

Vach is not mere speech



The real Vach is Feminine Logos

To call Vāch “speech” simply, is deficient in clearness, Vāch is the mystic personification of speech, and the female *Logos*, being one with Brahmā, who created her out of one-half of his body, which he divided into two portions; she is also one with Virāj (called the “female” Virāj) who was created in her by Brahmā. In one sense Vāch is “speech” by which knowledge was taught to man; in another she is the “mystic, secret speech” which descends upon and enters into the primeval Rishis, as the “tongues of fire” are said to have “sat upon” the apostles. For, she is called “the female creator,” the “mother of the *Vedas*,” etc., etc. Esoterically, she is the subjective Creative Force which, emanating from the Creative Deity (the subjective Universe, its “privation,” or *ideation*) becomes the manifested “world of *speech*,” i.e., the *concrete expression of ideation*, hence the “Word” or *Logos*. Vāch is “the male and female” Adam of the first chapter of *Genesis*, and thus called “Vāch-Virāj” by the sages.¹ She is also “the celestial Sarasvatī produced from the heavens,” a “voice derived from *speechless Brahmā*”;² the goddess of wisdom and eloquence. She is called *Śata-rūpa*, the goddess of a hundred forms.³

Why is Sarasvati (the goddess of speech) also called the goddess of esoteric wisdom? If the explanation lies in the meaning of the word *Logos*, why is there a distinction between the immovable mind and movable speech? Is mind equivalent to Mahat, or to the Higher and Lower Manas?

The question is rather a complicated one. Sarasvati, the Hindu goddess, is the same as Vāch, whose name means Speech and who is the female *Logos*, esoterically. The second question seems rather involved. I believe it is because the *Logos* or Word is called the incarnate wisdom, “Light shining in darkness.” The distinction lies between the immovable or eternal immutable ALL, and the movable Speech or *Logos*, i.e., the periodical and the manifested. It can relate to the Universal and to the individual mind, to Mahat, or to the Higher Manas, or even to the lower, the Kama-Manas or Brain-Mind. Because that which is desire, instinctive impulse in the lower, becomes thought in the Higher. The former finds expression in acts, the latter in words. Esoterically, thought is more responsible and punishable than act. But exoterically it is the reverse. Therefore, in ordinary human law, an assault is more severely punished than the thought or intention, i.e., the threat, whereas *Karmically* it is the contrary.⁴

¹ See *Atharva Veda*.

² *Mahābhārata*

³ *Theosophical Glossary: Vāch*

⁴ Cf. *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 339; [Frontispiece by Lady Yana Dhyana]

Genealogy and gender of Logos and Its Light

As Vach is the daughter and the mother of Logos, so Isis is the daughter and the mother of Osiris, who is Horus.

This ROOT of mental SELF is also the root of physical *Self*, for this light is the permutation, in our manifested world, of Mūlaprakriti, called *Aditi*¹ in the Vedas. In its third aspect it becomes *Vāch*,² the daughter and the mother of the Logos, as Isis is the daughter and the mother of Osiris, who is Horus; and *Mut*, the daughter, wife, and mother of Āmen, in the Egyptian Moon-glyph. In the Kabbalah, Sēphirāh is the same as Shekinah, and is, in another synthesis, the wife, daughter, and mother of the “Heavenly man,” Adam Kadmon, and is even identical with him, just as *Vāch* is identical with Brahmā, and is called the female Logos. In the *Rig-Veda*, *Vāch* is “mystic speech,” by whom Occult Knowledge and Wisdom are communicated to man, and thus *Vāch* is said to have “entered the Rishis.” She is “generated by the gods”; she is the *divine* *Vāch* — the “Queen of gods”; and she is associated — like Sēphirāh with the Sēphirōth — with the Prajāpatis in their work of creation. Moreover, she is called “the mother of the Vedas,” “since it is through her power [as mystic *speech*] that Brahmā revealed them, and also owing to her power that he produced the universe” — *i.e.*, through speech, and *words* (synthesized by the “WORD”) and numbers.³

But *Vāch* being also spoken of as the daughter of Daksha — “the god who lives in all the Kalpas” — her Māyāvic character is thereby shown: during the *pralaya* she disappears, absorbed in the one, all-devouring Ray.

And as the noumenal and the phenomenal are poles apart, so are the metaphysical and the physical worlds.

But there are two distinct aspects in universal Esotericism, Eastern and Western, in all those personations of the *female* Power in nature, or nature — the *noumenal* and the *phenomenal*. One is its purely metaphysical aspect, as described by the learned lecturer in his *Notes on the Bhagavad-Gītā*;⁴ the other, terrestrial and physical, and at the same time *divine* from the standpoint of practical human conception and Occultism. They are all the symbols and personifications of *Chaos*, the “Great Deep” or the Primordial Waters of Space, the impenetrable VEIL between the INCOGNISABLE and the LOGOS of Creation.

¹ [Infinite and shoreless expanse]

² “In the course of cosmic manifestation, this *Daiṇīprakriti* [the Light of Logos], instead of being the mother of the Logos, should, strictly speaking, be called his daughter.” (T. Subba Row, “Notes on the Bhagavad-Gītā,” *The Theosophist*, Vol. VIII, February 1887, p. 305)

³ The wise men, like Stanley Jevons amongst the moderns, who invented the scheme which makes the incomprehensible assume a tangible form, could only do so by resorting to numbers and geometrical figures.

⁴ [Tallapragada Subba Row]

Connecting himself through his mind with Vāch, Brahmā (the Logos) created the primordial waters.

In the *Kāthaka-Upanishad* it is stated still more clearly:

Prajāpati was this Universe. *Vāch was a second to him.* He associated with her . . . she produced these creatures and again re-entered Prajāpati.¹

Patriarch Lot is guilty of physical incest with his daughters; Prajapati² accomplished the same allegorically.

And here we may incidentally point out one of the many unjust slurs thrown by the pious and *good* missionaries in India on the religion of the land. This allegory — in the *Śatapatha-Brāhmana* — namely, that Brahmā, as the father of men, performed the work of procreation by incestuous intercourse with his own daughter Vāch, also called Samdhyā (twilight), and *Śātarūpa* (the hundred formed), is incessantly thrown into the teeth of the Brahmans, as condemning their “detestable, *false* religion.” Besides the fact, conveniently forgotten by the Europeans, that the Patriarch Lot is shown guilty of the same crime under the *human form*, whereas Brahmā, or rather Prajāpati, accomplished the incest under the form of a buck with his daughter, who had that of a hind (*rohit*), the esoteric reading of *Genesis*³ shows the same. Moreover, there is certainly a *cosmic*, not a physiological meaning attached to the Indian allegory, since Vāch is a permutation of Aditi and Mūlaprakriti (Chaos), and Brahmā a permutation of Nārāyana, the Spirit of God entering into, and fructifying nature; therefore, there is nothing *phallic* in the conception at all.

Aditi-Vach, the feminine Logos, is the same as the Sephirah of the Kabbalah, the Great Sea.

As already stated, Aditi-Vāch is the female *Logos*, or the “word,” *Verbum*; and Sephirāh in the Kabbalah is the same. These feminine Logoi are all correlations, in their *noumenal* aspect, of Light, and Sound, and Aether, showing how well-informed were the ancients both in physical science (as now known to the moderns), and as to the birth of that science in the Spiritual and Astral spheres.⁴



¹ This connects Vāch and Sephirāh with the goddess Kuan-Yin, the “merciful mother,” the *divine VOICE of the soul* even in Exoteric Buddhism; and with the female aspect of *Kuan-shih-yin*, the Logos, the *verbum* of Creation, and at the same time with the voice that speaks audibly to the Initiate, according to Esoteric Buddhism. Bāth-Kōl, the *Filia Vocis*, the daughter of the divine voice of the Hebrews, responding from the mercy seat within the veil of the temple is — a result.

² [Personification of the first procreating male, allegorically, and of the seven mind-born Sons of Brahmā, collectively, who are the Lords of Being of the Universe and their numberless hierarchical emanations and productions of things — seemingly immovable and movable.]

³ xix, 31-38

⁴ Excerpted from *The Secret Doctrine*, I pp. 430-32