净心神咒
Jing Xin Shen Zhou
*Purifying the Heart Spirit Incantation*

太上台星
tai shang tai xing
*Supreme Terraces of stars*

应变无停
ying bian wu ting
*Respond and transform without stopping*

驱邪缚魅
qu xie fu mei
*Expel evil and restrain demons*

保命护身
bao ming hu shen
*Protect Life-Destiny and guard the body*

智慧明净
zhi hui ming jing
*Wisdom is bright and clear*

心神安宁
xin shen an ning
*The Heart Spirit is peaceful and tranquil*

三魂永久
san hun yong jiu
*The Three Hun*¹ are everlasting

魄无丧倾
po wu sang qiong
*The Po*² are not dying nor declining

¹ The Three Hun (魂) are Ethereal Souls that correspond to Heaven. They are considered as the non-physical part of the person that continues to exist after the cessation of physical life.

² The Seven Po (魄) are Corporeal Souls that correspond to Earth. They are considered to be more dependent on the physical life, and may transform at the death of the physical body.
净口神咒
Jing Kou Shen Zhou
Purifying the Mouth Spirit Incantation

丹朱口神
dan zhu kou shen
Dan Zhu³, the Mouth Spirit

吐秽除氛
tu hui chu fen
Spits out filth and eliminates miasmas

舌神正伦
she shen zheng lun
The Tongue Spirit Zheng Lun⁴

通命养神
tong ming yang shen
Connects to Life-Destiny and nourishes the Spirit

罗千齿神
luo qian chi shen
Luo Qian⁵, the Tooth Spirit

却邪卫真
que xie wei zhen
Repulses evil and guards the Truth

喉神虎贲
hou shen hu ben
The Throat Spirit Hu Ben⁶

气神引津
qi shen yin jin

³ Dan Zhu (丹朱), «Cinnabar Vermillion» is the name of the Mouth Spirit
⁴ Zheng Lun (正伦), «Upright Relations» is the name of the Tongue Spirit
⁵ Luo Qian (罗千), «Canopy of Thousands» is the name of the Tooth Spirit
⁶ Hu Ben (虎贲), «Valiant Tiger» is the name of the Throat Spirit
Qi and Spirit guide the fluids

心神丹元
xin shen dan yuan
*The Heart Spirit Dan Yuan*\(^7\)

令吾通真
ling wu tong zhen
*Commands me to connect with the Truth*

思神炼液
si shen lian ye
*The Thought Spirit Lian Ye*\(^8\)

道炁常存
daqi chang cun
*The Qi of the Dao perpetually exists*

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\(^7\) *Dan Yuan (丹元)*, «Cinnabar Origin» is the name of the Heart Spirit

\(^8\) *Lian Ye (炼液)*, «Refining Fluids» is the name of the Thought Spirit
净身神咒
Jing Shen Shen Zhou
Purifying the Body Spirit Incantation

灵宝天尊
ling bao tian zun
Ling Bao\(^9\) Heavenly Worthy

安慰身形
an wei shen xing
Consoles the bodily form

弟子魂魄
di zi hun po
The disciple’s Hun\(^10\) and Po\(^11\)

五脏玄冥
wu zang xuan ming
The Five Zang-Organs\(^12\) Profound Mystery

青龙白虎
qing long bai hu

\(^9\) Ling Bao Tian Zun (灵宝天尊), the Heavenly Worthy of Divine Treasure, is the second of the three highest deities of the Daoist pantheon, the Three Purities (San Qing 三清). He serves as the revealer of sacred Scriptures to help suffering humanities.
The Three Purities (San Qing 三清) are originally three superior Heavens, called Jade Purity (Yu Qing 玉清), Highest Purity (Shang Qing 上清), and Great Purity (Tai Qing 太清), located immediately below the Great Canopy Heaven (Da Luo Tian 大罗天). The Three Heavens are further associated with the three highest deities of the Daoist pantheon, and with specific sets of scriptures classified as the Three Caverns (San Dong 三洞).

\(^10\) See note 1
\(^11\) See note 2
\(^12\) In Chinese medicine physiology, the five Yin organs are called Zang (脏) and the six Yang viscera are called Fu (腑). The Five Zang-Organs are considered as more internal to the body, and are the Liver, the Heart, the Spleen, the Lungs and the Kidneys. The Six Fu-Viscera are considered more external, and are the Gallbladder, the Small Intestine, the Stomach, the Large Intestine, the Urinary Bladder, the Triple Heater (San Jiao 三焦).
Azure Dragon, White Tiger\textsuperscript{13}

队仗纷纭
dui zhang fen yun
Contingents numerous and diverse

朱雀玄武
zhu que xuan wu
Vermillion Bird, Mysterious Warrior\textsuperscript{14}

侍卫吾真
shi wei wu zhen
Serve and protect the True Me

\textsuperscript{13} Azure Dragon (Qing Long 青龙), White Tiger (Bai Hu 白虎), Vermillion Bird (Zhu Que 朱雀 - also translated as Red Sparrow), and Mysterious Warrior (Xuan Wu 玄武), are Spirits that are represented as animals, and take on the role of guardians of the four cardinal directions, respectively the East, the West, the South and the North. They are associated with the four quadrants of the sky, each comprising seven of the twenty-eight constellations.

\textsuperscript{14} See note 13
安土地咒
an tu di zhou
*Pacifying the Earth Incantation*

元始安镇
yuan shi an zhen
*Yuan Shi*¹⁵ pacifying and suppressing

普告万灵
pu gao wan ling
*Universally announces to the Ten Thousand Divinities*

岳渎真官
yue du zhen guan
*To the True Officials of the Mountains and Rivers*

土地祇灵
tu di qi ling
*To the Divinities of the Earth*

左社右稷
zuo she you ji
*On the left to the Deity of Soil, on the right to the Deity of Grains*

不得妄惊
bu de wang jing
*Do not be presumptuous or frightened*

回向正道
hui xiang zheng dao
*Turn back towards the Upright Dao*

内外澄清
nei wai cheng qing
*Inside and outside clear and pure*

各安方位
ge an fang wei

---

¹⁵ *Yuan Shi Tian Zun* (元始天尊), the Heavenly Worthy of Primordial Beginning, is the first amongst the three highest deities of the Daoist pantheon, the Three Purities (*San Qing* 三清); he represents the cosmic and creative aspect of the Dao.
Each of them peacefully in position

备守 家/帝/坛庭
bei shou jia/di/tan ting
Prepare and guard the court of the home/Sovereign/altar

太上有命
tai shang you ming
Tai Shang\(^\text{16}\) is in command

搜捕邪精
sou bu xie jing
Searching and seizing evil essences

护法神王
hu fa shen wang
The ‘Protector of the Law’ Spirit King

保卫诵经
bao wei song jing
Guards and defends the chanting of the Scriptures

皈依大道
gui yi da dao
Return and rely\(^\text{17}\) on the Great Dao

元亨利贞
yuan heng li zhen
Primal, prosperous, favourable, steadfast

---

\(^{16}\) *Tai Shang* (太上), the Most High, designates as a whole the three highest deities of the Daoist pantheon, the Three Purities (*San Qing* 三清).

\(^{17}\) *Gui Yi* (皈依) is commonly translated as ‘Taking Refuge’, especially in the context of Buddhist Scriptures.
净天地神咒
jing tian di shen zhou

Purifying Heaven and Earth Spirit Incantation

天地自然
tian di zi ran

Heaven and Earth are Suchness\(^{18}\)

秽气分散
hui qi fen san

Impure Qi disperses

洞中玄虚
dong zhong xuan xu

The Center of the Cavern, Mysterious Void

晃朗太元
huang lang tai yuan

Dazzling bright Great Origin

八方威神
ba fang wei shen

The Eight Directions’ mighty Spirits

使吾自然
shi wu zi ran

Enable me to be Suchness

灵宝符命
ling bao fu ming

Ling Bao’s\(^{19}\) talisman commands

普告九天
pu gao jiu tian

---

\(^{18}\) Suchness designates what is such by itself, reality as it is, 自然 Zi Ran in Chinese literally means what is ‘so of itself’, and is often translated as ‘nature’, ‘natural’ or ‘spontaneous’.

\(^{19}\) See note 9
Universal announcement in the Nine Heavens

乾罗达那
qian luo da na
Qian Luo Da Na

洞罡太玄
don gang tai xuan
The Cavern Big Dipper Great Mystery

驱妖缚邪
qu yao fu xie
Expels demons and ties up evil

敕鬼万千
chi gui wan qian
Orders myriads of ghosts

中山神咒
zhong shan shen zhou
The Central Mountain Spirit Incantation

元始玉文
yuan shi yu wen
Yuan Shi’s Jade Script

持诵一遍
chi song yi bian
Uphold and chant once

却病延年
que bing yan nian
To dispel illness and prolong one’s years

按行五岳

20 Jiu Tian (九天), the Nine Heavens, are represented in Daoism in a vertical and hierarchical arrangement, and are said to constitute a stage in the progressive differentiation of the Original Qi (Yuan Qi 元气) as it gives birth to the cosmos. They constitute a finer subdivision of the heavens of the Three Purities (San Qing 三清). First the three deities produce the Mysterious (Xuan 玄), the Original (Yuan 元), and the Initial (Shi 始); then each of these three Qi divides itself into three, resulting in nine Qi that constitute the Nine Heavens.

21 See note 15
an xing wu yue
According to its circulation the Five Sacred Mountains

八海知闻
ba hai zhi wen
And the Eight Seas know and listen

魔王束首
mo wang shu shou
The Demon King’s head is bound

侍卫吾轩
shi wei wu xuan
Serve and defend my Altar

凶秽消散
xiong hui xiao san
Inauspicious filth is dispersed

道炁常存
dao qi chang cun
The Qi of the Dao perpetually exists

---

22 Wu Yue (五岳), the Five Sacred Mountains, were important sites where Daoists lived and Daoist institutions formed. They were perceived to be potent sites of refined Qi, that were populated by transcendent beings, filled with numinous herbs and minerals used to concoct elixirs.

The Five Sacred Mountains are Tai Shan (泰山) in Shandong in the East; Heng Shan (衡山) in Hunan in the South; Hua Shan (华山) in Shaanxi in the West; Heng Shan (恒山) in Shanxi in the North; and Song Shan (嵩山) in Henan in the Center.
祝香咒
zhu xiang zhou
*Incense Prayer Incantation*

道由心学
dao you xin xue
*The Dao is studied from the Heart*

心假香传
xin jia xiang chuan
*The Heart is transmitted through the incense*

香焚玉炉
xiang fen yu lu
*Incense burns in the jade furnace*

心存帝前
xin cun di qian
*The Heart is kept before the Sovereign*

真灵下盼
zhen ling xia pan
*True Divinities gaze down*

仙旆临轩
xian pei lin xuan
*The Immortals’ banners approach the Altar*

弟子关告
di zi guan gao
*The disciple’s prayers*

径达九天
jing da jiu tian
*Directly reach the Nine Heavens* ²³

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²³ See note 20
金光神咒
jin guang shen zhou
*The Golden Radiance Spirit Incantation*

天地玄宗
tian di xuan zong
*Heaven and Earth Mysterious Ancestors*

万炁本根
wan qi ben gen
*The root of the Ten Thousand Qi*

广修亿劫
guang xiu yi jie
*Wide cultivation throughout hundred million aeons*

证吾神通
zheng wu shen tong
*Evidence of my Spirit connection*

三界内外
san jie nei wai
*Within and without the Three Realms*

惟道独尊
wei dao du zun
*The Dao alone is supremely revered*

体有金光
ti you jin guang
*The body has a Golden Radiance*

覆映吾身
fu ying wu shen
*Covering and shining on my form*

---

24 *San Jie (三界), the Three Realms, designate the Realm of Desire (Yu Jie 欲界), the Realm of Form (Se Jie 色界), and the Realm of Formlessness (Wu Se Jie 无色界); also referring to the Three Realms of Heaven, Earth and Humanity (Tian Di Ren 天地人).*
视之不见

shi zhi bu jian
Looking without seeing

听之不闻

ting zhi bu wen
Listening without hearing

包罗天地

bao luo tian di
It encompasses Heaven and Earth

养育群生

yang yu qun sheng
It nurtures all lives

诵持万遍

song chi wan bian
Chant and uphold it Ten Thousand times

身有光明

shen you guang ming
The body has a bright radiance

三界侍卫

san jie shi wei
The Three Realms\(^{25}\) are served and defended

五帝司迎

wu di si ying
The Five Sovereigns\(^{26}\) are in charge and welcoming

万神朝礼

wan shen chao li
Ten Thousand Spirits prostrate and hold a ceremony

役使雷霆

\(^{25}\) See note 24

\(^{26}\) Wu Di (五帝), the Five Sovereigns or Five Emperors, are the manifestations of the Five Phases (Wu Xing五行, often translated as Five Elements) and rule the Five Directions (Wu Fang 五方), represented by the Five Sacred Mountains (Wu Yue 五岳). They are invoked notably to avert calamities.
yi shi lei ting
Employing the service of the thunderclap

鬼妖丧胆
gui yao sang dan
Ghosts and demons lose courage

精怪忘形
jing guai wang xing
Evil Spirits forget their forms

内有霹雳
nei you pi li
Within there are thunderbolts

雷神隐名
lei shen yin ming
The Thunder Spirit hides its name

洞慧交彻
dong hui jiao che
The Cavern Wisdom is delivered thoroughly

五炁腾腾
wu qi teng teng
The Five Qi ascend and rise

金光速现
jin guang su xian
The Golden Radiance is fast to manifest

覆护真人
fu hu zhen ren
Covering and protecting the Realized Ones

玄蕴咒
xuan yun zhou
The Mystery’s Vessel Incantation

27 The term Zhen Ren (真人) designates one who has attained the Dao, and denotes one of the highest states in the Daoist spiritual hierarchy. It is alternatively translated as “True Human,” “Real Human,” or “Perfected.”
云篆太虚
yun zhuo tai xu
Cloud Seal Script Supreme Void

浩劫之初
hao jie zhi chu
Beginning of vast aeons

乍遐乍迩
zha xia zha er
Suddenly far, suddenly near

或沉或浮
huo chen huo fu
Perhaps sinking, perhaps rising

五方徘徊
wu fang pai huai
Lingering in the Five Directions

一丈之余
yi zhang zhi yu
Over one zhang

天真皇人
tian zhen huang ren
Heaven’s True Emperor

按笔乃书
an bi nai shu
Presses down the brush and writes

以演洞章
yi yan dong zhang
To elaborate the Cavern Chapters

次书灵符
ci shu ling fu

---

28 A Zhang (丈) is a traditional unit of length, equivalent to ten Chinese feet, of around 3.3 meters.
Next writes a Divine Talisman

元始下降
yuan shi xia jiang
Yuan Shi\textsuperscript{29} descends

真文诞敷
zhen wen dan fu
The True Script is born and spread

昭昭其有
zhao zhaoyi you
Bright and illuminating is its existence

冥冥其无
ming ming qi wu
Dark and obscure is its non-existence

沉疴能自痊
chen ke neng zi quan
Severe diseases can recover fully by themselves

尘劳溺可扶
chen lao ni ke fu
The indulgences to the toils of the dust can be relieved

幽冥将有赖
you ming jiang you lai
The Otherworld shall be relied on

由是升仙堵
you shi sheng xian du
Leading to ascension to the Immortals’ Capital

\textsuperscript{29} See note 15
Translated by: Loan Guylaine Tran (诚凤 Cheng Feng)

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