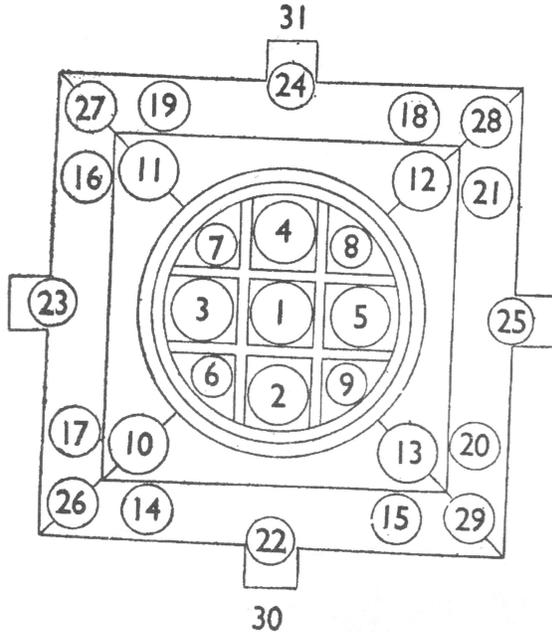


2. Maṅḍala of [9deity] Piṅḍikrama Akṣobhya



Akṣobhya appears in the centre (चक्रेश) as described in the Piṅḍikrama (Tib. Bsdus paḥi rim pa¹). A Piṅḍikrama-sādhana by Nāgārjuna occurs in volume ZHU (81) of the Peking edition of the Tanjur. In the same volume we find the Piṅḍikrama-ṭippani (26b1-50a6) by Lilāvajra (Sgeg paḥi rdo rje). This 9deity Piṅḍikrama Akṣobhya is in embracement with his Prajñā Sparśavajrā. In the four directions he is surrounded by the Tathāgatas Vairocana (Rnam par snañ mdzad²), Ratnasambhava (Rin chen ḥbyuñ ldan³), Amitābha (Snañ ba mthaḥ yas⁴), Amoghasiddhi (Don yod grub pa⁵). The intermediate directions are occupied by Locanā (Spyan ma⁶), Māmaki (Mā ma ki⁷), Pāṇḍarā (Gos dkar mo⁸) and Tārā (Sgrol ma⁹).

In the second circle (द्वितीयपुट) appear the °vajrā goddesses in the four intermediate corners (कोण): Rūpavajrā (Gzugs rdo rje ma¹⁰), Śabdavajrā (Sgra rdo rje ma¹¹), Gandhavajrā (Dri rdo rje ma¹²) and Rasavajrā (Ro rdo rje ma¹³).

In the third circle (तृतीयपुट) are the eight Bodhisattvas, two in every direction: Maitreya (Byams pa¹⁴) and Kṣitigarbha (Saḥi sñiñ po¹⁵) in the east, Vajrapāṇi (Phyag na rdo rje¹⁶) and Khagarbha (Nam mkhaḥi sñiñ po¹⁷) in the south, Lokeśvara (Spyan ras gzigs¹⁸) and Mañjughoṣa (Ḥjam paḥi dbyaṅs¹⁹) in the west, and Sarvanivaraṇaviṣkambhin (Sgrib pa thams cad mam par sel ba²⁰) and Samantabhadra (Kun tu bzañ po²¹) in the north.

The protective circle (रक्षाचक्र) is constituted by the gates (द्वार) of the four cardinal directions, the corners (कोण) or the four intermediate directions, zenith and nadir (ऊर्ध्वमधः). In these ten directions appear the Ten Krodha Deities (दश क्रोधाः). They are Yamāntaka (Gśin rje bśed²²), Prajñāntaka (Śes rab mthar byed²³), Padmāntaka (Padma mthar byed²⁴), Vighnāntaka (Bgegs mthar byed²⁵), Acala (Mi ḡyo ba²⁶), Ṭakkirāja (Ḥdod paḥi rgyal po²⁷), Niladaṇḍa (Dbyug pa sñon po²⁸), Mahābala (Stobs po che²⁹), Uṣṇiṣacakraṇvarti (Gtsug tor ḥkhor lo sgyur ba³⁰), and Śumbharāja (Gnod mdzes rgyal po³¹). They are accompanied by their Prajñās: Vajravetāli, Aparājita, Bhṛkuṭi, Ekajaṭa, Viśvavajri, Viśvaratni, Viśvapadmā, Viśvakarmā, Gaganavajriṇi and Dharānidharā.

References: Niṣpannayogāvali introd. 35, Skt. 5, Tib. 119b2, Vajrāvali 35b1, 500 Gods R 1c, IBI. p. 52.

Illustrated as frontispiece to the Niṣpannayogāvali edition from a Nepalese painting. Only the deities of the central circle are depicted — others in the second and third circles as well as those in the outermost rakṣācakra are omitted. This painting is of the kāya plane, while the one depicted on our plate belongs to the citta plane, the deities being represented just by their āyudhas. The maṅḍala was prepared for the former Pan-chen Lama when he was at Yung-ho-kung, as a part of the complete series of the Vajrāvali maṅḍalas besides four other common ones pertaining to Avalokiteśvara, Guhyasamāja in its usual form, Sitāpatrā and Uṣṇiṣavijayā. Avalokiteśvara is the supreme spiritual entity whose successive appearances among mankind have guided the destinies of Tibet. Without his maṅḍala no series can be complete. The Guhyasamāja is represented by the Niṣpannayogāvali in its special Piṅḍikrama form, so its other normal form had to be delineated separately.