

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 Hun¹ are everlasting

魄无丧倾

po wu sang qiong
The Po² 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

dao qi chang cun

The Qi of the Dao perpetually exists

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 Bao⁹ 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 Hun¹⁰ and Po¹¹

五脏玄冥
wu zang xuan ming
The Five Zang-Organs¹² 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*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*¹⁴

侍卫吾真

shi wei wu zhen

Serve and protect the True Me

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.

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 Shi¹⁵ 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 Shang¹⁶ 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 rely¹⁷ 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 Suchness¹⁸

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's¹⁹ 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*²⁰

乾罗达那
qian luo da na
Qian Luo Da Na

洞罡太玄
dong 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's²¹ 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 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*²²

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 Heavens²³

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 Realms²⁴

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 Realms²⁵ are served and defended

五帝司迎
wu di si ying
The Five Sovereigns²⁶ 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 Ones²⁷

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 zhuan 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 zhang²⁸

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 Shi²⁹ descends

真文诞敷

zhen wen dan fu
The True Script is born and spread

昭昭其有

zhao zhao qi 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



²⁹ See note 15

Translated by: Loan Guylaine Tran (诚凤 Cheng Feng)

This translation copyright belongs to Five Immortals Temple.

If you are interested in using any of our copyrighted materials please write fiveimmortals@gmail.com for approval. Five Immortals Temple allows you to view, share on social media, and print pages from this article for your personal use. Whenever content of this website is shared on social media the source must be clearly quoted on the very top of the post. You are not allowed to edit, adapt, change or display in public the content of this article unless the written permission is granted.

Thank you