

Himālaya, was broken from its bed and thrown into the southern ocean near Laṅkā. Later, the city of Laṅkā was built on this mountain. (For details see under Trikūṭa).

3) *Children.* Bhīmasena and Hanūmān are said to be the prominent sons of Bhagavān Vāyu. It is mentioned in Ṛgveda, Maṇḍala 1, Anuvāka 7, Sūkta 112, that Agni was the son of Vāyu. To make fire from wood by attrition, the hands obtain strength by the help of the life breath called Vyāna (a breath or vāyu). It is from this, that the idea that fire is the son of Vāyu, came into existence. To know how Vāyu obtained the paternity of Bhīma and Hanūmān see under Bhīma and Hanūmān. It is stated in Brahma Purāṇa that a group of celestial maids called 'Mudā' owes its origin to Vāyu.

4) *Love of Vāyu.* Once Bhagavān Vāyu happened to see the six beautiful daughters of Kuśanābha, a king, and he was excited sexually. As the princesses refused to satisfy his desire, Vāyu changed the damsels into hunchbacks, by a curse. (For detailed story see under Kuśanābha).

5) *The Vāyus (breaths) in the body.* (See under Nāḍīcakra).

6) *Curbing the arrogance of Silk-cotton tree.* Long ago a silk-cotton tree grew up on the top of the Himālayas. It grew up to be a big tree spreading its branches in all directions. Birds built their nests on the branches of that big tree and hermits and animals found shelter under its shade. The silk-cotton tree became arrogant. Once Nārada came there and praised the tree:— "How gigantic, this silk-cotton tree is! Even in a great storm its branches do not move." The praise of Nārada made the tree more haughty. It told Nārada that the storm etc. were its servants. Nārada told Vāyu, what the silk-cotton tree said to him. Vāyu got angry and coming to the tree, said thus:— "You, wicked silk-cotton tree, in days of yore, when Brahmā was carrying on creation he took rest on you for a while. That is why I keep motionless when I come to you. It is not because I am afraid of you. I knew that you belittled me before Nārada. If you are bold enough, come and fight with me."

The silk-cotton tree accepted the challenge. Next day Bhagavān Vāyu changed into a storm and blew against the tree. The tree lost leaves, flowers and fruits and stood bare. Thus within a very short time the arrogance of the tree was curbed.

This story was told to Yudhiṣṭhira by Bhīṣma, to show that rendering help to a foe, will only make him haughty. (M.B. Śānti Parva, 3 Chapters from 154).

Other details.

(i) When Indra cut off the wings of the mountains, Bhagavān Vāyu saved the mountain Maināka from this danger, by hiding it in the ocean. (Vālmiki Rāmāyaṇa, Sundara Kāṇḍa, Sarga 1, Stanza 126).

(ii) The image of Bhagavān Vāyu should be consecrated as sitting on the haunch of a deer, holding a flag. (Agni Purāṇa, Chapter 51).

(iii) Indra sent Vāyu also along with Menakā to hinder the penance of Viśvāmitra. While Menakā was dancing in front of Viśvāmitra, Vāyu displaced her cloth. (M.B. Ādi Parva, Chapter 72, Stanza 1).

(iv) It is mentioned in Mahābhārata, Vana Parva, Chapter 19, Stanza 22, that Vāyu is the messenger of the gods.

(v) Mention is made in Mahābhārata, Sabhā Parva, Chapter 11, Stanza 20, that Vāyu stays in the palace of Brahmā, praising him.

(vi) Once Pradyumna tried to kill Śālva. At that time Vāyu went to Pradyumna as the messenger of Gods. (M.B. Vana Parva, Chapter 19, Stanza 22).

(vii) Vāyu proved that Damayantī was chaste. (M.B. Vana Parva, Chapter 76, Stanza 36).

(viii) Vāyu declared that Sītā was chaste. (M.B. Vana Parva, Chapter 291, Stanza 27).

(ix) In Tripuradahana (the burning of Tripura) Vāyu acted as the arrow of the bow of Śiva. (M.B. Droṇa Parva, Chapter 202, Stanza 76).

(x) Vāyu gave Subrahmaṇya two attendants called Bala and Atibala. (M.B. Śālyā Parva, Chapter 45, Stanza 44).

(xi) Once Vāyu advised Purūravas about the need of a priest. (M.B. Śānti Parva, Chapter 72, Stanzas 10-25).

(xii) Once Bhagavān Vāyu talked elaborately on the secrets of goodness and badness. (M.B. Anuśāsana Parva, Chapter 128).

(xiii) Bhagavān Vāyu once talked about the greatness of Brahmins to Kārtavīryārjuna. (M.B. Anuśāsana Parva, Chapter 152).

VĀYU II. An ancient hermit of India. It is mentioned in Mahābhārata, Śānti Parva, Chapter 47, Stanza 9, that this hermit visited Bhīṣma on his bed of arrows.

VĀYUBALA. See under Vāyucakra.

VĀYUBHAKṢA. An ancient hermit. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 4, Stanza 13, that this hermit had been a prominent figure in the palace of Yudhiṣṭhira.

VĀYUCAKRA. A hermit. It is mentioned in Mahābhārata, Śālyā Parva, Chapter 38, Stanza 32, that this Vāyucakra was born from the semen kept in a pot by the hermit called Mañkaṇaka. From this same pot some other hermits such as Vāyubala, Vāyujvāla and others were born. (See under Mañkaṇaka, Para 3).

VĀYUHĀ. A son of the hermit Mañkaṇaka. (See para 3, under Mañkaṇaka).

VĀYUJVĀLA. See under Vāyucakra.

VĀYUMANḌALA. A son of the hermit Mañkaṇaka. See para 3, under Mañkaṇaka.

VĀYUPURĀṆA. One of the eighteen Purāṇas. (See under Purāṇa).

VĀYURETAS. A son of the hermit Mañkaṇaka. (See para 3, under Mañkaṇaka).

VĀYUVEGA I. A Kṣatriya King in ancient India. It is mentioned in Mahābhārata, Ādi Parva, Chapter 67, Stanza 63 that this King was born from a portion of the asura named Krodhavaśa.

VĀYUVEGA II. A son of the hermit Mañkaṇaka. (See Para 3, under Mañkaṇaka).

VĀYUVEGA III. One of the sons of Dhṛtarāṣṭra. He was present at the Svayaṃvara (marriage) of Draupadī (M.B. Araṇya: Chapter 177, Verse 2).

VAYYA. A royal hermit of the period of Ṛgveda. Mention is made about the royal hermits such as Vayya, Karkandhu and others in Ṛgveda, Maṇḍala 1, Sūkta 112.

VEDA. The son of the hermit Ayodhadhaumya. (For further details see under Ayodhadhaumya).

VEDA (S).

1) *Introduction.* The root 'Vid' in Sanskrit means 'to know'. The books composed of the knowledge of the