

ones, created by the words we use. It is natural for the soul to come to wisdom, just as it is natural for a bird to fly free in the air.

Verse 114 mentions the “Diamond Soul,” that is, one who has soul-wisdom. A gloss explains:

Gloss 4. “Diamond Soul,” Vajrasattva, a title of the supreme Buddha, the Lord of all Mysteries, called Vajradhara and Ādi-Buddha.

*Vajra* means “diamond” or “thunderbolt” and, when used alone, refers to “enlightenment,” which is as sudden as lightning and as indestructible as the diamond. It is a term particularly associated with Tibetan Buddhism, one form of which is known as Vajrayāna, “the diamond vehicle.” Vajrasattva is literally “diamond harmonious nature” (*sattva* being the *guna* referred to above), which is the nature of the Buddha. Vajradhara is “He who holds the vajra.” Ādi-Buddha is the first, original, or primordial Buddha, a term for the Absolute.

The same verse mentions *sat*, glossed as follows:

Gloss 5. *Sat*, the one eternal and absolute Reality and Truth, all the rest being illusion.

*Sat* is the present participle of the Sanskrit verb for “to be,” hence “being.” It is used, however, as a term for the Absolute, the nature of which is, as HPB calls it in *The Secret Doctrine*, “be-ness,” the ultimate essence of what is. It is what Soul-Wisdom is about.

Verse 115 contains the famous metaphor: “mind is like a mirror; it gathers dust while it reflects.” HPB did not invent the metaphor, but identifies her source for it in a gloss:

Gloss 6. From *Shin-Sieu’s* doctrine, who teaches that the human mind is like a mirror which attracts and reflects every atom of dust, and has to be, like that mirror, watched over and dusted every day. *Shin-Sieu* was the sixth Patriarch of North China who taught the esoteric doctrine of Bodhidharma.

The metaphor is universal, being used also, for example, by St. Paul in his first Epistle to the Corinthians (13.11): “For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known.” The “glass” in that passage is a looking-glass, that is, a mirror. The idea, which is basically the same as that in *The Voice*, is that what