

# Concept Virāj: A critical Study

**Radhika Deepak Deshpande**  
Editorial Assistant, Sanskrit Dictionary Project  
Deccan College Post Graduate and Research Institute, Pune  
Email: radhika.deshpande@dcpune.ac.in

## 0. Introduction:

‘*annam vai virāj*’ is a well-known Śruti that identifies meter Virāj as *anna*.i.e. food in general as well as the divine food including *havis*, *soma* etc. The Monier Williams dictionary also mentions that Virāj is mystically regarded as ‘food’, and invocations are directed to be made in this meter when food is the special object of prayer. Surprisingly, there is no uniform formula that describes the external form of the meter. There are multiple definitions about the number of letters in each *pāda*, exact number of *pāda* and the nature of the meter. But Virāj is said to bring us food irrespective of its form. Therefore it calls for researcher’s interests into an inquiry. This word Virāj occurring in feminine gender has multidimensional nuances and its connection with *anna*, whether clear or obscure, has been asserted in almost all of its forms and presences. This research paper, therefore, is based on the following hypotheses: Popularized as one of the important meters among seven Vedic meters, Virāj was later perceived as playing substantial role in making the universe sustain through repeating cycle of recreation and nurturing. Although Virāj lost its position among important meters, it could retain its fundamental sanctity throughout the process of self-evolution. Additionally, ‘Virāj’ can be regarded as the pioneer illustration of ‘semantic density’ of food-related terminology in the history of Indian Philosophy through which the relation between gross and subtle, individual and universe, microcosm (*vyāṣṭi*) and macrocosm (*samaṣṭi*) was manifested and realised.

## 1.1 Scope and Limitations:

To delimit the discussion on this topic, this research paper has been prepared by focusing mainly on Vedic and only some Post-Vedic references about Virāj that seem relevant for testing abovementioned hypothesis. Concept Virāj has various nuances and efforts have been taken to incorporate all its aspects in this paper.

## 1.2 Methodology:

The study of concept Virāj and its multidimensional nuances will be conducted using data extraction and (wherever necessary) historical method. The references gathered from literature falling under above-mentioned scopewill be analysed systematically to track down the journey of Concept Virāj. To determine the period of each text and its chronological relation with other texts, the researcher has used An Encyclopaedic Dictionary of Sanskrit on Historical Principles prepared by Deccan College Post Graduate and Research Institute, Pune, Maharashtra, India.

## 2.1 Concept Virāj:

### 2.1.1 Concept Virāj in Vedic Literature

#### 2.1.1.a Virāj as an epithet or adjective

##### i. Ṛgveda

The first occurrence of word Virāj is in Ṛgveda (Henceforth ṚV.) i.188.5 which is the *āprī* hymn. Here Virāj occurs as an adjective which, according to Sāyaṇa, meansone that especially shines brighter.<sup>1</sup> However, ṚV. ix.96.18 is the only passage from the old ṚV. containing word Virāj. The deity of this hymn is *pavamāna soma*. Word Virāj in this passage is, therefore, an adjective that qualifies noun Soma. Sāyaṇa says that Soma shines after shining bright Indra. Here Sāyaṇa has construed the verse in such fashion that prefix *anu* is applied to *rājati* therefore word *virājam* becomes an adjective and meaning of *stup* given by Sāyaṇa is *stūyamāna*. In its translation, Griffith has kept the word Virāj as it is. That means, he treats Virāj as a proper noun of some entity. But, according to L. Renou, this word Virāj suggests meter of this name due to proximity of *anu ... stup*.<sup>2</sup> In ṚV. x.159.3, Śacī, the daughter of Puloma, says that Virāj is my daughter. Here again, Sāyaṇ has explained Virāj as *viśeṣeṇa rājamānā* i.e. extra-ordinarily splendid. Griffith translated Virāj as ‘ruling queen’. In ṚV. x.166.1, Virāj occurs along with word Gopati. It is a prayer to make chanter a Sovran ruler, and the lord of kine.

##### iii. Atharvaveda

Although Yajurveda follows Ṛgveda in traditional sequence, the period of Śaunaka Samhītā of Atharvaveda has been accepted to be in between Ṛgveda and Taittirīya Samhītā of Yajurveda.<sup>3</sup> Therefore the occurrences of Virāj in Atharvaveda shall be discussed first.

Virāj seems to be an important deity or entity in Atharvaveda (Henceforth AV.). Many hymns have been dedicated to Virāj and interestingly, these hymns are either written in food-terminology or somehow connote food: both physically and philosophically. Virāj in

Atharvaveda, can become a separate topic for discussion. Therefore I shall give a brief overview of concept Virāj in Atharvaveda.

In hymn Av. iii.17.2 Virāj is used as a representation of sowing grains because Virāj is *anna*. This hymn is used while ploughing the land where sacrifice takes place. And this particular *mantra* is used when Adhvaryu sows grains in the ploughed land.

In AV. iv.11.7 Prajāpati, Parameṣṭhin and Virāj have been mentioned. This verse is obscure, but in commentary, Sāyaṇa interprets Virāj as the agent of this material world.<sup>4</sup> This Virāj, along with other two entities, strode towards Viśvānara – the representation of the aggregate of all human beings.. Yet another philosophical hymn (xi.8.30) also mentions Virāj along with Brahman.

The Paryāya Sūktas (8.9, 8.10, and 15.14) hold a distinctive place in the discussion of concept Virāj. These hymn will be analysed in detail further in this paper. These hymns are called as Paryāya hymns. Virāj is the deity of the hymns 8.9 and 8.10. Hymn 15.14 is quite an obscure one which is hyperbolic glorification of Vrātya (Griffith 1895-96) that ascertains his importance and all-pervasiveness. Here, the agent Vrātya is described as striding over all the directions assuming different forms such as that of Marut, Indra, Varuṇa, Soma, Viṣṇu etc. While proceeding in respective directions, he makes objects like mind, strength, water, oblations made by *saptarṣis* etc eater of food for that particular region. When he goes of steadfast region i.e. *dhruvādik*, having become Viṣṇu, he makes Virāj the food-eater. Here, the words *dhruvādik* and Virāj are centre of discussion. If word Virāj here is compared to the Brahman, its all-pervading nature and therefore being free from the dualities caused by quarters of direction is reflected in the verse by word *dhruvādik* (AV. xv.14.5). The relation between Viṣṇu, its striding over and being Virāj is also established here. Although the word *annādī* is translated as ‘food-eater’ by the translators (Griffith 1895-96), I believe that word *anna* in the context of this hymn connotes something more beyond food.

In hymn 14.2, which is employed in the marriage ceremonies, a bride has been called as Virāj (xiv.2.15) and a prayer for successful procreation has been offered.

### iii. Yajurveda

Taittirīya Samhitā (I.vii.11.2) (Henceforth TaiS.)of Kṛṣṇa Yajurveda it is said that Varuṇa won Virāj with ten syllables. Here, Virāj is clearly regarded as a meter having ten syllables in each quarter i.e. *pāda*. In the same text (I.viii.13.1), Virāj has been used as a representative of West region (*pratīcī dik*). Sāyaṇa explains it as follows: The Western region is protected by

Varuṇa, the lord of waters. Virāj is also protected by Varuṇa and because he is the lord of waters, Virāj shines brighter amongst all with plenty of yields. Therefore Virāj is the Western Region. It is mentioned as a thirty-syllabled meter (II.v.10.3). It is also used (TaiS. IV.i.7.3) as an adjective (*vividham rājamānaḥ*) qualifying to Agni. There are also bricks named after Virāj that milk all the desires to *yajamāna* (IV.iv.11.4).

In Vājasaneyī Samhitā (Henceforth VājS.) also, Virāj occurs as the name of the meter(14.18, 21.9) as well as name of the brick (17.3). According to commentators Uvaṭa and Mahīdhara, Virāj is name of the group of ten *lokamprṇa* bricks.<sup>5</sup> It is also employed as an adjective of Soma (20.55). A unique account of Virāj is given in VājS. (13.24) where Virāj is interpreted as ‘this world’. Virāj is also used for cow (13.43). Commentators have explained this equivalent by saying that cow is Virāj because she provides milk (i.e. food). Also ten nourishing objects are obtained from cow and hence Virāj is cow because it is associated with number ten.

Virāj occurring in Brāhmaṇa connotes nothing but meter Virāj, its various forms i.e. having ten or eleven syllables in each *pāda* or thirty of thirty three syllables in total. Therefore, references from Brāhmaṇa texts won’t be treated separately like that of Samhitās.

### 2.1.1.b. Virāj as a Vedic Meter and a kind of Sacrifice

Vedic sacrifices are incomplete without meters. Meters are said to be animals that help the prayers and offerings made by *yajamāna* to reach the desired deity.<sup>6</sup> Sacrifice brings food to the deities by the means of meters and priest.<sup>7</sup>

In R̥gveda (RV.), a cosmogonic hymn x.130.5 suggests that Prajāpati arranged a sacrifice for the creation and seven meters were born to him.<sup>8</sup> Virāj is one of these meters that was the *abhiśrī* (i.e. companion according to Sāyaṇa) of Mitrāvaruṇa. Here, Virāj occurs at fifth position and later this position was taken over by Paṅkti.<sup>9</sup> Historically, this can be regarded as the first occurrence of word Virāj in sense of meter.

We can see that there is a reciprocal relationship between sacrificial deity and the *yajamāna*. Therefore, *yajamāna* is supposed to perform the sacrifices in prescribed formats. That means, he needs to employ only those bricks and *citis*, oblation-materials, *mantras* that can bring him desired goal<sup>10</sup>. Meters also play an important role in this regard<sup>11</sup>. Amongst all the meters, Virāj is said to help *yajamāna* obtain food<sup>12</sup>. The use of this meter is suggested because of its name Virāj. It means glowing, shining (*vi+rājṛ dīptau, viśeṣeṇa rājate*). A person possessing

plenty of food becomes famous among his own community<sup>13</sup>. Perhaps it implies here that the person having sufficient food is more likely to offer it to others, as a token of gratitude and this makes him shine or glow more than others among his community. The meter Virāj is also perceived to be all-inclusive according to Maitrāyaṇī Saṁhitā (iii.4.6)<sup>14</sup> and Aitareya Brāhmaṇa (1.6) (Henceforth AitBr.)<sup>15</sup>.

The metre Virāj is said to be ten-syllabled at some places.<sup>16</sup> Aitareya Brāhmaṇa (Henceforth AitBr.) and Śatapath Brāhmaṇa (Henceforth ŚatBr.) clearly show two different notions of metre Virāj –one having thirty syllables<sup>17</sup> and one having thirty-three syllables.<sup>18</sup> That means, this metre has three *pādas*. The differences occur only in case of number of syllables in each *pāda* i.e. either 10 or 11. The magico-religious connection of number of syllables and sacrifice have been shown such as – ten utensils are placed on the sacrificial grass in the *darśapūrṇamāseṣṭi*. Virāj has ten syllables. Therefore those utensils are measured by Virāj<sup>19</sup>. The ten *agnihotra* offerings are also equated with ten syllabled Virāj metre<sup>20</sup>. When soma is bought, it is accompanied by ten objects because Virāj has ten syllables and soma is of Virāj nature<sup>21</sup>. AitBr. says that there are thirty three deities. Hence Virāj wins the favour of each one of the deity using each one of the syllable<sup>22</sup>. ŚatBr. (III.5.1.7) associates Virāj meter with the striding of *yajamāna*, who designs the sacrificial altar in prescribed format at different strides. In them, when *yajamāna* strides (*vikrānti*) thirty or sometimes thirty three times towards West which is praised because it is Virāj and *deva*-s sustain in this world with help of Virāj.

According to AitBr.<sup>23</sup>, this thirty-three syllabled meter helped *devas* reach the heaven through the means of oblations. There are thirty three *devas*; eight Vasus, eleven Rudras, twelve Ādityas, a Prajāpati and a Vaṣaṭkāra. Each syllable in the meter satisfied each one of the *deva* by carrying their part from oblations (i.e. their food) in the beginning of the sacrifice.

Pañcaviṁśa Brāhmaṇa (PañcBr. xii.11.22) also shows analogy between Virāj having ten syllables and how it helps obtain *annādya*. Here it is stated that a person who somehow acquires Virāj in given set of *trca*, which means, he somehow converts the given syllables in set of ten, win *annādya* through Virāj. In the process, two Virāj-s are formed, namely, Padyā Virāj i.e. a meter having ten *pāda*-s and Akṣaryā Virāj i.e. a meter having ten syllables in each of the *pāda*. In previous Khaṇḍa of the same Brāhmaṇa (viii.5.7), it has been stated that *deva*-s reached heaven with the help of Padyā Virāj and *ṛṣi*-s reached heaven with help of Akṣaryā Virāj. In commentary, Sāyaṇa adds that *deva*-s strode (*padasya*

*ākramaṇasādhanatvāt*) to reach heaven, whereas ṛṣi-s gradually gained knowledge about sacrifice through *mantra*-s (*ṛṣayah anukrameṇa prājānan akṣaravirāt prayogeṇa yajñam taddvārā*) and then won a place in heaven. According to PañcBr. xii.11.22, *deva*-s obtain *annādya* from the earth by means of Padyā Virāj and we obtain *annādya* from the heaven through Akṣaryā Virāj.

Devatādhyāya Brāhmaṇa gives detail account of Vedic meters in terms of their presiding deities, colours and etymologies. While describing colours, it says that Virāj is of *prṣni* colour. *Prṣni* means multi-coloured. In PañcBr. (xii.10.25) it is said that food i.e. *anna* is called as *prṣni* by *deva*-s. In commentary Sāyaṇa says that food is multi-coloured in nature. Therefore *deva*-s call it *prṣni* so as to acquire multiple kinds of food. Although this passage in PañcBr. occurs in eulogium of a Sāman known as *Prṣni*, its links with food cannot be overlooked. Jaiminīya Brāhmaṇa (2.14) identifies *prṣni* as *anna*. Its context is quite obscure, but it is noteworthy that all the Brāhmaṇa texts mentioned above belong to Sāmaveda. Virāj as a powerhouse in terms of *anna*, *annādya* or as a ruling power has a closed connection with Soma. Soma is also called as a king and it is one of the most important sources for Gods to gain the power they need. In this context, its etymology *vividham rājamānās* suits its identity as *anna*.

Thus meter Virāj has been eventually evolved as a mediator between this world i.e. the Earth and that world i.e. the heaven or world beyond. It initiates communication and establishes relation of give-and-take between these two worlds thereby trading *anna-annādya*.

### **A kind of Sacrifice**

In one of the accounts given by Taittirīya Samhitā (VII.iii.9.1)<sup>24</sup>, Virāj is regarded as a deity of the group of ten nights. It strode and manifested in form of *brahmavarcas* before *devas* and in the form of *anna* before *asuras*. Wishing for both objects, *devas* performed a sacrifice lasting for twenty nights and could obtain both *brahmavarcas* and *anna*. The *brahmavarcas* gains prestige in the assembly of *vidvats* and *anna* gains prestige in the assembly of wealthy men.<sup>25</sup> This particular sacrifice has form of two Virāj because Virāj is ten.

A sacrifice called Virāj is recommended for obtaining plenty of food<sup>26</sup>. However, we cannot isolate the references of Virāj as sacrifice and separate from meter Virāj, because its connection with *anna* is exclusively based on the equation  $\text{Virāj} = \text{ten}$ <sup>27</sup>. The difference

occurs in the gender of word Virāj. The word occurs in masculine form if a sacrifice is being referred to.

According to the analogy given by Pañcaviṃśa Brāhmaṇa (19.2), Virāt or Virāj is an *ekāha* that brings *anna* to *yajamāna*<sup>28</sup> and, there are total hundred and ninety rituals involved in the said sacrifice and they are accomplished in the group of ten. Hence, this sacrifice is ten numbered and the metre Virāj also contains ten syllables in each line. That is why the sacrifice is named after the said metre.<sup>29</sup>

Jaiminīya Brāhmaṇa (1.233), while giving an account of Virāj, says that the soma juice is the food of deities<sup>30</sup>. Hence, Virāj, being food, is soma. In the same treatise (2.85), it is stated that deities, wishing for food, saw this sacrifice called Virāj.

Jaiminīya Brāhmaṇa (1.233), while giving an account of Virāj, says that the soma juice that is obtained by soma pressing, is the food of deities. Hence, Virāj, being food (in general), is soma. When deities are pleased by the gifts, they reciprocate with same kind of gift. Therefore, when *yajamāna* performs sacrifice using Virāj, gets food. In the same paragraph, it is asserted that this particular sacrifice should not be performed by making an offering beyond the chanting of the metre Virāj (*nātiyaṣṭavyetyāhuḥ*). One who does so, will have to be born here on this earth. Earlier in Kauśītaki Brāhmaṇa (9.6), Vairāja is regarded as soma. In the same treatise (2.85), it is stated that deities, wishing for food, saw this sacrifice called Virāj. They obviously obtained food after performing the sacrifice, because Virāj is food. Later in this text (3.83), Vasiṣṭha is said to have seen Virāj having ten syllables. Virāj is regarded as *annādya* here.

Ṣaḍviṃśa Brāhmaṇa (i.6.1) also explains the sacrifice called Virāj. One who performs it, obtains Vairāja. Sāyaṇa interprets Vairāja as food<sup>1</sup>.

In the references cited above, the word Virāj is used in masculine form, as it is a name of a sacrifice.

Śābarabhāṣya (on ii.4.27) has employed word Virāj to denote number ten without giving any explicit reason. Thus it can be stated that word Virāj was evolved as a representation of number ten in the ritualistic domain.

### 2.1.1.b Virāj: as Cow and as the Earth

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<sup>1</sup>ये विराजम् ... अतियजेरन् ... तेऽमुष्मिन् लोके विराजं वैराज्यमन्नं वा । अन्नं वै विराडिति श्रुतेः ... लभन्त इत्यर्थः –Sāyaṇa on ṢaḍviBr. i.6.1



In Vājasaneyī Samhitā (13.43), epithet Virāj is used for cow and its commentator Mahīdhara says that cow provides milk (i.e. food) and therefore it is Virāj. It possesses ten objects of nourishment and therefore it has this essence of Virāj<sup>31</sup>.

In Atharvaveda (AV.), the Paryāya-hymns (8.9 and 8.10) are devoted to this deity. Hymn 8.9 uses metaphor of cow to explain Virāj as the highest principle. She is also addressed as Kāmadughā (vii.9.2). Virāj is the father of Brahman and by her control and spirit moves. She moves by the breath of living creatures (vii.9.9). She sent her lustre in first place. Exalted power and might are stored within her (Griffith 1895-96). She is regarded as the bride who is a new-come mother (vii.9.11). The hymn proceeds by explaining some numeric specifications. Many of them are obscure. However, at the end it is concluded that the cow, the spirit, the abode, the law and benedictions are only one. The spirit dwelling on the earth is single and season is only one that is never transcended. This hymn is, therefore, is cosmogonic in nature, where the multiplicity visible in this world is concluded into one-ness at the end.

In AV. 8.10, metaphor of cow has been used<sup>32</sup> while describing anthropomorphic features of Virāj. She was the first and only born. She strode in the space and divided herself into four. Gods and human beings said to her that they will survive on her (viii.10.9)<sup>33</sup>. She has been called upon near to the *asuras, pitṛs, manuṣyas, ṛṣis, devas, gandharvas, itarajana* and *sarpa*. At every stage, she has been called by the names *māyā, svadhā, irāvātī, brahmaṇvatī, ūrj, puṇyagandha, tirodha* and *viṣavatī* respectively. In every verse, her calf, vessel and milkings have been explained (Refer table in Appendix I). For each of the groups, she milked *māyā, svadhā, kṛṣi, 'brahma* and *tapas', ūrja, puṇyagandha, tirodhā* and *viṣa* respectively. Every milking is carried out by certain entities. They are, Dvimūrdhan-Ārtvya (Asura), Antaka Mārtyava (Pitṛ), Pṛthī Vainya (Manuṣya), Bṛhaspati-Āṅgīrasa (Ṛṣi), Savitṛ (Devas), Citraratha-Sauryavarcasa (Gandharva), Rajatanābhi-Kāberaka (Itarajana), Dhṛtarāṣṭra-Airāvata (Sarpa). All those aforementioned groups survive on the objects she milked for them. Those objects can be held to be 'food' of respective groups because they all survive on it. For instance, in case of *manuṣyas*, Pṛthī Vainya milked this cow to obtain *kṛṣi* i.e. one of the primary sources of obtaining food. This reference helps connect the missing links among Virāj > cow > the Earth.

In AV ix.2.5, it is said that daughter of Kāma i.e. a cow (Kāmagughā?) is called as Vāk and Virāj by *ṛṣis*. Here, Kāma is praised for he fulfils all the desires.



Taittirīya Brāhmaṇa (TaiBr. I.i.10.1)<sup>34</sup> also cites a story that Prajāpati felt empty and lack of *vīrya* in him after creating *prajā*. He then performed austerities and regained his *vīrya* which suddenly arose and became Virāj. All *devas* and *asuras* wanted to have her. But Prajāpati denied and said: ‘She is mine. The milking alone belongs to you’. She then strode five times. Prajāpati grabbed her every time and established five-fold fires at her footsteps<sup>35</sup>. Here, Virāj is connected to number five rather than ten. Her strides have been described in the terminology of Pañkti meter. Pañkti is five. And the world is also said to be fivefold. Later, Virāj became Rohiṇī. Now, Rohiṇī was the constellation chosen by Prajāpati for establishing fire. (I.i.2.1). Additionally, Rohiṇī constellation consists five stars in it. According to RV, Rohiṇī is a red cow (McDonnell 1912, p 228). Rohiṇī is said to be bestowing prosperity. Thus Virāj in this connection again confirms its supremacy in bestowing vital prosperity.

A glimpse of this story is visible in the previous *anuvāka* of the Brāhmaṇa (TaiBr. I.i.5.10) as well. This *anuvākarender* a story of Prajāpati who initiated *agnyādhāna*. According to Bhaṭṭabhāskara, Virāj in upcoming *anuvāka* (i.e. TaiBr. I.i.10.1), which has been referred to in present context is fire and *yajamāna* follows the strides of Virāj and hence wins *anna* and *annādyā*.

विराज एव विक्रान्तं यजमानोऽनु विक्रमते<sup>36</sup>TaiBr. I.i.5.10

In following *anuvāka*, (TaiBr. I.i.7.6), Virāt and Svarāt, Samrāt and Abhibhū, Vibhū and Paribhū, Prabhvī and Prabhūti have been said to be *śivā tanu* (auspicious, pleasant bodies) of fire. Although Bhaṭṭabhāskara called it fire, it is the metaphor of cow has been imposed on Virāj in TaiBr. I.i.10.1.

According to Śatapatha Brāhmaṇa, Virāj milked all the desires.<sup>37</sup> Sāyaṇa adds: Here, Virāt, the knowledgeable earth, is stated as a cow. Atharvaveda Pariśiṣṭa (48.139) groups together the Pṛthivī, Gau, Dhenu and Virāj and mentions that these are Samstavikas.

Mantra Brāhmaṇa (ii.8.2) mentions a Yajus that is used in marriage ceremony, at the time of *madhuparka* ritual. The bridegroom should recite this Yajus, while receiving the *madhuparka*. According to commentator Guṇaviṣṇu, this Yajus is said to be *virāḍdevatāka*. However, this Yajus is not found in any Saṁhitā of Yajurveda. Sāyaṇa states that this *mantra* is not composed in any metre because it is a Yajus and the Earth is the deity of this *mantra*. Eventually, the deity of this *mantra* is related to food.

### 2.1.1.c Virāj in Cosmogony

जम्बूद्वीप the e-Journal of Indic Studies

Volume 3, Issue 2, 2024, p. 95-117, ISSN 2583-6331

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According to Puruṣasūkta (RV. x.90.5), Virāj was the foremost manifestation. This theory has been continued further in philosophical domain. However, from the perspective of Vedic Cosmogony, Virāj always stands as the first and foremost manifestation and it is also reflected in AV. (8.10).

Another cosmogonic hymn AV.(11.3) is dedicated to a deity called *odana*. Sāyaṇa says that the *odana*, which has been referred to in this hymn, is nothing but Virāj<sup>38</sup>. In the same hymn, it is said that cows are the *taṇḍulas* of this *odana*<sup>39</sup>.

Many hymns in Atharvaveda group together the names Virāj, Parameṣṭhin and Prajāpati or Prajā(AV. iv.11.7, xi.5.7, xi.5.16, xiii.3.5,xiv.2.74).

Its association with or active participation in creating universe was more highlighted by later treatises including Smṛtis, Purāṇas and other philosophical texts.

Manusmṛti (1.32,33) refers to Virāj as the first progeny of Brahmā. Virāj then created Manu, who is the orator of Manusmṛti. It is worth noticing that human beings are called as Mānava i.e. related to or belonging to the clan of Manu. Thus, Manu secures a higher position in the cosmogonic theories put forth in later literature. Yājñavalkya Smṛti (3.120-124) uses word Virāja, in masculine gender. But Virāṭ also occurs according to variations noted in footnote. (YājñSm. 3.120) and asserts that it is *viśvarūpa prajāpati*. According to Mitākṣarā, Virāja goes into the sacrifice in form of *havis*. Through the essence of the sacrificed material, deities obtain satisfaction and the *yajamāna* obtains desired result. Then the whole process of how we obtain food after performing sacrifice has been explained in detail.<sup>40</sup> Finally, when it reaches the Sun, it produces *amṛta* (as stated in YājñSm.) or rain (as stated in Mitākṣarā). Another commentary on YājñSm (3.120) known as Bālakrīḍa (Vol. II, p. 47) also highlights manifold nature of Virāj as it has distributed itself among all the subjects. It is the origin of all living as well as non-living beings. The rain brings harvest and from that harvest, again, the sacrifice takes place. It is a never ending cycle. This process is somewhat similar to that of the process explained by Bhagavadgītā (3.13-14)

Sanskrit Lexicon Paryāyaśabdaratna (1.12) uses Virāj as a synonym for Brahmā.

### 2.1.3 Virāj in Principal Upaniṣads and Later Philosophical Texts

Among eleven Principal Upaniṣads Virāj occurs only in two of them namely, Chāndogya Upaniṣad (i.13.2, iv.3.8) and Bṛhadāranyaka Upaniṣad (iv.2.3). In Chāndogya Upaniṣad, Virāj is again referred to as *anna* because of its relation with number ten. In Bṛhadāranyaka

Upaniṣad iv.2.3, Virāj is the wife of the *puruṣa* who is abiding in the right eye<sup>41</sup> which is interpreted as *annamaya kośa* of *samaṣṭi* (Vaiśvānara)<sup>42</sup> or the consciousness enveloped by an aggregate of gross bodies by later philosophical texts<sup>43</sup>. Vedānta texts have accepted the word Virāj or Virāṭ as an alternative for Vaiśvānara (Bṛhadāraṇyaka Upaniṣad Bhāṣya of Śāṅkara, ii. 1). In other words, this aggregate of gross bodies is also known as *annamaya kośa* because it obtains the nourishment by food; be it something edible or something enjoyable by five sense organs and five organs of action. Moreover, it is the result of *pañcīkaraṇa* of five elements. This outer layer is the channel through which *jīva* experiences life. Hence it is called as *bhogāyatana* and the same is applicable at the level of macrocosm. Taittirīyopaniṣadbhāṣyavārttika (3.58) mentioned that Virāj is the oldest food of all the beings which exists since before the creation of other beings. It is said to be the foremost manifestation<sup>44</sup>. Virāj is *anna* i.e. something to be consumed; but at the same time it is the *atṛ* i.e. one who eats, because it includes the whole universe in form of *samaṣṭi* of *annamaya kośa*.<sup>45</sup> Thus, Virāj has been utilised in philosophical domain to put forth the theory of inter-relation between individual (*vyāṣṭi*) and the universe (*samaṣṭi*) where existence of both the entities depend on each other. Apart from aforementioned references that include in the doctrine of Śāṅkara-Vedānta, other Vedāntic traditions also holds Virāj as the embodied Brahman [Tattvaparakāśikā on i.1.26, Śivārkamaṇidīpikā on i.2.9 (vol.i, p.341)]. Sāṅkhya doctrine also explains Virāj as the principle cause of creation of the living beings [Sāṅkhyapravacanabhāṣya on 3.46(p.100)]

In Śrutaparakāśikā, the commentary on Brahmasūtra Bhāṣya of Rāmānuja (on i.1.26) Virāj has been explained as a Vedic meter possessing ten objects: *vāyu*, *agni*, *sūrya*, *candra*, *salila*, *prāṇa*, *vāk*, *caṅṣus*, *śrotra* and *manas*.

### 2.1.2 Virāj in Itihāsa and Purāṇas

Word Virāj doesn't occur in Rāmāyaṇa. But Mahābhārata (Henceforth Mbh.) alludes to this term ten times. Every occurrence of Virāj in Mahābhārata has different connotation. In Mbh. (i.17021), Virāj is used as an adjective for Pururavas, which conveys sovereignty of King Pururavas. In (iii.133.8), it occurs as an adjective of noun Sarasvatī, which is translated as shining forth. In Mbh. iii.183.23, Virāj is used with other terms related to a king, including Prajāpati, Samrāj, Kṣatriya, Bhūpati, Nṛpa etc. It is a part of the lore of Vainya in conversation between Sanatkumāra and other Ṛṣi-s, who were doubtful about Vainya being the first king. Although his name i.e. Pṛthu or Pṛthī is not directly mentioned here, it can be

well inferred because he is called as the first king on the earth (iii.183.11). Here again the relation between Virāj, Prajāpati, Vainya has been come forth and they all are related to Kingship. In other Parvan (xii.43.11,xii.68.54) Virāj conveys the meanings a ruler, king, Sovran etc. According to xii.98.8, a king is Virāt when he protects his subjects from massacres, loots and *dasyu*-s and causes happiness to his subjects.

A unique account of Virāj is found in Mbh (xii.79.6), where Bhīṣma is explaining the alternatives that a Brāhmaṇa has in distress (*āpaddharma*). In adversary, Brāhmaṇa can undertake the occupation of Vaiśya but with certain restrictions. A detailed list of what a Brāhmaṇa should not sell has been given. In that, word Virāj occurs along with Prthvī. In commentary Bhāratābhāvadīpika, it is said that Virāj means *anna* and the word is prevalent in the Eastern region. Thus, a Brāhmaṇa should avoid selling food, as it is as sinful as it would be after selling the Earth. The Earth is an aggregate of all the deities and hence Virāj. Thus, this commentary draws this conclusion on the basis of two nuances of word Virāj viz., food and the Earth. In the supplementary Parvan known as Harivaṁśa (i.1.38), Virāj has been referred to in the context of creation. Viṣṇu created Virāj, which was a male entity and from Virāj, Manu was born.

In Vāyupurāṇa (i.45.87), the terms Samrāj, Virāj, Svarāj have been used as denoting different planes or *loka*-s. Accordingly, Virāj has been described as the space i.e. *antarikṣa*. Matsyapurāṇa (3.45) also narrates a cosmogonic story and states that Virāj is no one but Svāyambhuva Manu, who was the son on Brahmā and Śatarūpā Sāvitrī. According to Brahmāṇḍa Purāṇa (i.6.64) and Bhāgavata Purāṇa (x.43.17), Virāj is the first creation of Brahmā. Virāj is tenfold Prāṇas, states Bhāgavata Purāṇa (iii.6.9). Kūrmapurāṇa (1.10) describes the anthropomorphic features of this foremost manifestation of Virāj that resembles to Puruṣasūkta (ṚV. 10.90)

#### 2.1.1.d Virāj as a Ruling Entity

Kāṭhaka Samhitā (2.11) uses word Virāj along with *rāj,svarāj*, and *samrāj* which is translated as ‘wide-ruling’. AitBr. (38.3) in the description of Aindramahābhiṣeka mentions various regions of ruling powers viz. Bhojya, Svārājya, Vairājya, Pārameṣṭhya, Rājya Māhārājya and Ādhipatyā. All the aforementioned titles (i.e. Bhoja, Svarāt, Virāt *etal.*) have been assigned to the powers ruling over different regions in India. There it has been asserted that those who rule over the region situated in the Northern direction, beyond the Himalayas, who belong to

the clan of Uttarakuru and Uttaramadra, are called as Virāt-s. Thus a king accomplishing this ceremony called Aindramahābhīṣeka will obtain all those regions.

According to Aitareya Āraṇyaka (i.4.1), verses composed in Virāj metre are used to represent the vertebrae of the imaginary divine entity. It's because a man can stand high with his neck straight or it allows us to run fast and hence it is the best food (*annatamam*). Virāj is food and it stands for nourishment. This part is quite obscure.

Virāt has often been associated with kingship (*See*: Brill: 1969). It was used as an adjective of mighty deities such as Indra (ŚāṅkhāśS. viii.17.2), Varuṇa (TaiS.I.viii.13.1), Soma (ṚV. ix.96.18), Agni (TaiS. IV.i.7.3), Viṣṇu (AV.15.14)etc.

Many Sanskrit Lexicons including Amarakośa (1469), Paryāyaratnamālā (vol.i, p.153. verse 1238), Vaijayantī (p.104, verse 1) and Agnipurāṇa (365.1) have given *kṣatriya* as the synonym of Virāj.

### 2.1.3 The relation among Virāj, Vasiṣṭha and Mitrāvaruṇa

In AitBr (2.4), Virāj is said to have thirty-three syllables. The verse ṚV. vii.1.14 is quoted here and in this hymn, verses 1-18 are composed in Virāj. A striking coincident that I would like to mention here, is that the hymn ṚV. vii.1, composed in Virāj, belongs to seer Vasiṣṭha Maitrāvaruṇi. ṚV. x.130.5 says that metre Virāj is companion of Mitrāvaruṇa. Also, a sacrifice called Virāj was seen by Vasiṣṭha in order to obtain food. In Jaiminīya Brāhmaṇa (3.83), Vasiṣṭha is said to have seen Virāj having ten syllables. Virāj is regarded as *annādya*. Śāṅkhāyana Śrautasūtra (xiv.25.1) states that a person willing to obtain *annādya* i.e. food fit to be eaten should perform this sacrifice called Virāj. This statement has been supported by a story of Vasiṣṭha. By performing this sacrifice, Vasiṣṭha obtained food fit to be eaten. According to Sāyaṇa's commentary of ṚV. (vii.55), Vasiṣṭha was hungry for consecutive three days. On fourth day, he tried to break into Varuṇa's house (quoted from SarvāAnu. 7.55).

According to a legend in ṚV. vii.33, Vasiṣṭha and Agastya were born as sons of Mitrāvaruṇa and Urvaśī. He is said to be having a close relation with Varuṇa. (*See*: Mainkar:1961) This Vasiṣṭha Maitrāvaruṇi was the *Purohita* of Paijavana Sudās who consecrated him with the rare abilities of Soma. It resulted in the great empowerment and sovereignty of Sudās. This story relates Vasiṣṭha with the ability to bestow sovereignty which again is the power possessed by Virāj.

It has been already mentioned in this paper that Virāj was regarded as a cow. According to a narrative in Rāmāṇa (1.52), Vasiṣṭha could procure the necessary food for Viśvāmitra and his disciples by worshipping the Kāmadhuk he had. Name of this cow was Śabalā that shows her color or quality of possessing varieties. Thus being a cow and possessing variety (*viviham rājamānā*) indicate the Virāj-ness.

There must be some missing links among the stories: Virāj being a kāmadhenu who provided food to Vasiṣṭha, Vasiṣṭha being hungry for three days, the accounts found in the Vedic literature of Vasiṣṭha *annādyakāma* envisioning Virāj and ultimately the hymn ṚV. 7.1 in metre Virāj by seer Vasiṣṭha Maitrāvaruṇi.

## 2.2 Etymologies of Virāj:

### 2.2.1 General Etymologies

All the etymologies given in different treatises are based on the nature of ‘meter Virāj’. Its ‘anna’ or ‘annādyā’ nuance is considered only at one place i.e. commentary by Sāyaṇa on AitBr. 1.5<sup>46</sup>

1. *vi+ram (krīḍāyām), vi+rāj (dīptau), vi+rādh (saṁsiddhau)* - Devatādhyāya Brāhmaṇa (3.12)
2. *vi+rāj* :having all the expected numbers of syllables, *vi+rādh* :lacking two syllables and *vi+pra+āp* :containing more syllables - Nirukta (7.13)

### 2.2.2 Etymology of Virāj as *anna* or *annādyā*:

Etymologically, some of the aforementioned roots can also advocate Virāj as *anna* or *annādyā*.

1A. *vi+rāj* – to shine, to be bright and illuminous

A person having sufficient food tends to give it to others and becomes popular hence shines brighter than others.

The cause of hunger and proper digestion is the *jaṭharāgni* i.e. digestive stomach-fire. Food is cooked using fire. Although far-fetched, the words conveying meanings such as heat, bright, shine, fire etc. can be validly connected to ‘food’.

*vi+rāj* : ‘*vividhāni rājante asmin śarīrāṇi iti sthūlaśarīramātmanah virāj*’ could be another etymology that can be understood for Virāj as *annamaya kośa*.

1B. *vi+ram* – to enjoy, to be engrossed and to stop, to interrupt, to cease

Virāj is *annamaya kośa* inmacrocosm. It is also known as *bhogāyatana* where a *jīva* comes across with all the ‘this-worldly’ experiences. The *jīva* forgets its original form (i.e.Brahman) and gets engrossed and driven by its material existence. Therefore Virāj can be etymologized as *yatra jīvā viramante (viśeṣeṇa ramante)* – That in which all the beings are engrossed

Another explanation could be: It is the outermost sheath that acts as the first step in realization of Brahman for a *mumukṣu* as well as is the outermost covering on Brahman. That means, it covers Brahman, it stops its revelation to the non-eligible *jīva*. Therefore, the etymology could be *yasyāḥ brahman viramate, yatra ātmānubhūtiḥ viramate* – that which hinders the realization, that covering because of which Brahman cease to exist for ignorant beings.

1C. *vi+rādh* – According to *dhātupāṭha*, this root belongs to two *gaṇas* – *divādi* and *svādi*.*rādh* in *divādi gaṇa* means to grow (*vrddhi or siddhi*) and in *svādi* it means to accomplish, fulfill. (*samsiddhi*). Cooked food is called as *siddhānnam*. Also, food is the essential element for physical, psychological and spiritual growth of all the living beings and especially of human beings.

2. Here I propose an additional etymology based on verses from Taittirīya Samhitā (VII.3.9.1), Atharvaveda (vii.10.8,9) and Taittirīya Brāhmaṇa (I.i.5.10)<sup>47</sup>– ‘विराज् विक्रमणात्’ using *vi+kram (pādanikṣepe)*– that which is transcended

### 2.2.3 Etymology as *annamaya kośa*

Saravedāntasiddhāntasārasaṅgraha (439) etymologize word Virāj in following way:

*vi + rāj* – *vividhatvena svayameva virājanāt* – that which is self-luminous and is manifold.

So to explain, Virāj is the macrocosmic body that includes in self all the living and non-living bodies. Thus it is manifold and because it is the foremost manifestation, it is self-luminous.

Mitākṣ

### 2.3 Virāj in the discussions of modern Sanskrit Scholars

Pundit Madhusudan Ojha (1866-1939) was a Sanskrit scholar from Jaipur who penned around a dozen of books on different topic in Sanskrit. Rajovāda (Ed. Agrawala: 1964) is his meticulous work dealing with Vedic cosmogony. In this book he has dealt with Virāj in quite



descriptive manner. Although he has specified the role of Virāj in cosmogony only from the existing philosophical perspective that treats Virāj as the macrocosmic gross body (Ed. Agarwala: pp. 19-20; *sūtra* 175-177).

Mauss (1911) dealt with theme *anna*-Virāj. He has mentioned:

‘Of all meters the one to whom this property of being and to create food is the most generally attached, following a constant rule, it is the Virāj, a meter of three feet of ten syllables each. Concerning all kinds of rites which are performed in tens, of objects which are counted in tens, it is to the nutritional virtues of the Virāj, and not to those of the number ten that we attribute the symbolic value of the rite which provides abundance, annadya. The reasoning is as follows: We do this, we place, we repeat this, by ten, because the viraj has ten syllables (daçākṣarā virad), and the viraj is food’

Mauss has considered only one variation of Virāj meter i.e. 10\*3, having thirty syllables in total. According to him, this equivalence of food and Virāj is relatively recent (p. 337).

Among all the scholars who have considered and inquired this principle called Virāj, only L. Renou’s article has included all the possible aspects expressed by the term. The French scholar (Renou: 1952, p. 143) opines that Virāj as a meter was associated with Mitra and Varuṇa, gods of *kṣatra*. Further, he has systematically analysed all the aspects of Virāj viz, food, sacrifice, cow, the Earth and the *annamaya kośa* of *samaṣṭi*. This is a part of his extensive article ‘Etudes Vediques’. Perhaps that is the reason why he hasn’t arrived on a conclusion while commenting upon the occurrences of Virāj. However, he has pointed out that, although, the Śāṅkara-Vedānta tradition has widely accepted Virāj as the *annamaya kośa* of *samaṣṭi*, it occurs in further literature of the tradition and Śāṅkarācārya himself haven’t identified it with that of Vaiśvānara. But in the commentary on Gauḍapādakārika on Māṇḍukyopaniṣat, he has used word Virāj as the substitute of Vaiśvānara, the aggregate consciousness of gross bodies.

Gonda, a renowned scholar of Vedic Studies has given a unique interpretation of Virāj (1954). He has identified Virāj with Viṣṇu on the basis of resembling characteristics such as possessing great powers, striding asunder and havind ‘vi’ at the beginning. In another account (Ed. Brill 1969 p.118), he states:

‘Virāj may therefore be regarded as having been, in ancient times, a power of very high rank representing universal expansiveness, which involves: being powerful and creative, and producing food and refreshment.’

Roy (1991, 2009) holds the view that Virāj was the feminine personification of power, the power that demonstrated benevolence, sharing rather than hoarding of resources. Extending the argument little further, the researcher asserts that this power was later transferred to masculinity, which is evident from later occurrences of word Virāj in association with kings, synonymous with Kṣatriya.

### 3.1 Observation and Analysis

1. The mention of this concept called Virāj occurs in cosmogonic theories put forth by different hymns in Saṁhitās and passages in Brāhmaṇa treatises. In Ṛgveda, it occurs both as a meter (x.130.5) and as a foremost manifestation which was instrumental in further creation of the world (x.90.5).

2. Virāj occurs as an adjective, a meter and the foremost manifestation of Puruṣa in ṚV. In Atharvaveda, it occurs only as a mystic entity and its metrical qualities of having particular set of syllables which are distributed in some number of *pāda*-s haven't been described in hymns. Word Virāj is used either as a deity of hymns (8.9,8.10) or as a transcending entity having obscure description (xiv.2.74, 15.14 et al.). In all its forms, it is certainly associated with food, nourishment, nurturing and procreation.

3. The word Virāj used in sense of meter, sacrifice, cow, earth, *odana*, soma etc. in ritualistic domain certainly shows connection with *anna* i.e. food or *annādya* i.e. food fit for eating also, each of the object holds very much importance from Vedic perspective and is used to obtain food, nourishment or energy. Virāj in the philosophical domain is used to put forth the theory of inter-relation between individual (*vyāṣṭi*) and the universe (*samaṣṭi*) where existence of both the entities depends on each other.

4. Different manifestations of Virāj have been somehow linked with the meter Virāj i.e. number 'ten'. This number ten can be considered as the representation of completeness, all-inclusiveness and divinity.<sup>48</sup> Virāj is also described in terms of 'five' in TaiBr. or its association with ten has been divided as two fives (PañcaBr. xvi.1.9-10; ChāndoU.iv.3.8 et al).

### 3.2 Conclusion

1. Virāj, in all its manifested forms (i.e. meter, sacrifice, *anna-annādyā*, cow, and the Earth) is divine, all-inclusive and self-sufficient. Moreover, as a feminine base, her ‘mother element’ has got highlighted through her ability to initiate creation and provide nourishment to all the beings. Hence Virāj has retained her sanctity by playing an instrumental role in the creation and sustenance of the universe.

2. If we agree to Renou’s opinion about the earliest occurrence of the word Virāj in ṚV. ix.96.18 as meter, then it can be validly inferred that Virāj was a dominant meter and its cosmogonic facet is the result of evolution of concept which is visible in Ṛgveda 10.90.

3. However, in my opinion, both the aspects of ‘Virāj’ existed simultaneously but it became popular more as meter during the period of Brāhmaṇas and Śrautasūtras because it added to the ritualistic philosophy by being associated with number ten.

4. It lost its importance as meter with waning ritualistic practices and arose again as Virāj-Vaiśvānara in philosophical domain because its intrinsic values such as being all-inclusive, self-luminous and self-sufficient were well perceived.

2. All the objects equated with Virāj i.e. the earth, cow, agriculture and sacrifice bring food. These were the sources of obtaining food in the Vedic period. Therefore, primary meaning of Virāj should be taken as food.

3. Use of metre Virāj in sacrifices to gain food or all the edibles can be justified using the Vedic statement *parokṣapriyā vai devāḥ pratyakṣadviṣaḥ*. The Gods like to receive the messages indirectly, without making direct invocations. Because metre Virāj is traditionally assigned to bring *anna* and *annādyā*, the oblations made using the stanzas in said metre is sufficient to convey the desire of *yajamāna* to obtain plenty of food without directly uttering it.

4. The words *anna* and *annādyā* used with Virāj are not used only in sense of food or edibles; they are used to underline any object that is consumable and enjoyable. The quality of being *upabhogya* is conveyed through these two words.

5. Virāj, once, was an important and had a place among seven metres, which might have disappeared because it would bring all the ‘this worldly’ enjoyments to the *yajamāna*. With spiritual development, those ‘this worldly’ enjoyments became secondary and going beyond it to achieve *mokṣa* was held to be more important.

4. At the same time, in order to go beyond all the ‘this worldly’ experiences, one must overcome the innate inclination towards material pleasures. This sense has been reflected in the Jaiminīya Brāhmaṇa where it is asserted that one who fails to perform Virāj in proper manner, cannot transcend the ‘this worldly existence’. Meditating on real nature of the *annamaya kośa* is the first recommended step for a *mumukṣu*. This step is used to achieve higher degrees and finally attain Mokṣa. Therefore the very first step is not negligible and hence Virāj, which is the aggregate consciousness of gross bodies or the *annamayakośa* of macrocosm was important and therefore the idea of Virāj metre or sacrifice or the deity gradually turned into Virāṭ-Vaiśvānara, the master of *annamayakośa* of macrocosm.

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#### 4. Further Scope

1. The relation among Virāj > Vasiṣṭha > Mitrāvaruṇa, Virāj > Vaiśvānara
2. Virāj in soma sacrifices
3. Rise and development of ‘Virāj’ in Philosophical domain
4. Virāj in the Atharvaveda
5. Virāj in Vedic Symbolism

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<sup>1</sup>विशेषेण राजन्ते इति Sāyaṇa on RV. i.188.5

<sup>2</sup>L. Renou (1952), p 143

<sup>3</sup>As mentioned in the paragraph of methodology, the historicity and chronology of texts referred to in this paper has been accepted according to An Encyclopaedic Dictionary of Sanskrit on Historical Principles prepared by Deccan College. In the first volume, chronology and tentative period of all the texts belonging to the corpus has been given (Ghatage 1976, p. LXXIII).

<sup>4</sup>विराट् स्थूलप्रपञ्चस्य कर्ता तस्माद्विराज्जायत इति श्रुतिप्रसिद्धः Sāyaṇa on AV iv.11.7

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<sup>6</sup>पशवो वै देवानां छंदांसि । तद्यथेदं पशवो युक्ता मनुष्येभ्यो वहन्त्येवं छंदांसि युक्तानि देवेभ्यो यज्ञं वहन्ति ŚatBr. IV.iv.3.2

<sup>7</sup>देवा अब्रुवन् यज्ञो वै नोऽज्ञाद्यमुदक्रमीदन्विमं यज्ञमन्नमिच्छामेति तेऽब्रुवन्कथमन्विच्छामेति ब्राह्मणेन च च्छन्दोभिश्चेति AitBr. 15.1

<sup>8</sup>विराष्मिन्नावरुणयोरभिश्चीः RV x.130.5

<sup>9</sup> Tiwari (1984)

<sup>10</sup>The Brāhmaṇas and Śrautasūtras give detailed account of such specific goals and prescribe materials to fulfil them through sacrifices. AitBr. (1.5, 1.6) gives detailed account of the meter Virāj and the significance of its employment. In the Dīkṣaṇīyeṣṭi, the last oblations are made in Sviṣṭakṛt Yāga. The yajamāna is supposed to choose the Yājyā and Anuvākya as per his desired results. There are different meters allotted to every desire and the meter Virāj is used if the yajamāna wishes to have plenty of food.

<sup>11</sup>गायत्र्यौ तेजस्कामः ब्रह्मवर्चस्कामः, उष्णिहा वा आयुष्कामः, अनुष्टुभौ स्वर्गकामः बृहत्यौ श्रीकामो यशस्कामः, पङ्क्ति यज्ञकामः, त्रिष्टुभौ वीर्यकामः, जगत्यौ पशुकामः, विराजावन्नाद्यकामः (कुर्वीत)। Ait Br. 1.5 This is only a representation of the goal – and – means relationship between a sacrifice and meter. Different scriptures provide different versions of pairs. However, Virāj for annādyakāma is common at most of the places.

<sup>12</sup>विराजावन्नाद्यकामः कुर्वीत ibid

<sup>13</sup>तस्माद्यस्यैवेह भूयिष्ठमन्नं भवति स एव भूयिष्ठं लोके विराजति तद्विराजो विराट्त्वम् । वि स्वेषु राजति श्रेष्ठः स्वानां भवति य एवं वेद । ibid 1.5

<sup>14</sup>विराड् वै सर्वाणि च्छन्दांसि MaiS. iii.4.6

- <sup>15</sup>अथ पञ्चवीर्यो वा एतच्छन्दो यद्विराट् इति । यत्त्रिपदा तेनोष्णिहागायत्र्यौ एतस्या एकादशाक्षराणि पदानि तेन त्रिष्टुभ्यत्वयस्त्रिंशदक्षरा तेन अनुष्टुभ् न वैकेनाक्षरेण च्छंदांसि वियन्ति न द्वाभ्याम् यद्विराट् तत्पञ्चममिति AitBr. 1.6
- <sup>16</sup>दशाक्षरा विराट् MantraBr. vi.8.2
- <sup>17</sup>सा विराड्दशिनी AitBr. 15.6, त्रिंशदक्षरा वै विराट् ŚatBr. III. V.1.7,
- <sup>18</sup>विराजौ ... त्रयस्त्रिंशदक्षरे भवतः AitBr. 2.4, त्रयस्त्रिंशदक्षरा वै विराट् ŚatBr. III. V.1.8
- <sup>19</sup>Ibid I.i.1.22
- <sup>20</sup>Ibid II.iii.1.8
- <sup>21</sup>Ibid Vi.iii.3.18
- <sup>22</sup>AitBr. 2.4
- <sup>23</sup>विराड्भ्यां वा इष्ट्वा देवाः स्वर्गं लोकमजयन् । ते त्रयस्त्रिंशदक्षरे भवतस्त्रयस्त्रिंशद्वै देवा ... अक्षरेणाक्षरेणैव तद्देवता प्रीणाति AitBr (2.4)
- <sup>24</sup>सा विराड्विब्रुक्यातिष्ठद् ब्रह्मणा देवेष्वन्नेनासुरेषु TaiS. VII.iii.9.1
- <sup>25</sup>विद्वत्सभायामुपयुक्तं ब्रह्मवर्चसम्, धनिकसभायामुपयुक्ता अन्नसमृद्धिः, एवं नानाविधा प्रतिष्ठा – सायणभाष्य TaiS. VII.iii.9.1
- <sup>26</sup>अथैष विराड्नाद्यकामो यजेतPañcaviṁśa Brāhmaṇa (xix.2.1), वसिष्ठो हान्नाद्यकामस्तपस्तस्वैतं यज्ञक्रतुमपश्यद्विराजम् ... तेनान्नाद्यकामो यजेत Śāṅkhāyana Śrautasūtra (xiv.25.1)
- <sup>27</sup>सर्वोदशदशी भवति दशाक्षरा विराड्वैराजमन्नान्नाद्यस्यावरुद्ध्यैPañcaviṁśa Brāhmaṇa (xix.2.1), Ṣaḍviṁśa Brāhmaṇa (i.6.1), Jaiminīya Br. (2.85)
- <sup>28</sup>अथैष विराड्, अन्नाद्यकामो यजेत PañcBr. vi.2.1
- <sup>29</sup>ibid
- <sup>30</sup>अन्नं वै विराट् । अन्नं ह देवानां सोमो राजा JaimiBr. 1.233
- <sup>31</sup>दुग्धदानाद्दौर्विराट् 'तस्यै शृतं तस्यै शरः (3.3.3.2)' इति दशवीर्याभिप्रायं विराट्त्वम् । - महीधर, VājS. 13.43
- <sup>32</sup>तस्या इन्द्रो वृत्स आसीत् ... अन्नमूधः । बृहच्च रथंतुरं च द्वौ स्तनावास्ता यज्ञायज्ञियं च वामदेव्यं च द्वौ ओषधीरेव रथंतुरेण देवा अदुहन्AV vii.10.13
- <sup>33</sup>तां देवमनुष्यां अन्नवन्नियमेव तद्वेद यदुभयं उपजीवेमेमामुप हवयामहा इति AV vii.10.9
- <sup>34</sup>प्रजापतिः ... आत्मन्वीर्यमपश्यत् । तदवर्धत । तदस्मात्सहस्रोर्ध्वमसृज्यत । सा विराड्भवत् । TaiBr. I.i.10.1
- <sup>35</sup>अग्नीन् वाव सा तान्व्यक्रमत । तान्प्रजापतिः पर्यगृह्णात् ibid
- <sup>36</sup>'सा ततः प्राच्युदक्रामत्' (I.i.10.1) इत्यत्र प्रतिपादितं अन्नप्रजापश्चादिसम्पादनसामर्थ्यं विक्रान्तिः । तत्सामर्थ्यवान् भवति यजमानः। - भट्टभास्कर, TaiBr. I.i.5.10
- <sup>37</sup>इयं विराट् सर्वाङ्कामान् दुहे ŚatBr. I.v.2.20
- <sup>38</sup>तस्य प्रसिद्धस्य विराडात्मना भावनीयस्य ओदनस्य बृहस्पतिर्देवः Sāyaṇa on AV 11.3
- <sup>39</sup>गावस्तण्डुलाः AV. Xi.3.5
- <sup>40</sup>
- <sup>41</sup>अथैतद्दामेऽक्षणि पुरुषरूपमेपास्य पत्नी विराट्BrĀraU. iv.2.3
- <sup>42</sup>एतत्समष्ट्यवच्छिन्नं चैतन्यं फलसंयुतम् । प्राहुर्वैश्वानर इति विराडिति चवैदिकाःSarvavedāntasiddhāntasārasaṅgraha 408



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<sup>43</sup>दक्षिणेऽङ्गीन्धनामायं पुमान्भोक्तेति यं विदुः ... तस्यैवान्नपतेर्जाया ... भोग्यत्वात्सा

विराडुक्ताBrhādāraṇyakopaniṣadbhāṣyavārtika iv.2.39-48; पञ्चीकृतपञ्चमहाभूतानि तत्कार्यं सर्वं विराडित्युच्यते।

एतत्स्थूलशरीरमात्मनः Pañcī. 189.9-10

<sup>44</sup>भूतेभ्यः पूर्वनिष्पत्तेर्ज्येष्ठमन्नं विराड्भवेत्। स वै शरीरी प्रथमःTaittirīyopaniṣadbhāṣyavārttika 3.58

<sup>45</sup>सैषा विराडिति ह्युक्तमन्नात्तत्त्वं हि ताण्डिकैः । कार्यं सर्वमतो व्यासं कारणेनात्तूरूपिणा । इति हेतूपदेशाय ह्यन्नं हीत्युच्यते पुनः ॥

अद्यतेऽन्नं प्रधानत्वाददितित्वात्तथात्ति च । अन्नान्नादत्वहेतोस्तदन्नं हीत्युच्यते बुधैः ibid 63-64

<sup>46</sup>तस्माद्यस्यैवेह भूयिष्ठमन्नं भवति स एव भूयिष्ठं लोके विराजति तद्विराजो विराट्त्वम् । वि स्वेषु राजति श्रेष्ठः स्वानां भवति य एवं वेद । AitBr. 1.5

<sup>47</sup>सा विराड्विक्रम्यातिष्ठद् ब्रह्मणा द्वेष्वन्नेनासुरेषु TaiS. VII.iii.9.1, सोदक्रामत्सान्तरिक्षे चतुर्धा विक्रान्तातिष्ठत् AV vii.10.8, तां देवमनुष्यां अनुवन्नियमेव तद्वेद यदुभयं उपजीवेमेमामुप हवयामहा इतिAV vii.10.9, विराजएवविक्रान्तंयजमानोऽनुविक्रमतेTaiBr. I.i.5.10

<sup>48</sup>This conclusion has been drawn on the basis of the article by Mauss (1911) and some citations regarding number ten. While Soma is bought, it is accompanied by ten objects (TaiS.VI.i.10.2) Pañcaviṃśa Brāhmaṇa (xvi.1.9-10) and its commentary by Sāyaṇa (pp.268-270) have clearly pointed out the importance attached to number ten. Ten is Ātman, there are ten sacred objects including animals like cow, horse and grains such as sesame, barley etc. They have been said to be included in Virāj. According to Sāyaṇa on TaiS. VII.iii.9.2, ten in the representation of wholeness of Puruṣa, Because it stands for ten vital breaths or nine inlets and outlets [AitBr.3.20; ṢaḍviBr. III.12(IV.6).4; AitĀr. I.iii.7.10] plus onenavel which are substantial in sustenanceof the material body. Taittirīya Āraṇyaka has shown the direct connection of nine *prāṇa* and one navel with Virāj having ten syllables and its use in obtaining *annādyā*.