

# ויראז'

YO, מעתיקים ממך! - Mako

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ויראז' שאה (Viraj Shah), אחד מששת המפתחים של האפליקציה אמר לטיימס אופ - Jun 29, 2014  
אינדיה שכבר בשעה הראשונה לאחר השקת האפליקציה - 500 משתמשים הורידו ...

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## فیراج

دراسات ثيوصوفية - 2 من 3 - Maaber

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... وإنما أيضاً لسبب وجيه جداً وسرّاني، لم يكن يدركه إلا حكماء الحضارة الإنسانية، وهو أن فیراج Viraj أو Shiva، اللوغوس الكوكبي، يدعى في الدراسات السرّانية بالإله المتجلي؛ ...

[رابط تحميل] فيلم Kambakkht Ishq 2009 ، مترجم - افلام ...

[www.liilas.com](http://www.liilas.com) ▾ افلام بوليوود ( بوليوود ) ...

بسم الله الرحمن الرحيم فيلم Kambakkht Ishq 2009 ، مترجم بطولة Viraj Shergill ... فیراج - Jun 8, 2012  
رجل ناجح في هوليوود يحب النساء ، لا يعترف بالزواج والالتزام ...

Reverso Context - في العربية "speaker i want to ask" الترجمة

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ايها Caesar, I want to ask a favor. أريد أن اسألك عن، (فیراج) Viraj. I want to ask you about  
... -Where will you stay? -I want to ask you ... (القيصر). أريد ان اطلب منك طلب

## ویراژ

دانلود بازی ایرانی ویراژ Viraj v1.0 اندروید تریلر | جستجو ...

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حالا شرکت NOA Games که تولیدکننده بازی اسپیدآیه، تجربه خودش در زمینه بازی های اتوموبیلرانی رو به بازی های موبایل هم آورده و بازی ویراژ (Viraj) رو معرفی کرده.

**VIRAJ-ویراژ - اپارات**

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نوآ گیمز ماشین بازی ایرانی ویراژ، به بازی با قابلیت تغییر قطعات و شخصی سازی. این ویدیو نمایش - Mar 16, 2015  
بخشی از قسمت دزد و پلیس ویراژ هستند ...

دانلود بازی پول بی نهایت ویراژ :: جدیدترین مطالب اینترنت

[link4u.blog.ir/post/دانلود-بازی-پول-بی-نهایت-ویراژ](http://link4u.blog.ir/post/دانلود-بازی-پول-بی-نهایت-ویراژ) Translate this page

دانلود بازی ایرانی ویراژ Viraj v1.0 اندروید + تریلر ... دانلود بازی سرپرست - Mar 19, 2015  
7 days ago  
فوتبال Head Soccer v3.3.0 اندروید - همراه دیتا + پول ...

## विरजा

Viraj Name - Rashi, Meaning, Numerology, Gemstone ...

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Viraj (विरजा) name and its meaning, numerology number, rashi, gemstone and rudraksh.

<http://astrology.raftaar.in/baby-name/boy/viraj>

Meaning of the name Viraj (विरज) : 'Splendid'.

<http://astrology.raftaar.in/baby-name/boy/viraj>



विरजा      वरजा

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# Viraj

**Viraj**, this word in Sanskrit language, indicates sovereignty, excellence or splendour. Viraj is the mythical primeval being associated with creation who is often personified as the secondary creator and who can be either male or female.<sup>[1]</sup>

Viraj is born from Purusha and Purusha in turn is born from Viraj. In the Atharvaveda, Viraj is female and identified with a cow or with Prana, the life-breath. In the Mahabharata Viraj is the name of the primeval being, Purusha, identified with Vishnu and Shiva. Manu Smriti 1.32 states that Brahma divided his body into two, one male and the other female, from the female was born Viraj who produced Svayambhuva Manu who created the ten Prajapatis. According to the Bhavishya Purana- the male was Manu and the female was Shatarupa, creation commenced with the union of Viraj and Shatarupa. In the Vedanta, Viraj is identified with supreme intellect. Viraj is also the name of a metre.<sup>[2]</sup>

Viraj is identified by Atharvaveda – 4.11.7 with Indra, Agni, Prajapati and Parameshtin (A.V.iv.11.7); with Devata, Vishnu, Savitr, Rudra, Brahmachari, Water and the world (A.V.viii.5.10), with controlling Indra (A.V.xi.5.16), with the immortal wide spreading ruling power (A.V.vii.84.1), with first and creative principle (A.V.viii.9.7), with the universe (A.V.viii.10.11), as father of Brahman (A.V.viii.9.7), with speech, the earth, the atmosphere, death (A.V.ix.10.24), with the udder of the frame of creation, Brahman being its mouth (A.V.x.7.19) and with Dhruva, the point of the heavens directly under the feet (A.V.xii.3.11).<sup>[3]</sup>

The following four verses of Taittiriyaopaniṣad-bhasyavartikam methodically describe Viraj:

- Verse 158 – God, cause of the regions of the universe etc., whose body consists of five elements, kindled by delusion “I am (this) All” thus has become Viraj.
- Verse 159 – Earlier than this (Viraj) is *Sutram*, for, if this one exists, (then also) Viraj (exists). (This is so) on account of another sruti and according to the indirect evidence (of the sruti-quotation, which reads:) “Understanding”.
- Verse 160 – Setting aside (the words) “consisting of food”, etc., *Sutram* is meant here on account of the expression: food, life (etc.,) and by virtue of reference to meditation.

- Verse 161 – *Sutram* preceded the origin of the product because it does not differ from being (sat) no more than clay. When it has produced the product, the cause becomes the product as it were.

Viraj, as Deva, as the first-born Fire, the first embodied being (Shiva Purana V.i.8.22), is reminiscence of the Purusha (Rig Veda X.90), in elder Upanishads this name appears thrice – once in the Brihadaranyaka Upanishad passage IV.ii.3 as “the human form that is in the left eye”, and twice in the Chandogya Upanishad in passages I.xiii.2 as the *stobha* called *Vak* (*Vairaj Sama*) and IV.iii.8 as the food and as the eater of food, Viraj is food - *virad annam bhogyatvad eva* (BUBh 4.2.3). Viraj is originated from *Sutram* (159,BUBhV p. 431,st18/9) also called *Sutratman* in Vedantasara, basically of feminine gender, its masculine gender is also found in Brahma Purana I.53, its coming forth is due to delusion. Viraj is said to be food, the essence of food, identical to the pinda, food and the eater of food, to be the eldest of beings as food, to pervade all products as their material cause, to be Prajapati. Viraj is said to be released by virtue of her own nature, originated from Brahman from Viraj, Purusa or Manu. In Vedantasara it is Vaisvanara and is said to be *Caitanyam* (intelligence) identified by *Sthulasariram*, *Annamayakosha* and *Jagrad* on one hand and on the other it is *Hiranyagarbha* or *Prana*, the intelligence conditioned by *Suksamasariram* consisting of *Vijnanamayakosha*, *Manomayakosha* and *Pranomayakosha*, or *Svapna*; it is explained this way to systematize these notions. *Sutram* is the three sheaths viz., breath, manas and understanding; food is its sheath and bliss is the sheath of cause which is an adjunct of *Hiranyagarbha*, the highest cosmic soul, and the origin of Viraj.<sup>[4]</sup>

The gods obtained *virajam* (brilliance) from Agni by means of consecration, Viraj is the year consisting of twelve months, the fire to be piled is the year, the bricks that are piled are the days and the nights, and Viraj consists of six seasons, and has thirty syllables(Yajur Veda v.6.7).<sup>[5]</sup> In the brahmanas, Sri and Viraj, are identified with food (S.B.11.4.3.18), in the Atharva Veda it is extolled as the first and creative principle (A.V.8.9-10), and with Prana (A.V.xi.4.12) and it is identified with earth (S.B.12.6.1.40) (MBh.12.262.41)<sup>[6]</sup> In the Aitareya Upanishad Viraj is the intermediary between the Atman and the world, the creation of the world by the primeval Atman was through the intermediary Viraj. It is the waking state of the Cosmic Self; the Cosmic Self as it passes

through its four states *Vaisvanara*, *Taijasa*, *Prajya* and *Atman*, comes to be called the *Viraj*, *Hiranyagarbha*, *Isa* and *Brahman* respectively.<sup>[7]</sup>

Viraj or Virat of the *Bhagavad Gita* is the Cosmic Body within which body is concentrated the entire creation consisting of both animate and inanimate beings, and whatever else one desires to see, and which Arjuna beheld with all its manifold divisions.<sup>[8]</sup> Adi Shankara in his Bhasya on Brihadaranyaka Upanishad I.ii.3 explains that *Viraj who was born, himself differentiated or divided himself, his body and organs, in three ways...So this Prana (Viraj), although the self, as it were, of all beings, is specially divided by himself as Death in three ways as fire, air and the sun, without, however, destroying his own form of Viraj.*<sup>[9]</sup>

## 1 References

- [1] Rig Veda X.90.5
- [2] Rashan Dalal (2010). *Hinduism:An Alphabetical Guide*. Penguin Books. p. 457. ISBN 9780143414216.
- [3] J.Gonda (1966). *ancient Indian kingship from the religious point of view*. Brill Archive. pp. 115–119.
- [4] *Taittiriyanopanishad-bhasyavartikam*. Brill Archive. 1971. p. 81.
- [5] *The Yajur Veda Taittiriya Sanhita*. Kessinger Publishing. 2004-06. p. 405. ISBN 9781419188961. Check date values in: |date= (help)
- [6] Jan Gonda (1969). *Aspects of Early Vishnuism*. Motilal Banarsidass. p. 187. ISBN 9788120810877.
- [7] Ramachandra Dattatrya Ranade (1926). *The constructive survey of Upanishadic philosophy*. Mumbai: Bharatiya Vidya Bhavan. p. 18,101.
- [8] *Bhagavad Gita XI.7 and XI.13*
- [9] *The Brhadaranyaka Upanishad (Commentary by Sankaracarya)*. Advaita Ashrama. p. 20.

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