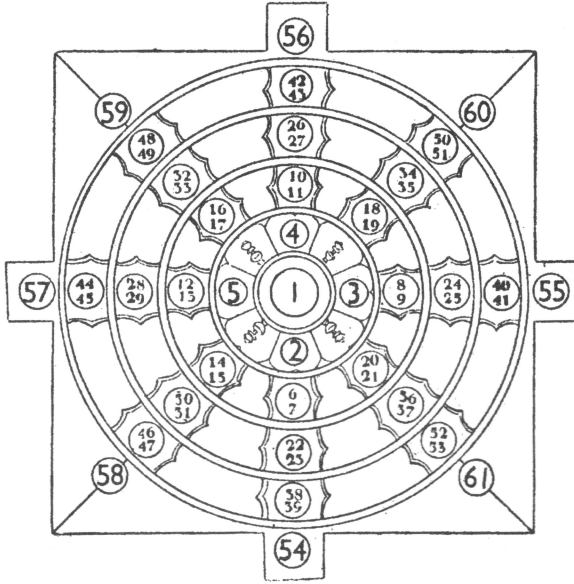


12. Maṅḍala of Sambara



The central deity is the Four-faced (*caturmukha*) Twelve-armed (*dvādaśa-bhūja*) Sambara (Bde mchog¹), embraced by his Prajñā Vajravārahī. In the four directions they are surrounded by Dakīnī (Mkhaḥ ḥgro ma²), Lāmā (Lā ma³), Khaṇḍarohā (Dum skyes ma⁴), and Rūpiṇī (Gzugs can ma⁵). In the intermediate corners are the four holy vessels (*abja-bhājana*).

Hereafter are three circles (*cakra*) of the three planes of citta, vāk and kāya. Each circle has eight yab-yum i.e. sixteen deities in the eight cardinal and intermediate directions. The Prajñā of every deity has her own specific name.

The deities in the citta circle (*citta-cakra*) are: Khaṇḍakapāla (Thod paḥi dum bu⁶) + Praçaṇḍā (Rab tu gtum mo⁷), Mahākāṅkāla (Keñ rus chen po⁸) + Praçaṇḍākṣī (Gtum paḥi mig can ma⁹), Kāṅkāla (Keñ rus¹⁰) + Prabhāvātī (Hod ldan ma¹¹), Vikatadaṁṣṭrī (Mche ba rnam par gtsigs pa¹²) + Mahānāsā (Sna chen ma¹³), Surāvairī (Chaṅ dgra¹⁴) +

Viramati (Dpaḥ boḥi blo gros ma¹⁵), Amitabha (Hod dpag med¹⁶) + Kharvarī (Miḥu thuñ ma¹⁷), Vajraprabha (Rdo rje hod¹⁸) + Lañkeśvari (Lañ kaḥi dbaṅ phyug ma¹⁹), and Vajradeha (Rdo rjeḥi lus²⁰) + Drumacchāyā (Śiñ grib ma²¹).

The vāk circle (*vāk-cakra*) has the ensuing deities: Añkuraka (Myu gu can²²) + Irāvātī (Sa bsrūns ma²³, xyl.pa), Vajrajatīla (Rdo rje ral pa can²⁴) + Mahābhairavā (Hjigs byed chen mo²⁵), Mahāvira (Dpaḥ bo chen po²⁶) + Vayuvegā (Rluñ gi śugs can ma²⁷), Vajrahūmkāra (Rdo rje hūm mdzad²⁸) + Surābhakṣī (Chaṅ hthuñ ma²⁹), Subhadra (Rdo rje bzañ po³⁰) + Śyamādevī (Lha mo sño bsañs ma³¹), Vajraprabha (Rdo rje ḥod³²) + Subhadrā (Śiñ tu bzañ mo³³), Mahābhairava (Hjigs byed chen po³⁴, xyl. mo) + Hayakarṇī (Rta rna ma³⁵), and Virūpākṣa (Mig mi bzañ³⁶) + Khagānanā (Bya gdoñ ma³⁷).

In the kāya circle (*kāya-cakra*) we find: Mahābala (Stobs po che³⁸) + Cakravegā (Hkhor loḥi śugs can ma³⁹), Ratnavajra (Rin chen rdo rje⁴⁰) + Khaṇḍarohā (Dum skyes ma⁴¹), Hayagrīva (Rta mgrin⁴²) + Śauṇḍinī (Chaṅ ḥtshoñ ma⁴³), Akāśagarbha (Nam mkhaḥi sñiñ po⁴⁴) + Cakravarmīṇī (Hkhor loḥi go cha ḥdzin ma⁴⁵), Śrī Heruka (Dpal he ru ka⁴⁶) + Suvīrā (Śiñ tu bzañ mo⁴⁷), Padmanartteśvara (Padma gar gyi dbaṅ phyug⁴⁸) + Mahābalā (Stobs chen ma⁴⁹), Vairocana (Rnam par [snañ] mdzad⁵⁰) + Cakravartīṇī (Hkhor los sgyur ma⁵¹), and Vajrasattva (Rdo rje sems dpaḥ⁵²) + Mahāvīryā (Brtson ḥgrus chen mo⁵³).

The gates (*dvāra*) of the four cardinal directions are occupied by Kākāsyā (Khva gdoñ ma⁵⁴), Ulūkāsyā (Hug gdoñ ma⁵⁵), Śvānāsyā (Khyi gdoñ ma⁵⁶) and Śūkarāsyā (Phag gdoñ ma⁵⁷). In the intermediate corners (*kona*) are Yamadahi* (Gśiñ rje brtan ma⁵⁸), Yamadūti (Gśiñ rje pho ña⁵⁹), Yamadaṁṣṭrī (Gśiñ rje mche ba ma⁶⁰), and Yamamathanī (Gśiñ rje ḥjoms ma⁶¹).

Variations: The Niṣpannayogāvali notes two further variations when the central deity (*cakreśa*) is Sambara. If his Prajñā Vajravārahī comes into the centre (*cakreśa*) then she too has three variations. This gives us six types of maṅḍalas of Sambara and his Prajñā. 500 Gods R 7a, b, c, 8a, b, c illustrate these six types under the captions Śaṁvara (7a), Dvibhūja Śaṁvara (7b), Pita Cakrasaṁvara (7c), Rakta Vārahī (8a), Nīla Vārahī (8b), and Pita Vārahī (8c).

References: Niṣpannayogāvali introd. p. 44, Skt. p. 26, Tib. 135a3, Vajrāvali 36b5, 500 Gods R 7a-c, 8a-c, Samuccaya 182b3, Kanjur (Toh. no.) 368-415, Tanjur (Toh. no.) 1401-1606, TPS. p. 332, 603 (illustrated on plate 220), G. Tucci 1961 plate II (near p. 140), *Indo-Tibetica* III.2 p. 16ff., TRA. p. 25, Odette Monod-Bruhl, *Peintures Tibétaines*, illustrates a different type of maṅḍala, IBI. p. 161 (twelve-armed).

* The Sanskrit ms. B in Bhattacharyya's edition reads *टी or *दी. This reading points to यमदादी, a Mid-Indic form of यमदृढ. Tibetan brtan ma is equivalent to *drdhā*.