

BHAGAVAN VAYU DEV

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ॐ शन्नोमित्रः शं वरुणः । शन्नोभवत्यर्यमा । शन्न इन्द्रो बृहस्पतिः । शन्नोविष्णुरुक्रमः । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वमेव ब्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु मां । अवतु वक्तारं । ॐ शान्तिः शान्तिः शान्तिः ॥

Introduction: The creation of this world, consisting of beings and non-beings, has been described in Vedas, Upanishads and Puranas. Purusha-Sukta describes as to how different Devas were manifested from the body of Parabrahman. As far as Vayu is concerned it says “Pranad Vayyurajayata”. Vayu was manifested from Prana of Parabrahman. Thus Vayu is called Prana or Mukhyaprana.

In Brihadaranyaka Upanishad, (Ashvamedha Brahmana) it is described that Bhagavan first created water. He then created Vayu. To felicitate the functions of the world Vayu assumed three forms viz. Agni, Vayu and Surya. He also assumed the Kurma form to support the world. This Vayu Kurma is supported by Vishnu Kurma. Four headed Brahma was created second to Vayu. In the same Upanishad, in another place four headed Brahma was created before Vayu. These are not contradictions but different times and circumstances.

Sri-Sukta describes the Devas as wealth. “Dhanamagni Dhanam-Vayu Dhanam Suryo Dhanam Vasu.” These are the three essentials for the living beings. These are the three types of natural wealth bestowed by God in abundance for the sustenance of the world.

Henceforth we will focus our attention on some of the important functions and prominence of Vayu or Mukhyaprana. Mukhyaprana performs 21900 “Hamsa Japa” in every living being whether in heaven or earth. The performance of breathing by every living being, consisting of inhalation and exhalation is on account of presence of Mukhyaprana. Once he vacates any living being, the life ceases, only a motionless and useless body remains. So we now know that life is Mukhyaprana.

Generally when Vayu is counted with other Devas, he is called Vayu (i.e. Adhidaiva). But with respect to Indriya Abhimani Devtas he is called Mukhyaprana (i.e. Adhyatma). Here Prana is cognised as Indriya (a sense organ). The Devas have accepted his governance over them. This aspect will be seen in subsequent paragraphs.

Vayu is unruffled by Asuras: The children of Brahman fall into two distinct category; viz Devas and Danavas. There is always a tendency of competition between Devas and Danavas, since there seems to be mutual aversion. The former category is small compared to the latter. In one such fight, Danavas won because they were large in number and also powered with a boon of Shiva. In order to meet such challenges which frequently occurred, Devas thought of performing Yajna. At that function each Deity would recite the Samaveda (in the place of Udgatri) and get themselves strengthened by the grace of God. First, Vak Abhimani, Agni recited the Samaveda. Danavas having come to know the objective of the Devas, they afflicted Vak with evil. Agni’s speech was distorted. Then they asked other gods viz. Nasikya-vayu, Surya, digdevatas, Moon, Indra, Rudra to recite. Every one of them got afflicted by Asuras. Finally they requested Mukhyaprana to sing the Samaveda for the sake of deities. He commenced to recite Samaveda. Asuras tried to afflict Mukhyaprana too. Their attack resembled a lump of mud hitting the rock. They themselves got hurt and ran away.

Mukhyaprana is thus called Akhanasma. Then the Devas regained their wealth. Upanishad says, whosoever understands the glory of Mukhyaprana in this way, he will be free from sins and enemies too.

Mukhyaprana is Sutra and God is Antaryamin: In the Antaryamin Brahmana of (B.U) Mukhyaprana is described as Sutra. Sutra means thread. He is the one who binds together this world, other world and all the living beings. Particularly in the human body all the sense and work organs are bound by Sutranamaka Vayu. Just like a garland is made of single thread, once the thread cuts all the individual beads pearls etc. disconnect themselves. Thus once Mukhyaprana comes out all the senses collapse. In spite of these powers, Vayu is not independent. All his activities are controlled by supreme God as his Antaryamin. It is said “Mukhyaprana vasa sarvam sa vishnor-vishaga sada”.

Assertion of superiority by each Deva: Devas due to self-assertion that each one's function is utmost important and without them the being does not carry on and hence each Deva is indispensable. Once there arose a dispute amongst Devas as to who is superior. As they could not resolve the issue among themselves, they approached Prajapati (Narayana) to settle this issue. He said by whose departure the body collapses is the best amongst you. When Agni, Sun, Indra departed one by one, the body was short of that function but lived. When Rudra departed the body functioned like a baby less than six months. (“Yatha Bala Amansah”). It is said that in infants up to six months all the functions are carried out by Mukhyaprana. “Shanmasat Purva Balanam Kevalam Pranato Bhavet | Vyaparyam Manasa Satvam Atah Paschad Asamsrutih”. When Prana left the body other Devas could not stay there, they were pulled out and the body collapsed. The Devas said when Prana left they were unable to stay there. Thus Mukhyapranas superiority was established unanimously.

Sage Raikva and the Samvarga Vidya: The king Janasruti Poutrayana was a very generous king. He was pious and liberal and had built many guest houses. He was fond of feeding people. His palace was decorated with lights in the night. Once Hamsa birds while flying over his palace in the night, one of the bird praised Janasruti as a great person. The other bird said the praise should go to sage Raikva instead of the king. Since sage knows Samvarga Vidya. Who so ever does any righteous deed (Sat karma) in the kingdom, a part of the virtue (Punya) would reach sage Raikva as royalty. Having come to know this from the remarks of the birds, Janasruti with great difficulty located sage Raikva and requested him to teach the Samvarga Vidya. After serving the sage for some time, the Vidya was initiated to the king. What is this Samavagra Vidya that has brought so much of reverence to Raikva! During the great deluge (Mahapralaya) all the deities rush to Vayu to find their final abode when all their activities cease. Vayu draws all the deities towards him. Thus Vayu is Samvarga. (Samvarga means Upasamhara).

In the Adhidaiva, Agni, Surya, Chandra and Indra find their abode in Vayu. In Adhyatma, Vak, Chakras, Shrotra and Manas Abhimani Devas find their abode in Mukhyaprana. This again emphasises the importance of Vayu.

Restoration of water to the respective rivers: It is a well-known fact that the river Ganga first appeared to flow (oozed out) from Lord Vishnu's feet then through Lord Shiva's tuft, then Sage Janhu's thigh further through the penance of Bhagiratha, Ganga touched Bhuloka. She manifested in Himalayas, flew down 1500 miles and finally entered the sea at Bay of Bengal. The first flow is no doubt Ganga. Subsequently the sea water forming the clouds pour water

all over. Thus the subsequent water is generally the water that is available everywhere. Of course the track of the first flow remains. According to the scientists, it is just water (H₂O) that is all. Then why to go all over to Haridwar? It is not so, the fact is different.

In Atharvanopanishat there is an indication what exactly happens. The Sun god lifts the water vapour from the sea. Vayu-dev through his subtle knowledge distinguishes different river waters and form separate clouds. The consignment of clouds are despatched to pour the water in the respective rivers. Thus the original water is ensured in the holy Ganga River. This Divine arrangement holds good for all the rivers in India for all times. Quote- “Swakiyam Udakam Nadhya Samudre naiv Janate | Vayu tattad Prithak Jnatwa Meghi Krutva Pravarshati” || (A.U.B) It may look strange but phenomena is a divine arrangement.

These rives are said to be bodies of female deities. They are distinct from one another. Lord Vishnu and many personalities from divine kingdom have incarnated in the land of Bharata. These divine deities have come down to serve them with sweet water purifying the whole of India. Thus by divine touch of all these, ours is a holy land. We saw the greatness of Vayu-Dev in restoring the respective river waters. Thus the rivers are even today and in future too contain the original water and the holiness remains intact forever. But polluting the river water is a gross human error.

Shat-Prasna-Upanishad on Mukhyaprana: Vaidarbhi asks sage Pippalada the second question. Sir which deities take care of the created beings and enable them to understand things? Who is the leader of all these deities?

Sage Pippalada answers that Tatvabimani deities viz. Akasha, Bhutavayu, Agni, Ap, Prithvi, Vak, Manas and Mukhyaprana etc. take care of their well-being and bestow them knowledge to understand. Through Chaksus, Shrotru etc. sense deities give knowledge. The other deities sustain the body in good condition. Mukhyaprana assumes five forms viz. Prana, Apana, Vyana, Samana and Udana for efficient functioning of the body. Pippalada also said Mukhyaprana is superior amongst the said deities.

In that connection Pippalada quoted an episode. Once Tatvabimani deities thought they could manage their respective roles in the body without the presence and leadership of Mukhyaprana. In order to bring to their notice that they are not capable of it, Mukhyaprana started moving out of the body. Immediately they were all forced to move out and were not able to take care of the respective part of the body. Then they realised the necessity and superiority of Mukhyaprana. They could function only when Mukhyaprana re-entered the body. Then they started praising Mukhyaprana.

There are innumerable examples of this nature. It is well known through scriptures and Puranas that Vayu-dev incarnated thrice. Once in Tretayuga as Hanuman, second in Dvaparyuga as Bhimasen and third in Kaliyuga as Madhva. Vayu is the most powerful divine personality. I may close the write-up by a famous quote **“Mukhyaprana Vase Sarvam sa Vishnorvashagah Sada”**.

Om Tat Sat

Krishnarpanamastu