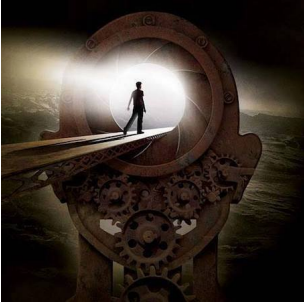




'V' has been seen to express the concepts of 'separation' 'distinction' 'division' 'diffusion' 'detachment' as can be seen within the root 'Vi' whose meaning is to 'separate' the root 'Va' whose meaning is 'diffusion' the root 'Vr' whose meaning is to 'choose' the root 'Ve' whose meaning is to 'intertwine' to 'weave' all expressing 'separation' 'diffusion' 'distinction'.

'Vi' is a root from the ancient language of Sanskrit whose meaning is 'division' 'separation' 'diffusion' and this can be seen within 'Vyasa' who is the literary incarnation of Visnu whose name bears the meaning of one who places (asa) apart (vi).

'Vi' whose meaning is to 'separate' to 'diffuse' expands to become 'vis' a word from the language of Sanskrit whose meaning is that which 'spreads' that which 'pervades' that which 'diffuses' and this then becomes 'Visnu' the supreme being of the Vedas whose name means 'one who pervades everything' and 'one who enters into everything'.



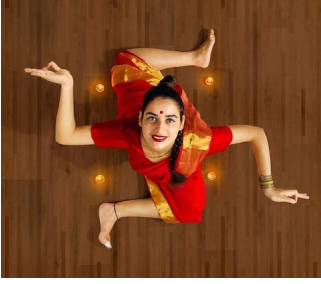
'Vi' whose meaning is to 'pervade' to 'spread' to 'diffuse' which becomes 'vis' whose meaning is to 'pervade' then becomes 'visva' whose primary meaning is 'everything' 'entirely' 'all pervading' and whose secondary meanings are 'universe' 'world' 'earth'.

'Visva' can be seen within 'Visvakarman' who is known within the Vedas as 'the architect of the gods' one who is famous for building such things as 'Indraprastha' which was once the kingdom of the Pandavas and his name means all (visva) creating (karman).

'Visva' whose meaning is 'everything' 'all' 'universe' can be seen within 'Visvarupa' whose meaning is the lords universal (visva) form (rupa) and it can be seen within 'Visvamisra' a great personality who was the guru of Sri Rama and Lakshman and whose name means the friend (mitra) of the universe (visva).

Written by James Cooper

Wednesday, 27 July 2016 12:58 - Last Updated Sunday, 10 July 2022 14:44



'Vi' whose meaning is to 'separate' to 'divide' to 'spread' can be seen within 'vigraha' whose meaning is to separate (vi) oneself from another's grasp (graha) a technical term from the ancient Vedas whose meaning is to become free from the bondage of this material world.

'Vi' which means to 'separate' becomes 'vai' whose meaning is 'without' and this can be seen within 'Vaikuntha' a name for the spiritual world whose meaning is without (vi) anxieties (kuntha) and it can also be seen within 'vimana' a space craft and airplane whose meaning is that which travels (vi) by the mind (mana).

'Vi' which means to 'separate' to 'discern' to 'distinguish' can be seen within 'vijñana' a word whose meaning is knowledge (jñana) which enables discernment (vi) and knowledge (jñana) which allows one to separate (vi) the permanent from the temporary, reality from illusion, spirit from matter.



'V' is also expressed within 'Va' a root from the ancient language of Sanskrit whose divisive and distinguishing nature can be seen as it expresses the concepts of the 'air' and the 'wind' as well as 'water' 'ocean' 'diffusion' 'weaving' 'arrow' and 'going'.

'Va' whose meaning is 'going' 'motion' 'diffusion' expands as 'vata' whose primordial meaning is that which 'moves things' and the personality behind this is 'Vayu' the god of the wind who is the 'mover' the 'Va' meaning that which 'moves' that which 'blows'.

'Va' also expands as 'vara' whose divisive and separatist nature is expressed in its meaning of 'choosing' 'selecting' 'covering' and 'doorway' and from 'vara' comes the god of the oceans and the celestial waters who is known as 'Varuna' whose name means the waters (na) which cover (var) the earth.



'Va' whose meaning is to 'give out' to 'pour forth' to 'bestow' expands to become 'vasu' whose primal meaning is to bestow (va) the good (su) and whose secondary meaning is 'wealth' 'gold' 'light' as seen in 'Vasistha' the guru of Sri Rama and possessor of the wish fulfilling cow hence his name means one revered (istha) for his wealth (vasu).

'Va' meaning the 'air' the 'wind' and 'diffusion' expands to become 'Vac' the goddess of speech whose name bears the primal meaning of that which spreads (va) all around (ac) as in the nature of 'sound' and whose secondary meanings are 'sound' 'voice' 'speech' 'language' and of course from 'Vac' we get the words 'vocal' and 'voice'.

'Va' becomes 'vasu' which also means to 'dwell' and this is seen in 'Vasudeva' a name for Krsna whose meaning is the god (deva) who dwells (vasu) within and we also have 'varna' whose primal meaning seems to be the covering (var) of man (nr) as in ones psycho/physical nature which determined ones occupation.



'V' also expresses itself within 'Vr' a root from the language of Sanskrit which has been described as that which arrives (r) at a distinction (v) and whose meaning is that which 'covers' that which 'hides' that which 'selects' that which 'chooses'.

'Vr' whose meaning is to 'cover' expands to become 'vara' whose meaning is to 'cover' to 'enclose' to 'surround' to 'choose' and this can be seen within 'svayam vara' a special day in the life of a princess where she would personally (svayam) choose (vara) her husband.

'Vara' whose meaning is to 'cover' expands to become 'varna' whose meanings are 'qualities' 'coverings' 'nature' as seen within the four social orders known as 'varnashrama' which guided and utilised society according to their psycho/physical natures which are 'coverings' from their previous life.

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