Cundi in East Asian Esoteric Buddhism

The Cundi Mirror Shrine and Ritual Magic

An introduction to Cundi (Zhunti bodhisattva 準提菩薩; Zhunti Buddha Mother 準提佛母; Cunde Kuan Yin 準提觀音; Mother of the Seven Koti Buddhas 七俱胝佛母 *qī jùzhī fúo mǔ*) and the consecrated mirror shrine integral to the Cundi Mysteries of Chinese Esoteric Buddhism. We cite source texts from the Tang dynasty, and then give step by step ritual instructions for a practicum on how to consecrate your own Cundi mirror. We'll also cover some of the common ritual practices with a consecrated Cundi mirror.	
VIDEO LINK:	https://youtu.be/i6e-TbFx3Hw

VIDEO TRANSCRIPT

00:01 Introduction

Asian kids who grew up Buddhist might have nostalgic memories of going to a temple hall, bringing an offering of some kind in a specific color based on the subject matter of your prayer or petition, then kneeling before 摩訶準提菩薩 Móhē Zhǔntí púsà, or the bodhisattva Maha Cundi and reciting this: Om cale cule Cundi svaha. Om cale cule Cundi svaha.

Or if your parents were like super serious Buddhists, then you were taught to recite it as: Nama saptanam samyak-sam. Buddha kotinam tadyatha: Om cale cule Cundi svaha.

That latter recitation is often referred to as the Cundi Dharani 準提陀羅尼 (zhǔn tí tuó luó ní), and then the former shorter recitation is referred to as the Cundi Mantra 准提咒 (zhǔn tí zhòu).

According to Buddhist doctrine, this shorter Mantra has the same full force and effect as the longer Dharani, but I mean, I dunno man. I'll let you sort it out.

01:02 Cundi Origins Lore (The Myth)

My favorite Cundi origins lore is that a long, long time ago before Heaven and Earth, there was a cosmic force in this universe called Prajna Paramita, Perfected Wisdom. Then along came humankind, in our flawed, ignorant state, suffering and toiling as we were, and so this cosmic force took pity on us. It sent a manifested form of itself as the bodhisattva Zhunti or Cundi, so that she could come here to Earth and liberate us. (Om cale cule Cundi svaha!)

We were also taught that Zhunti is a manifestation of Kuan Yin, Guanshiyinpusa, as the many-armed bodhisattva referenced in the Great Compassion Mantra, Dà Bēi Zhòu 大悲咒, which is to say the Great Compassion Mantra, Dà Bēi Zhòu, is itself an invocation of Zhunti Pusa. But also it's Kuan Yin. And as a 15-year-old Asian American kid hearing this lecture in Chinese, but you mainly speak English, you're just like... what...

01:59 About the Bodhisattva Cundi

Zhǔntí Púsà, 準提菩薩 or the Chundi bodhisattva is a revered divine being in Mahayana esoteric Buddhism. She's also referred to as the Great Buddha-Mother 準提佛母 Zhǔntí Fúo Mǔ.

We trace much of the actual magical mystical practices associated with Cundi today to developments in the Ming dynasty. Though it was the lesser known Liao dynasty in the north that systematized these esoteric Buddhist ritual practices, which you still see today in Japan's Shingon and Tendai Buddhism. Before that, the Tang dynasty is when we see China blend the Indian Cundi discourse with Taoist ritual and occult practices, establishing the foundation of the Cundi Buddhist magic we see today.

In East Asian Buddhist discourse, Zhunti pusa is the many-armed manifestation of Kuan Yin, Avalokiteśvara. Or that Kuan Yin arises from the cosmic force that is Chundi. Except not every Buddhist agrees with that either. Are they separate and distinct, or are they one and the same? Or maybe, the esoteric answer is: Yes.

Now, several Tang dynasty texts give the same or similar early description of Cundi:

In complexion she is pale yellow-white, with three eyes and eighteen arms, wearing white celestial robes and adorned with precious gems and jewelry, depicted as either seated or standing upon a lotus on a body of calm waters.

Cundi cultivation practice, or the Cundi Mysteries, represents one Esoteric Buddhist Path to enlightenment.

And one thing I find the most interesting about Cundi cultivation practice is how on one hand, it's considered fairly advanced esoteric or occult Buddhist ceremonial practice and also, on the other hand, literally taught to children.

And so it dances the line between both exoteric and esoteric Buddhism. It's got this elevated, secretive place among closed practice initiatory traditions. But then simplified instructions on those same practices are given to kids. Do this and pray to Cundi to get good grades.

Or, if you've been tiao pi 調皮 [naughty], and you did something bad, then as punishment you kneel before Zhuntipusa wearing white and recite the dharani a billion gazillion times as some form of karmic repentance? To cleanse your bad karma?

Oh, hi! By the way, in case you're new here, I'm Benebell, your Asian sister who likes to write books. And I'm here to help my fellow Asian Diaspora reconnect with the Mysteries and folk magic of our cultural heritage, and by extension, help a wider audience better understand Asian mystical traditions from a native practitioner's perspective.

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05:02 Mirror Magic in Esoteric Buddhism

This is going to be a practicum walking you through how to consecrate a Zhǔntípúsà or Cundi mirror that will become an indispensable tool in esoteric Buddhist practice.

To follow this practicum, and anybody can join in, all are welcome, you are going to need a new pocket mirror, never used. And we're going to consecrate it on the next full moon.

And if you really want one with Cundi iconography, you can run a search for "Cundi Mirrors."

For these mirror rituals, I personally include a consecrated statue of the bodhisattva, which is to say the statue underwent a Kai Guang 開光, Opening of the Light blessing. However, one is not needed at all for consecration of your Cundi mirror, because the fundamental point of the ritual work is to transform your mirror into a shrine or altar for the bodhisattva, and enliven the object for all sorts of magical, divinatory, or occult purposes.

For reference, let's take a look at some historical examples of Cundi shrine mirrors. Here's a Cundi mirror dated to the Yuan or Ming dynasty. That's some time between 1271 and 1644 AD. It features three concentric circles, the center inscribed with the sacred syllable Om. And then encircling it, the Cundi dharani in addition to the Six Syllable Mantra.

Typically cast in bronze, Cundi or Buddhist magical mirrors were used for divination, scrying, a protection talisman, invocation of the bodhisattva Zhunti, and you'll often find ritual instructions in Buddhist magical texts involving use of just such a mirror. And another example of a Cundi mirror used in ritual practice. One last historical example of a Cundi Buddhist magical mirror, from the 13th or 14th century, with a square mandala or square sacred space as instructed in Cundi ritual texts.

You can get one of these plain compact mirrors and paint a Cundi seal onto the outer casing. Oṃ cale cule Cuṇḍe svāhā. And here is the reference. Pause here to screen grab as needed.

A mirror is believed to be a portal. Portals to different spirit realms, but also, portals to different levels of your own inner sanctum. And so there's this belief that if you gaze into a mirror long enough, resting your focus beyond your reflection, you can end up looking straight into your soul. Or even see how you looked in past lives.

That said, not all mirrors function the same. And so the idea here is to transform a mirror from its natural functions and elevate it to something much, much more, to consecrate it into something sacred, ritually empowered to host divine beings.

Once consecrated, such a mirror can help you see your karmic accounting. And also, get a sense of your life essence, which is to say, purportedly, you can foresee illnesses when you scry into this mirror.

Specific to Cundi Mysteries in esoteric Buddhism, a consecrated Cundi mirror becomes a nexus through which powerful divine and benevolent spirits associated with the bodhisattva can come through and always be with you to guide you, and protect you.

Or so goes the lore.

In this video we'll cover six ways practitioners use a consecrated or empowered Cundi magical mirror: (1) detecting ghosts and demons, (2) scrying, (3) divination, (4) spell work, (5) faith healing, and (6) ceremonial magic.

We're also going to be following a Tang dynasty source text on Cundi mirror ritual to consecrate your mirror so that when you do divination or scry with a magic mirror, it's always through the lens of Perfected Wisdom and the enlightened state of mind that Cundi bodhisattva blesses us with.

Choosing the base mirror to consecrate is very personal, and should be thoughtful, and meaningful to you. It doesn't have to contain strictly Cundi iconography. It can be fancy or it can be plain. But it has to be brand new, never used, and be something that deeply resonates with you, that you love.

Once consecrated, it's also a powerful protection tool. According to the primary source text we're working from today, once you've completed the 49-day ritual, the bodhisattva sends two guardian spirits, her envoys, to inhabit your mirror, and thus your mirror becomes, well, sacred. Magical.

When you enter a space that's giving you bad vibes, for instance, this mirror becomes a tool for revealing, say, demons or ghosts in the vicinity, and also, repels them. So you'll catch a glimpse of them for a second and then zoom, they tuck and hide, trying to avoid the mirror.

These are the folk beliefs we grow up with.

10:13 The Cundi Dharani

Namaḥ Saptānā Samyak-saṃ Buddha Koṭīnām Tadyathā: Oṃ, Cale Cule Cunde Svāhā. नमः सप्तानां सम्यक्संबुद्ध कोटीनां। तद्यथा। ॐ चले चुले चुन्दी स्वाहा॥

The Cundi dharani 準提陀羅尼 is traced back to the Kāraṇḍavyūha Sūtra from the 4th and 5th centuries. And by 500 AD, we find it in China as a Seven Kotis Buddha Sacred Spell. Then throughout the 600s, we're getting all these texts on Cundi esoteric ritual and spiritual cultivation practices.

Salutations and reverence to the Seven Awakened Koti of Buddhas, to which it is said: Om! Arise, Illuminate, Cundi! Hail!

Koti means ten million, or myriad. Seven koti technically means seventy million Buddhas, but we also generally treat the phrase as a metaphor. There is a metaphysical significance to the numerology of seven. And then there is a metaphysical significance to koti, ten million, or figurative speech for many, many, many.

Then you combine the two. And so instead of translating to seventy million, the translation to seven koti helps to reinforce that symbolic meaning of seven koti, seven legions of enlightened beings, Buddhas.

Which is to say the Cundi mantra translates to: Arise, illuminate, Cundi! Hail!

Recall in a previous mantra video we said that "Svaha" loosely translates in meaning and significance to either "So may it be" or "Hail." Basically, it's like an "Amen" where you're welcoming the manifestation of that Buddha or bodhisattva.

Which brings up a really great occult philosophy question: Can you simply recite: "Arise, illuminate, Cundi! Hail!" Or do you have to recite: Om, chalei chulei Cundi svaha. That's a great question. I don't know the answer. I can argue with myself in circles for and against both sides.

12:08 The Cundi Hand Mudra

The Cundi mudra is said to represent a hand mirror. Which, sure. I've got a great imagination.

The principal hand mudra associated with Zhǔn tí púsà 準提菩薩 or zhǔn tí fúo mǔ 準提佛母, Cundi Buddha Mother is from Tang dynasty esoteric Buddhist ritual manuals, 7th century.

Start by linking the two little and the two ring fingers together, interlocked, like you see in the illustration to the left. Then the pads of the two middle fingers touch, and then bend the index fingers and rest them against the first joints of your middle fingers. Place each thumb side by side, closed in front of you. The Cundi Mudra is considered an essential part of the ritual. And you're supposed to use it in tandem with the mantra.

For certain divination and ritual methods, you'll hold your consecrated mirror within the mudra, your bent index fingers and thumbs holding it secure.

As your Cundi altar, you would do the dharani or mantra recitations in front of the mirror, as if the mirror is your Cundi altar, and the bodhisattva's cosmic force is embodied or inhabiting the mirror.

Specific to the Cundi Mysteries, or esoteric Cundi ritual practice, this particular mudra is, at least traditionally, considered a requirement. Meaning, you've got to do it, it's not optional. But again, that's according to Tang dynasty canonical source texts.

We believe that something about this hand mudra re-wires your internal circuits while you chant the sacred words of Cundi and thus it connects your internal orbit to some divine external orbit, and awakens within you something, well, that is going to be akin to a religious experience. And where, you know, you're doing a Cundi ritual to purify bad karma or repent for something you did wrong, the mudra itself is believed to eliminate internal toxins.

14:09 Cundi Ritual Practices

The Cundi Mysteries, or esoteric Buddhist practices invoking Cundi, is called Zhǔn Tí Mì Jiào 準提密教. You've seen these four pillars before if you've watched my past videos on esoteric Buddhism. For Zhǔn Tí Mì Jiào 準提密教, the mandala that we work with is also our altar for connecting with Cundi the bodhisattva and also as our magical tool, which is our consecrated mirror. The mantra, or in our case the dharani associated with the bodhisattva is what consecrates the mandala, our ritual tool, the magical mirror. To channel that cosmic force, Tangmi 唐密 esoteric Buddhism prescribes a certain mudra for channeling Zhuntipusa. The guided ritual practice then consecrates your mirror, which in turn becomes a talisman that blesses and protects you, and also is your access to the bodhisattva and her entourage of guardian spirits.

Often in modalities of East Asian occultism, a consecrated ritual mirror is used to detect or "see" demons or ghosts haunting a place. And once located, an exorcism ritual is performed.

Another fun one is seeing visions. Present the question, or what it is you want to know. You hold the mirror within the hand mudra and recite the Mantra: "Om cale cule Cundi svaha" seven times, with eyes closed, visualizing the bodhisattva in your mind's eye. Then open your eyes and gaze meditatively into the mirror. You'll see the answer to your question. That or signs and omens in the environment around you will come to pass.

Yet another makes more sense if you read Chinese characters or are familiar with the I Ching hexagrams, though I can see this working for any language really. The practice is for seeing prophetic words or text in the mirror. You recite the mantra or dharani over and over while gazing meditatively into the mirror and then you will see appear within the mirror words or hexagrams that are a divinatory message from the bodhisattva to you.

Here's another folk practice sourced from canonical Cundi ritual manuals that I don't personally like, but here it is anyway, in case you're interested. You're supposed to hold the mirror in this hand mudra, place a little dish of consecrated water on the glass, and then present a yes or no question, or ask for a blessing, ask for something. You hold it still and recite the mantra seven times: Om cale cule Cundi svaha, Om cale cule Cundi svaha... And then wait.

In about a minute, supposedly, the water will either start to move a lot, and vibrate, which means the answer is yes, in the affirmative. If the water remains perfectly still, the answer is no, in the negative. I personally find this one a bit goofy, but there you go.

A common practice that's both exoteric, which is to say what is practiced by the many who follow this religious path, and esoteric, one's path to unveil that which is hidden knowledge, the Mysteries of Cundi, is to recite the bodhisattva's dharani while gazing into the mirror shrine.

You then visualize a red force field around you, and you being infused by a red aura, if you're looking for love, prosperity, wanting to increase your inner strength, or increase your fortunes. Do the same but with the color white for karmic purification or removal of obstacles and dangers.

You program different settings into your mirror, in a manner of speaking. So it's got a red aura setting that you first need to program in with 108 dharani recitations, intention-setting, and channeling of the bodhisattva force. And then once set, you can activate it when needed to connect into that aspect of the bodhisattva force to amplify good fortunes and prosperity.

Likewise, a white aura setting to help with functions like karmic purification, repentance after a bad act, or removal of obstacles and protection from clear and present danger. And for Buddhahood cultivation or what we call merit-making, visualize yellow. Blue, which gets more into esoteric or occult Buddhist ritual practice, is for ... I call it professional development in otherworldly realms. It's what shamans and spirit mediums use.

A faith healing modality in this corpus of ritual practice is placing the mantra syllables onto the body. And so once you've reached a certain degree of spiritual cultivation with the Cundi dharani or mantra, you become empowered to channel it as a healing force. The consecrated mirror would be open while you perform the faith healing, because it's through the mirror you're harnessing the Cundi healing force. You would recite the mantra syllable by syllable and feel yourself to be a conduit for the bodhisattva's blessings.

"Oṃ" anchors and activates, or stirs up the dose of power. "cale cule Cundi" direct it to where it's to heal or mend. "svāhā" back to center. Oṃ cale cule Chundi svāhā. Oṃ cale cule Chundi svāhā.

Another form of faith healing is reciting the Mantra 108 times per day, for 49 days in a row. Once you've completed that, auspicious miraculous events will follow. Or so goes the medieval Buddhist ritual manual we're about to cite.

This 8th century medieval Buddhist grimoire,[1] yeah, I think we can call it that, gives instructions to a fairly elaborate ritual that, at a high-level summary, goes something like this:

You start by selecting an auspicious location for setting up your ritual space. What's implied here, given that it's a Tang dynasty text, is that it would have been selected per feng shui principles.

Begin by consecrating a square space. The four corners of the square align with the four directions.

Then you dig. Clear away all debris, stones, bones, and insects, level this dug-out square space and line with a mixture of fresh cow dung, consecrated fragrant water, and clean soil. Four rods adorned with streamers are installed at those four corners and then from the four rods you put up a canopy. Optional, says the text: You can set up a statue or image of Cundi within the mandala, facing west. Then you grind white sandalwood into a paste and cast a circle like a full moon with eight petals like a lotus, drawn with that white sandalwood paste.

Now for your offerings to the deity. They need to go into clean and new vessels of gold, silver, or refined copper, adorned with shells or precious stones, although, says the text, I suppose vessels of clay, porcelain or wood can work too... you poor peasant... Then fill the vessels with the offerings: that's delectable vegetarian foods, precious incense, fresh flowers, consecrated water, or where the vessel is fire-proof, filled with lamp oil and you light a fire offering.

[1] Sutra of the Cundi Dharani: A Revelation from the Mother of the Seven Koti Buddhas, 七俱胝佛母所說准提陀羅尼經 Qi Juzhi Fuo-Mu Suo Shuo Zhunti Tuoluoni Jing (circa 746 – 774 AD). Chinese translation by Amoghavajra 不空. [Taisho 1076]

The text specifically invites either clergy or lay practitioners to give this a go. So everybody's welcome. Oh, wait, no that's not exactly true.

One very, very critical caveat: While the practitioner of this ritual can be anybody at all, what is required is to have followed Buddhist precepts without any regression, and also, you endeavor to observe the Four Great Vows of bodhisattva mindset:

1. You vow to liberate sentient beings from their pain and suffering.

2. You vow to eradicate and alleviate the many afflictions that plague this material world.

3. You vow to diligently study the many different teachings and areas of knowledge, or the myriad Dharma gates, and

4. You commit to the Buddha's Path, and vow to cultivate toward nirvana, enlightenment.

Before you freak out, no, that's not part of the simple mirror consecration that we're going to be doing. That's the deep end advanced stuff, but we're presenting it to give you fuller context for the scope of the Cundi Mysteries.

Now, for your information and education only, back to that ritual space you've cast. Fumigate the space by burning blue lotus and benzoin incense. You sit in meditation position at the center of that sacred space, facing east, and recite the Cundi dharani. Placed in front of you should be a Cundi mirror altar that you set atop a stupa, or essentially, put it on a nice stand, don't just leave it on the floor.

How many times? Well, there are three degrees, or three levels of what we call Xī Di 悉地, siddhi. 200,000 times for the first degree, which brings attainment of extraordinary seemingly supernatural powers. 400,000 recitations for the second degree. At this stage incredible prophetic visions will come to you, and that which you think up can and shall come true. And also, any and all ailments will be healed, and you in turn will have the power to heal all ailments. And 600,000 recitations for, according to the text, attaining enlightenment. In Chinese Taoist interpretations, this path of practice can lead to immortality.

Again, this overview of the grimoiric ritual instructions is intended, at our stage right now, to be illustrative, to give you a sense of what esoteric Buddhist ceremonial magic entails.

I say magic because, like Western ceremonial magic, the ultimate aim is some sort of described spiritual transcendence and attainment. And attributing this as "ceremonial magic" is to give a Western audience a clearer framework for understanding that this ritual practice is very, heavily formalized, very prescriptive, necessitating fancy ritual implements, casting sacred space, with invocations, all in an effort to commune with the divine.

24:37 Practicum: Mirror Ritual Instructions

We are now at the practicum. Time to take notes! This mirror magic ritual is extracted from the text that you see cited on screen.[2] And in the companion written materials, you can access the primary text on CBETA and download my English translations of it, side by side with the Chinese.

To tee it up, these are the revelatory words or divine transmission from Cundi bodhisattva to us, and she's telling us what the Buddha said. First, she shows us the mudra, which you now know. Check. Then she says the rituals contained in this book can be performed by anyone. In fact, if you've been bad, these rituals are a form of karmic purification, or repentance practice.

And it's okay if you're a lay practitioner who is still eating meat and drinking alcohol, or … I love this… "accepts the company of a spouse," these specific ritual instructions are for anybody and everybody.

By the way, that's to imply that there are esoteric rituals that are not for everybody. Hence the explicit assurance here.

In terms of the essentials, you are going to need: A clean mirror that has never been used. Because we're going to be consecrating it and then this mirror becomes your ritual tool. A new, clean set of clothing for the ritual. This is your ritual attire. The nicest fragrant incense you can afford. The text recommends benzoin. Consecrated

[2] Ritual Methods of the Great Cundi Dharani, the Heart Essence of the Mother of Seven Koti Buddhas, 七佛俱胝佛母心大准提陀羅尼法 Qi Fuo Juzhi Fuo-Mu Xin Da Zhunti Tuoluoni Fa (circa 717 – 735 AD), attributed to Subhakarasimha 善無畏. [Taisho 107]

rain water or blessed water or just clean drinking water that you've poured into a consecrated offering bowl. Flower petals will typically be placed atop the water. And finally, offerings to the bodhisattva in accordance to your means. By way of example, rice grains, ginseng root, tea leaves, seeds or nuts, and blue lotus starch is what you see on screen.

Here's a fun conundrum. In Buddhist ritual, you're not going to use liquors, alcohols, or meats as offerings. And if you're preparing cooked dishes for offerings, then religious Buddhists aren't going to use garlic, onion, leek, chives, or scallions.

But then Taoist rituals will often include alcohol as an offering to the gods, or a whole roast duck. And where cooked meals are part of the offering, well, much of East Asian cooking is absolutely going to contain those five aromatics.

Ultimately, given the way these ritual instructions were written in the text, you don't have to be a religious Buddhist to find efficacy in any of these rituals. There are a few temporary behavioral modifications it asks you to make, but that's about it.

I personally would not include alcohols, meats, or pungents in Buddhist ritual. But I'm also not going to be closed-minded about it either, especially when in actual practice, Taoists approach it differently.

Also, some practitioners will color-match. So if you're programming your ritual mirror with red guang 光, auric light, then everything red. Your clothing is red and the offerings you choose are red, like red flowers, red beans, red apples, red dates, or pomegranates.

If it's the white auric field you're currently undergoing ritual to program into your magic mirror, then white flowers, white flower petals in the consecrated water, white rice, tofu, white radish, water chestnuts, white asparagus, winter melon, or snow mushroom.

My personal opinion: That's a nice-to-have, but not a necessity.

Oh, and also, you'll have to set aside 49 days for this mirror consecration ritual.

Start on the day of a full moon.

Wait, sorry, rewind 24 hours. Include the four quadrants of time: sunrise, high noon, sunset, and midnight, and just to be sure, I personally do five, so if I started at sunrise, then I end after the next sunrise.

For a full day prior, go vegetarian, following the Buddhist diet. So that also means no shallots, scallions, ginger, or garlic.

And follow Buddhist precepts, so no speaking ill of others, no bad behavior. Even if you aren't Buddhist, follow Buddhist ethics during the period you're undergoing this consecration ritual.

On the morning of, bathe yourself with fragrant perfumes and then for ritual, wear that new set of clothing.

Burn incense and lay out the offerings.

The source text is not unequivocally clear whether casting sacred space is required. The way I read it, I would say yes, it does say that even for this simplified form of Cundi ritual, at the very least, use fragrant clay to line a mandala-like sacred space, and then you do the dharani meditation within that cast circle. Or square. Or circle within a square.

You face east, incense burning for energy clearing, along with your offerings to the bodhisattva. You want the mirror to be positioned in front of you, reflection side facing west, because this is your Cundi altar and mandala. You'll need to form the hand mudra during the 108 recitations, or alternatively, some will actually hold the mirror within the mudra, though again, reflective side facing west while you face east. You can use the audio-video recording for guided recitations, as that'll be easier to keep count of the 108, and your mind can focus entirely on harnessing the Cundi cosmic force.

The day of the full moon that you start this is Day 1. Continue the day after and continue for a total of 49 days, each day doing 108 recitations of the dharani in half-lotus or full-lotus meditation position, to consecrate your mirror.

When completed, after the 49 days, on Day 50, the bodhisattva Cundi will dispatch two holy spirits to remain constantly at your side, contained within or contacted through your mirror.

30:53 Magical Spells with Your Ritual Mirror

Coming straight from the source text: Let's say you've been wanting a raise at work, or needing to secure gainful employment. You can perform a spell to get what you want with your consecrated mirror. Recite the dharani 108 times, focusing your mind on what it is you seek to attain.

Nama saptanam samyaksam Buddha kotinam tadyatha: Om cale cule Cundi svaha.

And then, voila, says the text. You'll get that raise, or that job.

Expanding on the source text, I like to add color-coding. So if the subject matter of the spell is for fortunes and material success, then you harness the red aura setting. If you need to purify bad karma or seek repentance, then the white aura setting you've encoded into your consecrated magical mirror. Spirit mediumship, psychic work, occult stuff, blue.

31:50 To Keep Silent…

Very, very important final words, or the last paragraph of this Buddhist grimoire. The Buddha said: Follow these ritual methods sincerely and the resulting empowerment is beyond compare. But this practice of the mirror altar must not be seen or observed by others. Your practice must be kept in strict confidence and secrecy. Or else the efficacy shall be compromised.

In other words, the rituals you're performing are what need to be kept secret, not the mirror per se, because as a practitioner, the mirror becomes your tool. It's what you're using to heal others, spiritual faith healing that is, to do exorcisms, one of your ritual implements for helping others.

But the rituals of consecration and empowerment, the text is saying don't be performative. It has to be something you do on your own. And also it says, when you're doing magical operations with the mirror for yourself, don't talk about it. Don't talk about the spells you're casting. Don't brag about them.

32:59 Who Can Practice Cundi Mirror Magic?

In folk practice, Cundi mirrors get syncretized into Taoist occultism. Many sorts of Taoist practitioners of ceremonial magic are going to have one of these, or something similar but perhaps slightly modified to apply to their line of work. And so likewise, this really is for anyone who intuits that the Great Buddha Mother of the Seven Koti Buddhas speaks to them. It can be a deeply devotional practice for religious Buddhists, and for esoteric practitioners on their particular Path integrating the Zhǔn Tí Fúo Mǔ or Cundi dharani Mysteries.

But it is also for the everyday commoner and lay practitioner. Exactly because the whole point of these esoteric Buddhist practices, or at least one of the points, is to give to humanity ritual technology to help transform the ordinary person into someone extraordinary.

It is a bit of a time commitment, admittedly, 49 days, but each day it's only like, what, less than half an hour total to set up the ritual offerings, get into your ritual clothes, and do the 108 recitations. The result, though... is what they call a religious healing or mystical experience.

This video already got as long as it did, and I couldn't fit every one of my talking points in, so if this is a topic of interest to you, please be sure to check out the companion written materials. Link in the video description box.

Who can practice Cundi mirror magic? I'm not a gatekeeper, so if that's the question you're asking, go ask a gatekeeper. I'm a key maker. And, like white hat hackers, make the tech open source.