



'P' is that which expresses 'purity' as can be seen within 'Ap' a root from the language of Sanskrit which has been described as the beginning (a) of purification (p) and whose meaning is 'water' a medium which is used for bathing in the morning and the purificatory rites of 'Acamana'.

'Ap' whose meaning is 'water' expands to become 'apsu' whose meaning is 'of the waters' and this combines with 'rasa' whose meaning is 'essence' and produces 'Apsaras' the celestial dancers, the water nymphs and the spirits of the clouds whose name means the essence (rasa) of the waters (apsu).

'Ap' whose meaning is 'water' may be the origin of 'Aphrodite' the goddess of love from the pantheon of Greek gods who was churned from the waters, and her name seems to mean she

who was born (uḍita) from the froth (ap) of the waters and both words are from the language of Sanskrit.

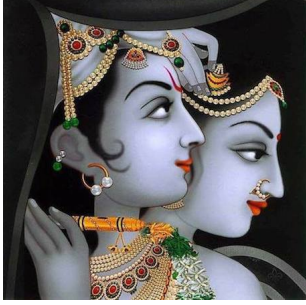


As well as 'Ap' whose meaning is 'water' we also have another 'Ap' which has been described as a purifying (p) act (a) and which expands as 'apas' whose meaning is a 'sacred act' and 'sacred word' and this is seen in 'opus' meaning 'work' as seen in 'magnum opus' meaning the great (magna) work (opus).

'Apas' which becomes 'opus' is also seen within 'modus operandi' words from the language of Latin whose meaning is 'the mode of operating' and as well as 'apas' we also find that the word 'modus' is from the Sanskrit 'mada' whose meaning is to 'measure'.

'Apas' whose meaning is 'work' can also be seen within 'opera' a word from the language of

Latin whose original meaning was 'work' and 'composition' and we also have words such as 'operatta' 'operate' 'cooperate' 'opulence' 'abundance' and 'copious'.



'P' whose expression is 'purity' can be more clearly seen within 'Pu' a root from the language of Sanskrit whose meaning is to 'purify' to 'cleanse' and this can be seen throughout the lands of Europe within words such as 'pure' 'purge' 'purgatory' and 'puritanical'.

'Pu' whose meaning is to 'purify' expands to become 'puja' whose meaning is that which produces (ja) purity (pu) as in an 'offering to god' and it also becomes 'putra' meaning one who protects (tra) the purity (pu) as in the son who performs the austerities on behalf of his ancestors.

'Pu' whose meaning is to 'purify' also becomes 'punya' whose meaning is one who accumulates (pun) fame (ya) an expression of one who does 'good work' and one who attains 'religious merit' through the performance of his activities and in this way purifies his consciousness.



'P' expressing 'purification' as can be seen within 'Pu' expressing 'purification' is also seen in 'Pa' whose meaning is to 'protect' to 'preserve' which is another form of purification as Sanskrit and Veda are one and the only form of protection or preservation according to Veda is the purification of consciousness as everything else is transitory.

'Pa' whose meaning is to 'protect' to 'preserve' expands to become 'pati' whose meaning is the 'master' the 'lord' the 'husband' and the main reason for this is that in ancient times the husband was responsible for the spiritual welfare of the family and throughout Europe this word is reflected in 'potis' 'potent' 'potential' 'potentate' 'power' and 'omnipotent'.

'Pa' also expands to become 'pas' which has been described as the beginning (a) of ones connection (s) to purification (p) as in to 'see' to 'watch' to 'observe' and this can be seen throughout the lands of Europe within the words of 'spectacle' 'species' 'specimen' 'spectacular' and more.



'P' whose meaning is to 'purify' as seen in 'Pu' whose meaning is to 'purify' as seen in 'Pa' whose meaning is to 'protect' to 'preserve' to 'nourish' is also seen in 'Pi' whose meaning is to 'bless' and this expands to become 'pitr' a word from the language of Sanskrit whose meaning is the 'purifier'.

'Pitr' whose meaning is the 'purifier' and the 'father' can be seen throughout the languages of the world as the word for 'father' as in 'pater' as in 'padre' as in 'father' and once again its expressing that which 'purifies' as in he who is in charge of the spiritual welfare of the family.

'Pi' expands to become 'pis' whose meaning is to 'prepare' 'to make ready' to 'carve' its describing the 'cleaning' and 'purifying' of foods such as 'meat' and within Vedic culture 'meat' included 'fish' hence 'pis' becomes the source of 'Pisces' whose symbol is the 'fish' and as the 'P' has a tendency to become an 'F' it is most probably the origin of the word 'fish'.



'P' expresses that which is 'pure' as seen within 'Pu' whose meaning is 'purity' as seen within 'Pa' whose meaning is to 'protect' as seen within 'Pi' whose meaning is to 'bless' to 'drink' and we also see it within 'Pr' a root from the language of Sanskrit which has been described as to reach (r) that which is pure (p).

'Pr' whose meaning is to be 'full' expands to become 'purna' whose meaning is that which is 'full' that which is 'whole' that which is 'abundant' and this can be seen throughout the languages of Europe within the words 'plus' 'surplus' 'plenary' and 'plural'.

'Pr' whose meaning is to be 'full' expands to become 'pura' and 'puri' whose meaning is 'fortress' 'castle' 'city' and this can be seen in 'polis' a word from the language of Greece whose meaning is 'city' and from this comes the words 'political' 'police' 'metropolis' 'acropolis' 'cosmopolitan' 'megalopolis' 'necropolis' 'naples' 'persepolis' 'policy' 'tripoli' and 'singapore'.



'P' whose expression is 'purity' expands to become 'Pra' a root from the language of Sanskrit which has been described as that which attains (ra) purification (p) and whose meaning is that which is in 'front' that which is 'before' and that which is 'forward'.

'Pra' whose meaning is that which is in 'front' expands to become 'pratthama' whose meaning is that which is 'first' and that which is 'foremost' and this can be seen within words from foreign lands such as 'proto' whose meaning is 'first' and also 'prime' and 'prior' whose meanings are 'first' and 'foremost'.

'Pra' whose meaning is that which is 'before' that which is in 'front' that which is 'forward' can also be seen within 'Pro' a root from the languages of Europe whose meaning is that which is in 'front' as seen within 'proceed' 'progress' 'promote' 'protest' 'project' 'protect' and as many as 180 words.



'P' which expresses 'purity' can also be seen within 'Pri' which has been described as to free (ri) that which is pure (p) and whose meaning is that which 'pleases' that which 'delights' that which 'gratifies' that which 'cheers' and that which 'loves'.

'Pri' whose meaning is to 'love' to 'please' to 'delight' expands to become 'priya' whose meaning is 'dear' 'lover' 'friend' and this can be seen within 'Visnupriya' who is 'Lakshmi' the lover of Visnu, its seen within 'Sivapriya' who is 'Durga' the lover of Siva and it can be seen within 'Krsnapriya' who is 'Radha' the lover of Krsna.

'Pri' whose meaning is to 'love' to 'please' to be 'kind' departs the shores of Vedic India to foreign lands where we find the 'P' becomes an 'F' and 'pri' can be seen within words such as 'friend' and 'free' and also names such as 'Frederick' which means the peaceful (fre) ruler (rik) and also 'Godfrey' 'Geoffrey' 'Manfred' 'Winfred' 'Humphrey' and also 'Frigg' the Norse goddess of love whose name is immortalised within the day of 'friday'.