. In addition, the Khmer’s kings were built many of temples in order to represented of their religious in beliefs and indicated of own power. Jayavarman VII, he was the productive king and was a Mahayana Buddhist, and he regarded himself to be a Dhama-king, a bodhisattva to “save people” through service and merit-king, and liberating himself in the process. Since the Mahayana Buddhism was introduced to the Land of Cambodia first time since at least the 5th century and later in the time of the king Jyavarman VII in 12<sup>th</sup> century. The the king Jayavarman VII was generally considered by historians the most powerful Khmer monarch of all time. According to the inscriptions and Chinese sources, Jayavarman VII was the greatest king in Cambodia ancient time. Likewise Jayavarman VII was a Mahayana Buddhist who identified himself with the bodhisattva Avalokitesavar. Even like this, he was sent his son Tamalinda to studied Theravada Buddhism with Burmese monks in Sri Lanka, went to Burma with them, and formed a Sinhala sect which later spread to Siam and Cambodia. In order that the conversion of the court to Mahayana Buddhism marked a major turning point in Khmer art and the drawing on ancestral traditions who the king Jayavarman VII created his own art one again art was to portray the character of the king and his reign. At the symbolic center of Jayavarman VII’s kingdom stood the Bayon temple, a complex of towers sculpted with faces, which was itself a portrait faithful or not, physical or metaphysical of the king. The Customs of Cambodia also translated as a record of Cambodia: the Land and Its People, which written by the Yuan dynasty Chinese official Zhou Dagan who stayed in Angkor between 1296 and 1297. And Zhou's account is of great historical significance because it is the only surviving first person written record of daily life in the Khmer Empire. Through implication is that this great Khmer king could not have realized his ambitions without Queen Indradevi and Queen Jayarajadevi by his side, organizing his vast empire. The two women are commonly thought to have been a great inspiration to him, particularly in his unusual devotion to Buddhism, as only one prior Khmer king was a Buddhist. There have a lot of temples, roads and stone bridges, hospitals, universities, libraries, rest houses for

the travelers that are builds from ancient kings. In order to accomplish each of those are projects, mean that Khmer's king has lost a lot of shelters for the periods constructed his projects. Therefore, after long revolutionary of reliogus perspective in Khmer ancient, both of Buddhism and Hinduism were really closed other, however so after the king Jayavarman VII sent his to Sri Lanka, in the beginning of 13<sup>th</sup> century Theravada Buddhism become the state religion existed to present day.

## **5.2 Suggestion**

So far the research has attempted to research the influence of Mahayana Buddhism over the king Jayavarman VII. To get the research work done, and has studied the carefully by using historical, anthropological and cultural approach for data collection and analysis. As well as, the researching has seen the influence of Mahayana Buddhism over king Jayavarman VII that its peak in the 12<sup>th</sup> century, during the reign of Buddhist's king, and then the Khmer civilization extended throughout mainland Southeast Asia and concluded in the construction of the magnificent temple the city of Angkor Thom and temple of the Bayon. And under of his rule, Angkorean Cambodia reached its zenith, who is generally considered to be the greatest king in the country's history.

As the researcher has founded in the research study, the researcher has the suggestion for further researchers divided into two the view of point theoretical and practical.

### **5.2.1 Theoretical Study**

The further research would study about:

1. To study the Sangha administrative in Cambodia during the Jayavarman VII.
2. To study the role of the kingship during Jayavarman VII and Cambodia present-day.
3. To study the Buddhist during Jayavarman VII with international Buddhist countries.



### **5.2.2 Practical Study**

The further researchers would study about:

1. To comparative of the Sangha administrative in Cambodia during the Jayavarman VII and Cambodia present-day.
2. To comparative study the role of king Jayavarman VII and Cambodia present-day.
3. To comparative study of the Buddhist during Jayavarman VII and with the Buddhist international countries.

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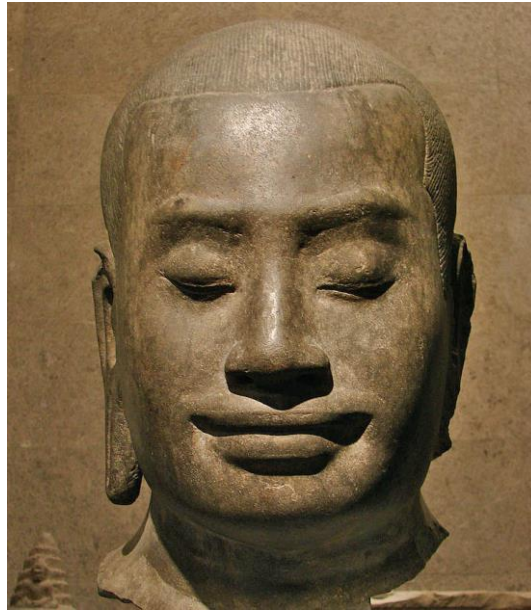
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## Appendix

Some Illustrative Photographs of the King Jayavarman VII



**Portrait of King Jayavarman VII**

(<https://goo.gl/images/pWmgRT>)



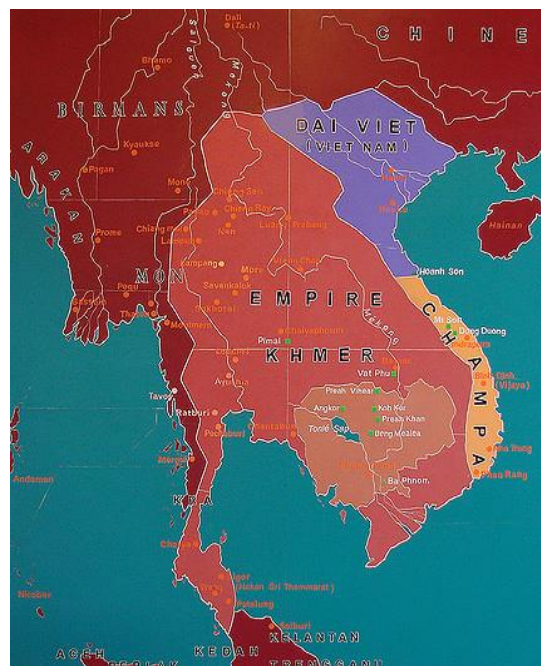
**Queen Jayarajadevi (first of King Jayavarman VII)**

(<https://goo.gl/images/uyAj7o>)



Indradevi (Second wife of King Jayavarman VII)

(<https://goo.gl/images/idAKbZ>)



Boundary of Khmer Empire

(<https://goo.gl/images/7v2QPA>)



Bayon Temple, first Cambodia's Buddhist temple  
(<https://goo.gl/images/6aziwD>)



Ta Prohm is the modern name of the temple at Angkor, Siem Reap Province, Cambodia, built in the Bayon style largely in the late 12th and early 13th centuries  
(<https://goo.gl/images/uGVGyY>)



Preah Khan of Kompong Svay is the largest temple enclosure constructed during the Angkorian period.

(<https://goo.gl/images/uGxznD>)



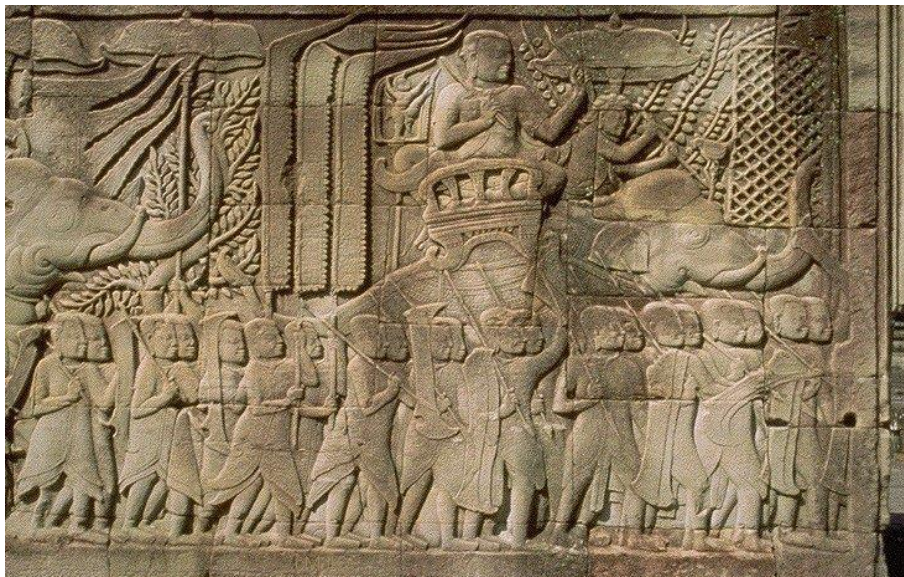
Neak Pean is one of the temples that make one dream of the olden days of luxury and beauty.

(<https://goo.gl/images/yg2r4T>)



Phimanakas palace temple at Angkor Thom, also from the time of Jayavarman VII

<https://goo.gl/images/mgxfrm>



Jayavarman VII, the great king who liberated his country from Chams conqueror.

<https://goo.gl/images/A71N57>



Jayavarman VII, the founder of Angkor, the great king who liberated his country from  
Chams conqueror.

<https://goo.gl/images/ybP8Wb>

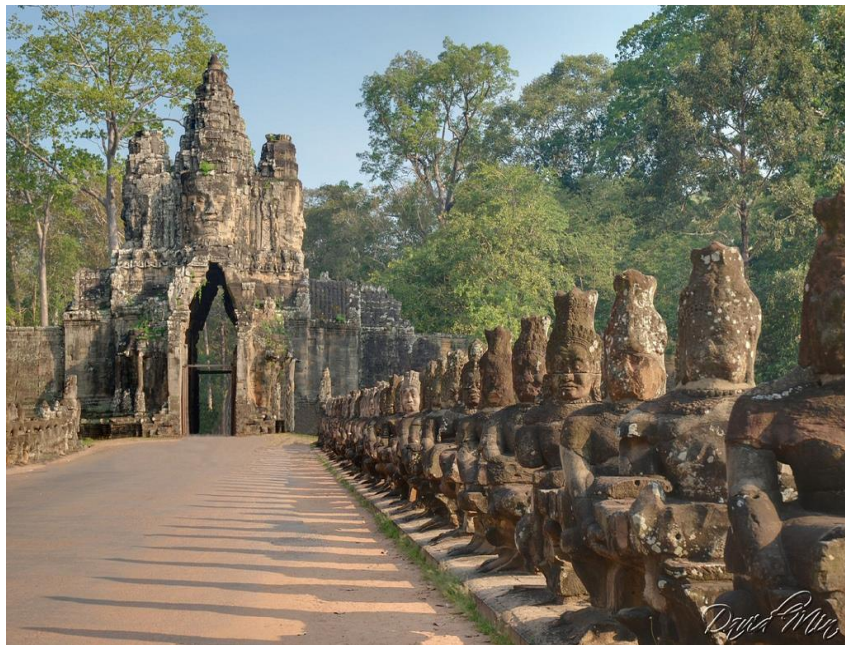


Baray

(<https://goo.gl/images/Mwai7b>)



Srah Srang, Royal Bath Basin.  
(<https://goo.gl/images/xeG5LB>)



Angko Thom, located in present-day Cambodia, was the last and most enduring capital city of the Khmer empire.  
(<https://goo.gl/images/BRGcXd>)



Kompong Krei Bridge, recognized as the longest corbelled stone  
 (<https://goo.gl/images/2AsgXn>)



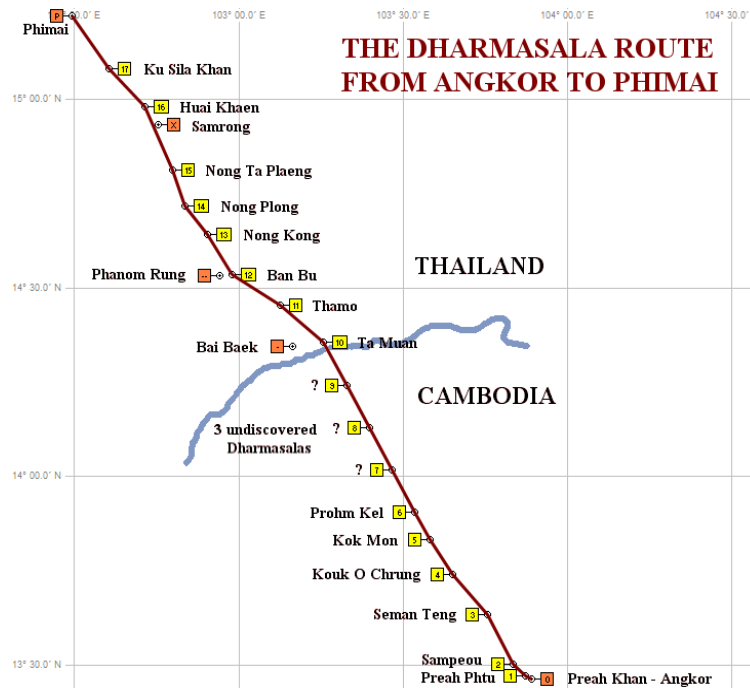
Angkor Mape of Khmer Ancient  
 (<https://goo.gl/images/jpRwmE>)





Buddhist Triad of Mahayana, Angkor 12th century

(<https://goo.gl/images/jcirFE>)



Highway in Ancient time

(<https://goo.gl/images/vaXhw7>)



A Hall of Dancers is a structure of a type found in certain late 12th century temples constructed under King Jayavarman VII: Ta Prohm, Preah Khan  
(<https://goo.gl/images/kC2JCY>)



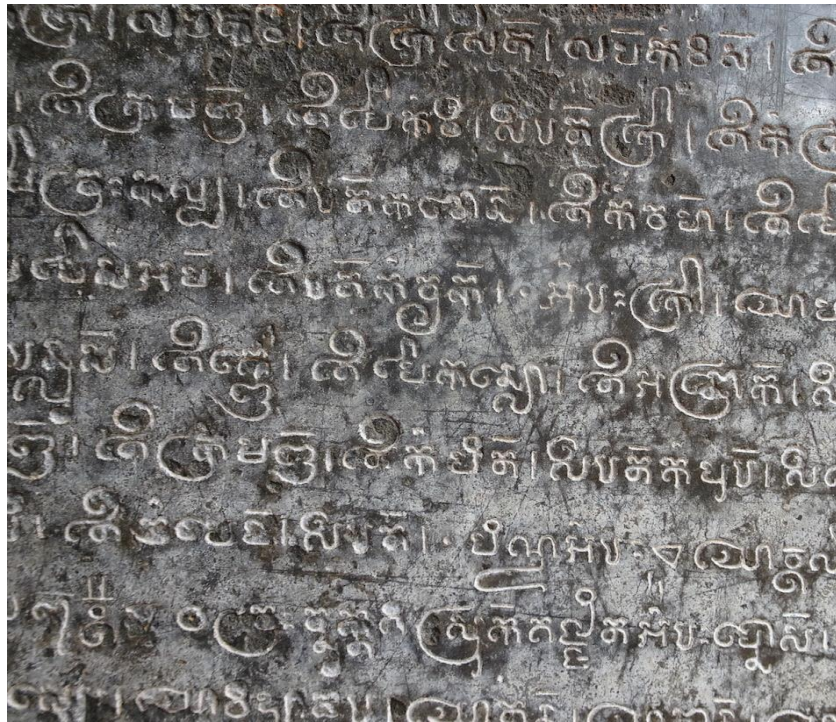
Ta Prohm temple, a Mahayana Buddhist monastery and university  
(<https://goo.gl/images/ey1kea>)



A stand-still library at Preah Khan temple  
(<https://goo.gl/images/XP99cL>)

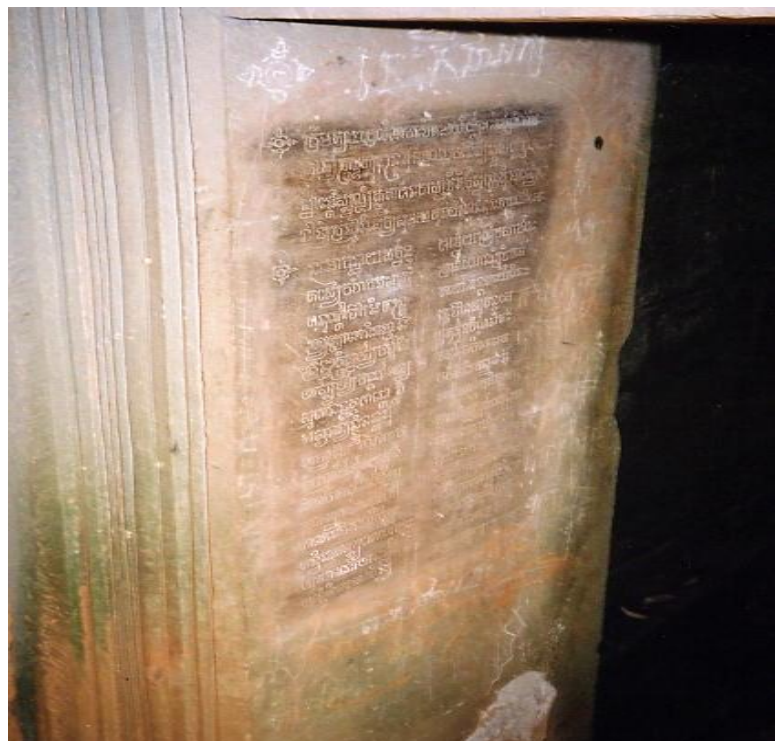


The stone carved bas relief Apsara (celestial maiden) at Ta Prohm, built by  
Jayavarman VII  
(<https://goo.gl/images/bjyCr2>)



Ta Prohm inscription

(<https://goo.gl/images/XxgVgs>)



A doorway inscription at the dharmasala of Preah Khan.

(<https://goo.gl/images/ybbirz>)



**Banteay Chhmar temple inscription**

(<https://goo.gl/images/BLLGTc>)



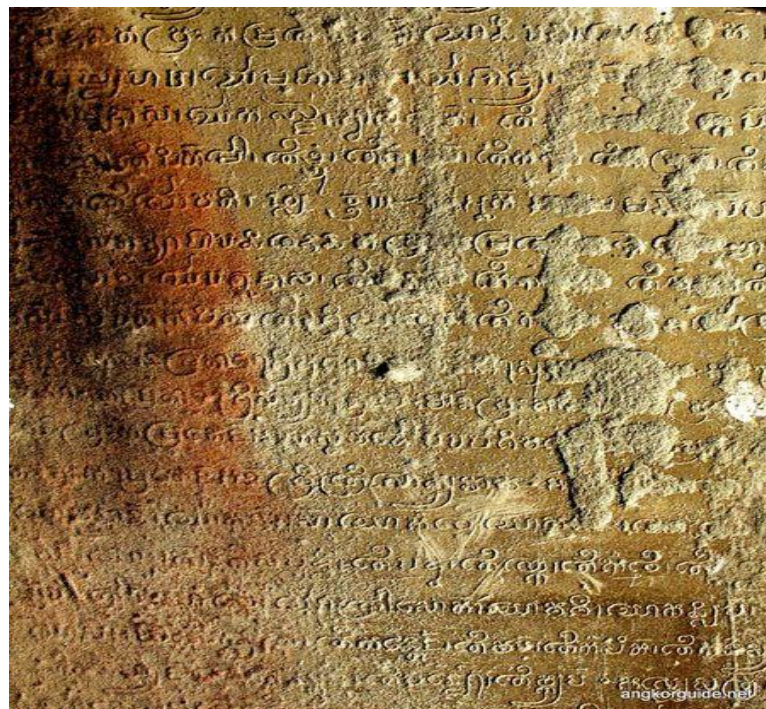
**Banteay Srie temple inscription**

(<https://goo.gl/images/5niGZr>)



Banteay Srie temple inscription

(<https://goo.gl/images/FjxyJm>)



Phimeanakas temple inscription

(<https://goo.gl/images/S94uge>)

## BIOGRAPHY

**Name** : **Vanank Lim**  
**Date of Birth** : 5<sup>th</sup> November, 19984  
**Nationality** : Cambodia  
**Place of Birth** : Preah Vihear, Phnom Penh City.



### **Educational Background**

- 2011-2012 : Has joined ALT trainee program (Asia Leadership Training) course in Asian countries.
- 2006-2010 : Has finished Bachelor Degree of Philosophy, study at Royal University of Phnom Penh.
- 2002-2004 : has finished High School, where Tbang Mancheay school.
- 1999-2002 : Has finished Secondary School, where Roven Secodary School.

### **Work Experiences**

- 2014-2015 : Have work as volunteer for teaching Khmer and English languages at San Choi Kai To primary school, Latyoav district, Nakhornsawan province, Bangkok, Thailand.
- 2007-2013 : Has work as volunteer stuff with UPF (Universal Peace Federation) in Cambodia.
- 2008-2013 : Has work as VSC (Volunteer Student Club) association in Cambodia to education children related morality and charity projects.

### **Hobbies and Skills**

- Hobbies** : Reading, studying, travelling, sight-seeing, history, political science, economical science, music, and arts.
- Skills** : Khmer tongue, English, Thai languages, and computer literacy.