

*nagasattama* 1. 33. 1; *bhujagaśreṣṭha* 1. 44. 2. F. Role in churning of the ocean for nectar : Vāsuki was used as the churning cord (*netra* 1. 16. 12; 1. 35. 4) by the gods and the demons at the time of *samudramanṭhana*; his one end was held by the great *asuras*, the tail by all the gods; the serpent Ananta stood near Nārāyaṇa and raised up and threw down again and again the head of Vāsuki; from the mouth of Vāsuki, whose body was forcibly dragged at the time of churning, smoky winds with fire came out repeatedly which turned into clouds and lightnings and showered rain on the gods fatigued due to the labour of churning the ocean 1. 16. 13-16. G. Vāsuki and the snake sacrifice of Janamejaya : When Vāsuki heard the curse of Kadrū, the mother of serpents, that they would be burnt in the snake sacrifice of Janamejaya (1. 13. 35), he held consultations with his brother Airāvata and other serpents to think of the remedy to nullify the curse (*śāpo 'yam na bhavet katham* 1. 33. 1); he told them that all curses had a cure, but the curse of a mother would be difficult to avert, especially when the curse was uttered within the hearing of the imperishable god (i. e. Brahman) (cf. 1. 18. 9) and the god did not stop her from uttering the terrible curse; yet they had to find a way out before it was too late; they had to see if the snake sacrifice of Janamejaya did not get started or, if started, it could be defeated in its purpose (*yathā sa yajño na bhaved yathā vāpi parābhavet* 1. 33. 9) 1. 33. 1-9; he listened to the suggestions made by serpents to avoid the snake sacrifice but did not agree with any one of them; he himself had nothing better to offer, hence he was worried 1. 33. 29-31; at that time Elāpatra informed Vāsuki that since Pitāmaha Brahman had prophesied that the son of the

great sage Jaratkāru born of his wife having the same name would stop the snake sacrifice and free virtuous serpents from danger, Vāsuki should give in marriage his sister, who was named Jaratkāru, to the sage, when he came begging for a maiden; that would put an end to the fear of the serpents 1. 34. 1-18; earlier, after the churning of the ocean, the gods had taken Vāsuki to Pitāmaha Brahman and told him that Vāsuki was very much disturbed due to the curse of his mother and that Pitāmaha should free him from his mental agony; they pointed out that Vāsuki had always acted for the benefit of the gods and for what was dear to them; Pitāmaha had then told the gods that when the occasion arrived Vāsuki should act according to the advice of Elāpatra 1. 35. 5-7; 1. 48. 25; 1. 49. 9-13, 25; thereafter Vāsuki took great care of his sister Jaratkāru knowing her to be the saviour of serpents 1. 35. 2; Vāsuki appointed various serpents to watch for Jaratkāru and report to him when Jaratkāru arrived asking for a wife 1. 35. 12-13; when Jaratkāru arrived Vāsuki's attendants informed him about Jaratkāru's intention to marry a girl of his name and who was offered as alms; knowing this Vāsuki approached the sage Jaratkāru with his well-adorned sister; the sage asked Vāsuki his sister's name and also told him that even after marriage it would be Vāsuki's responsibility to maintain her 1. 42. 16-20; Vāsuki assured Jaratkāru that his sister had the same name as the sage and that he would support her even after marriage with all his might 1. 42. 16-20; 1. 43. 1-2; 1. 13. 30-34; Jaratkāru then went to Vāsuki's residence and married his sister; Jaratkāru went with his wife to the shining house (*vāsagṛhaṃ śubhram* 1. 43. 5) approved by Vāsuki 1. 43. 3-5; when the sage Jaratkāru