

left his wife he asked her to inform Vāsuki about his departure and that he had lived happily with him 1. 43. 29; Jaratkāru's wife pleaded with the sage that he should not abandon her; he should realize what Vāsuki would feel if he knew that her husband had left her without blessing her with a son — that being the principal purpose of their marriage — 1. 43. 32-34; when Vāsuki knew about Jaratkāru's departure he was sorry; but he would not pursue the sage fearing that he might curse him; he knew it was improper to ask his sister if she was with a child from Jaratkāru but the seriousness of the matter prompted him to do that (*kim hi kārya-garīyastvāt tatas tvāham acūcudam* 1. 44. 6); Vāsuki's sister assured him that she had conceived from Jaratkāru and that a lustrous son will be born to her; she removed his anxiety; on hearing the news Vāsuki was happy; he honoured his sister by giving gifts 1. 44. 1-15; later when the snake sacrifice began Vāsuki was highly disturbed due to the death of a large number of serpents and feared that he himself might fall into the fire; he therefore told his sister Jaratkāru that the time had come for her son Āstika to intervene and stop the destruction of the snakes 1. 48. 19-26; accordingly Jaratkāru asked her son to fulfil the purpose for which she was married to Jaratkāru; on enquiry, Jaratkāru told Āstika why Vāsuki gave her to the sage Jaratkāru 1. 49. 1-15; Āstika assured Vāsuki, who was terribly upset, that he would release him from the curse and remove his fear 1. 49. 17-21; when Vāsuki again expressed his anxiety by saying that he felt he was revolving, that his heart was bursting, and that he had lost sense of directions as he was afflicted by the punishment inflicted by Brahman (*āstika parighūrṇāmi hṛdayam me vidīryute | diśuś*

ca na prajānāmi brahmadanḍanipīḍitaḥ 1. 49. 22), Āstika reassured him that he would destroy Vāsuki's fear of *brahmadanḍa* 1. 49. 22-24; later after accomplishing his difficult task Āstika returned to his mother and maternal uncle (Vāsuki) and reported to them all that had happened at Janamejaya's snake sacrifice; all the serpents present were happy to receive the news 1. 53. 17-18. H. Functions and Events : (1) He is one of the *nāgas* who wait upon Varuṇa in his *sabhā* without feeling fatigue 2. 9. 8, 11; (2) present among those who arrived to greet the birth of Arjuna 1. 114. 60; (3) he sided with Arjuna when those who had gathered in the mid-region to watch the battle took sides between Arjuna and Karṇa 8. 63. 36; (4) he was one of the snakes who received the white serpent issuing from Balarāma's mouth and entering the ocean 16. 5. 14, 12; (5) after Skanda's consecration as the leader of the army (9. 43. 48) and when gifts were given to Skanda, Vāsuki gave him two snakes, Jaya and Mahājaya 9. 44. 48; (6) when Uttanka blew into the anus of the horse (god Fire), the house of Vāsuki and other prominent snakes in the *nāgaloka* were covered with smoke 14. 57. 46-47.

Vikuṇḍa m. : A mythical serpent, living in Bhogavatī Purī 5. 101. 16, 1.

Son of Surasā and Kaśyapa 5. 101. 4, 17; description 5. 101. 5-7.

Vinatā f. : A mythical female being.

A. Family : One of the two daughters of Prajāpati, sister of Kadrū (1. 19. 1), both married to Kaśyapa 1. 14. 5-6; one of the thirteen daughters of Dakṣa 1. 59. 12-13; hence called Dakṣāyaṇī 1. 27. 24. B. Description : Divine (*devī*) 1. 14. 15; beautiful, wonderful and faultless 1. 14. 5;