

## The Lotus Dharanis

### **Dharani of Bodhisattva Brave-Donor (Pradanasura) to neutralize evil spirits**

jvale mahajvale ukke mukke ade adavati nritye nrityavati ittini  
vittini chittini nrityani nrityakati

jvale	enflame
mahajvale	great enflame
ukke	bija of proclamation
mukke	bija of proclamation to the masses
ade	consume
adavati	descending flame that consumes
nritye	dance (command to)
nrityavati	descending like a dance
ittini	bija for help/protection
vittini	bija for more help/protection
chittini	bija to gather help/protection
nrityani	dance (-ni for the energies involved)
nrityakati	dancing at the waist (for the swirling fires to protect the emotional aspect or lower astral)

Bodhisattva Brave-Donor (Sanskrit: **Pradanasura**), also translated as Hero of Charity. It means that he has the courage to give, to be un-attached to material things, thus, the evil spirits have no hand on him. By being non-attached, we have power over what creates attachment.

The forces invoked by this Dharani could be interpreted as such: Enflame, great enflamement, proclaim, proclaim to all the masses, and consume, descending from above it consumes, and dances, descending dance, helping and protecting, helping and protecting even more, gathering this help/protection, making the dance tangible, dancing at the waist/lower-astral.

## Dharani of protection of heavenly-king Vaishravana

atte natte nunatte anada nade kunadi

atte	the verb “tower”, or to provoke a tower to appear
natte	“n” bija of physical energy, thus, physical tower
nunatte	“nu” bija for now, immediate physical tower
anada	non-roar, or while there is nothing to produce the roar
nade	roaring, or thundering, is heard
kunadi	“ku” bija to deteriorate, hinder ku-nadi would be a sound that provokes deterioration, or a sound that makes other structures break

Vaishravana is one of the four heavenly kings, means “He who hears everything”, indicating his relation to sound. He is the lord of Yakshas, commanding them. Yakshas are the nature-spirits that protect treasures, and they also protect the righteous, those who act with virtue. If you have treasures in your heart, mind and body, then the Yakshas will obey to the roar/sound of Vaishravana, and protect you. This Dharani has a relation to the treasure towers emerging from the earth, found in the Lotus Sutra, chapter 16, that signifies those who take refuge in the teachings.

The forces invoked by this Dharani could be interpreted as such: Tower, tangible tower, immediate tangible tower, silent yet roaring thunder, deteriorating sound.

The un-heard sound is the sound of Dharma, or wisdom, knowledge and law. It protects its bearer, and deteriorates all other type of incorrect knowledge, or structure. The non-roaring thunder is like the continuous humming sound of Dharma emanating from the tower. It is not sound, yet it resonates.

## Dharani of protection of heavenly-king-upholder-of-the-Nation

agane gane gauri gandhari chandali matangi janguly vrusani agashti

agane	without moving
gane	yet, moving (refers to acting in non-action)
gauri	white coloured (pure)
gandhari	spreading like perfume
chandali	chanda : desire, pleasure ; li : bija of “ending of”
matangi	mad : glad, happy ; angi : bija comp. for “spreading”
janguly	jan : be produced ; guly : bija of « sphere like »
vrusani	viril, manly
agashti	clenser of waters, a name of Hindu Shiva one that purifies poison

Bodhisattva Dhṛtarāṣṭra (Dhritaraastra), one of the four heavenly kings, also translated as “He who maintains the state”, or even “Watcher of the land”. In his attitude of complete service to others, to a point that the entire nation or land recognized him, or is affected by him, he is not attached to his own personal desires, and all actions he takes are thus called “non-actions”. This emanates a perfading energy of protection, and giving him power to act to purify and provoke transformation.

The forces invoked by the Dharani could be interpreted as such: Without moving, yet it is moving, white emanation spreading like a perfume (not seen, but felt), ending personal desires but spreading gladness, producing a sphere of powerful/viril action/non-action, that purifies.

## Dharani of ten rakshasa daughters

itime itime itime atime itime nime nime nime nime nime ruhe  
ruhe ruhe ruhe stahe stahe stahe stuhe shuhe

itime itime itime	iti: above; me: bija of flow and exchange 3 times to indicate mind, heart, and body
atime	ati : excessive, more ; me: flow
itime	above flow
nime nime nime nime nime	exchange, 5 times to exchange all physical senses
ruhe ruhe ruhe ruhe	rise, increase, 4 times to increase the noble truths
stahe stahe stahe	sta: bija of powerful structures; he: bija “to express” 3 times, to express powerful structures in the mind, heart and body.
stuhe	stu: bija of praise; he: bija “to express”
shuhe	shu: bija of child-bearing; he: bija “to express”

The ten rakshasa daughters mean ten results of demonic activity. The daughters of demons are the behaviors resulting from an incorrect mindset. These ten daughters vowed to protect the Buddha because they recognize his wisdom, the perfected Dharma, and they will not cause harm to him, even more, then will protect him. Greed, anger, lust... and all other types of miss-deed, are now turned in a way to support the Buddha, or the one who holds the Dharma. It could be considered as the refinement of mental, emotional and physical structures, the correcting of one's own ego, and the prevention of harm coming from other people's ego.

The four noble truths are the cornerstones of Buddhism. They allow us to accept the suffering, so we can understand suffering, correct ourselves and be released of suffering.

The forces invoked by the Dharani could be interpreted as such: changing the higher-states, more exchanging flows, flowing/exchanging above, what relates to the five senses, increase the noble truths, powerful new ways/structure of behavior, expressing praise, expressing the resulting new fruits.