

Takṣaka 1. 37. 13-14, 19; 1. 46. 8-10; Śṛṅgin's father informed Parikṣit about his impending death at the hands of Takṣaka 1. 38. 19; 1. 46. 12-13; Kāśyapa, an eminent sage (*muniṣṭhava* 1. 38. 35), who knew the cure for serpent bites started for Hāstinapura to save Parikṣit from Takṣaka and acquire wealth 1. 38. 31-33; Takṣaka, in disguise of an aged Brāhmaṇa, met Kāśyapa on way and asked him the reason for his hurrying on the way; Kāśyapa told Takṣaka that he wanted to cure Parikṣit when he would be burnt by the fire of Takṣaka's lustre (*tejasā 'dya pradhakṣyati*); then Takṣaka revealed his identity and told Kāśyapa that he would not be able to save Parikṣit from Takṣaka's bite; Kāśyapa retorted that he was confident about the strength of his science (*vidyābala*) 1. 38. 34-39; 1. 46. 15-17; Takṣaka challenged Kāśyapa to bring back to life a *nyagrodha* bitten and burnt by him; this was done by Kāśyapa by his *vidyābala* 1. 39. 1-10; astonished, Takṣaka promised to give Kāśyapa all the wealth he desired from Parikṣit, and even more, and begged him to return; he also told Kāśyapa that the curse of the sage was bound to come true, and if Kāśyapa was not able to save Parikṣit he would lose his reputation; having received from Takṣaka the wealth he wanted Kāśyapa turned back 1. 39. 11-19; 1. 46. 18-21; Takṣaka then started for Hāstinapura; on way he learnt about the arrangements made to save Parikṣit with the help of *mantras* and medicines which worked as cures for poison (*mantrāgadair viśaharaiḥ* 1. 39. 21); Takṣaka planned to deceive Parikṣit with some trick (*māyāyoga*) and sent to the king serpents in the disguise of hermits with fruits, leaves, and water; when the seventh day since the curse was uttered was about to end Parikṣit felt himself secure; he found a small

worm in the fruit held by him and said (in joke) : " may this small worm turn into Takṣaka and bite me " (*kṛmiko mām daśatu ayam takṣako nāma bhūtvā vai* 1. 39. 31) and put it on his neck; immediately Takṣaka coiled around the king with his body (*bhoga*) 1. 39. 22-33; the ministers of the king cried and fled; they saw a wonderful (*adbhuta*) serpent rising up in the sky 1. 40. 1-3; the whole house was on fire due to the heat of the serpent's poison; Parikṣit died due to the fire (*tejas*) of Takṣaka's poison 1. 40. 4-5; (*chadmenopetya takṣakaḥ... dagdhavān viśavahninā* 1. 46. 22-23). H. Snake-sacrifice : Uttānka, embittered by Takṣaka due to the obstacle put by him in Uttānka's way, reported to Janamejaya how Takṣaka was responsible for his father's death, and instigated him to burn Takṣaka in the fire of a *sarpasatra* 1. 3. 177-190; when Janamejaya enquired with his ministers they told him how his father was killed by Takṣaka (1. 45. 19-28; 1. 46. 1-25); Janamejaya again asked them how they could know the conversation between the Pannagendra (i. e. Takṣaka) and Kāśyapa when, apparently, it took place in a secluded place in the forest; if satisfied with their explanation he would think of the means to kill the serpents (*vidhāsyāmi pannagāntakarim matim*) 1. 46. 26-27; the ministers reported that a man happened to mount the tree before it was burnt by Takṣaka; this man had heard the dialogue between Takṣaka and Kāśyapa; the man too was burnt with the tree; when brought back to life along with the tree the man returned to the town and reported the incident to others 1. 46. 28-31; Janamejaya, satisfied with this account, decided to avenge the death of his father by killing serpents for it was the evil-minded