

6-7; Garuḍa asked Vinatā why he must do whatever serpents asked him to do; knowing the reason (Vinatā's slavery), Garuḍa asked serpents how his mother could be freed from slavery; serpents asked him to get *amṛta* for them (1. 23. 1-12); before starting on his expedition, Garuḍa asked Vinatā what he might eat on his way; she asked him to eat the Niṣādas living in Niṣādālaya but warned him never to harm a Brāhmaṇa; Vinatā told Garuḍa how to recognize a Brāhmaṇa; at the time of his departure he was blessed by Vinatā; at Niṣādālaya he opened his beak and ate up those that entered it 1. 24. 1-14; a Brāhmaṇa and his wife inadvertently got into his beak and burnt his throat; Garuḍa opened the beak and let the Brāhmaṇa and his wife, a Niṣādi, slip out, he was blessed by the Brāhmaṇa 1. 25. 1-5; further on his way he met his father Kaśyapa whom he told that he was on his way to get Soma (1. 25. 7; *amṛta* 1. 25. 9) and asked what else he might eat; Kaśyapa asked him to eat Supratīka, (an elephant) and Vibhāvasu (a tortoise), both of enormous size, and blessed him 1. 25. 7-9, 25; Garuḍa picked up the elephant and the tortoise (who, according to 5. 107. 16, lived in the south and used to fight with each other) with his nails and went to Alambatīrtha and sat on a Rohiṇa tree to eat the two; the branch gave way under the tremendous weight 1. 25. 27-33; on this branch were the Vālakhilyas; to save them from destruction Garuḍa (Tārksya 1. 26. 18) held the branch in his beak and flew around; not finding a place to rest Garuḍa went to his father Kaśyapa on the Gandhamādana mountain; Kaśyapa told the Vālakhilyas that Garuḍa's endeavour was in the interest of the living beings; they left the branch; Garuḍa (Vinatāimaja 1. 26. 15) asked Kaśyapa to direct him to a place, free from

Brāhmaṇas, where he might leave the branch; as advised, Garuḍa went to an uninhabited mountain covered with snow and there ate the elephant and the tortoise 1. 26. 1-16; as Garuḍa drew near the place of *amṛta*, there were bad omens for gods; when Indra enquired the reason, Brhaspati told him that Garuḍa was arriving to fetch Soma 1. 26. 36-37 (called also *amṛta* 1. 26. 38); Brhaspati told the gods that Garuḍa was of incomparable strength and would achieve what was most difficult to achieve (*asādhyam api sādhayet*) 1. 26. 37; Garuḍa (Garutmart 1. 28. 1; Vainateya 1. 28. 14; Vinatāsuta 1. 28. 20) fought with Bhauvana, the protector of Soma (1. 28. 3), with other gods who were protecting *amṛta* (1. 28. 6), and with birds (*pakṣin*) like Aśvakranda, Reṇuka and others; he killed these, and put gods to flight; he fought with wings, beak and nails 1. 28. 1-20; after the fight Garuḍa saw *amṛta* surrounded by fire; he divided his mouth into ninety times ninety, fetched water in them from rivers, poured it on the fire and pacified it; to enter the fire he became small in size 1. 28. 22-25; near the *amṛta* he saw a wheel of iron (*ayasmaya*), of sharp edge, which was a device (*yantra*) created by gods to cut down those who might try to steal Soma; as he entered through the spokes of the wheel he saw two serpents, with poison in their eyes (*cakṣurviṣau*), guarding *amṛta*; anyone seen by them would be reduced to ashes; Suparṇa blinded their eyes with dust and, unseen, he (Vainateya) snatched Soma and flew away quickly; with the force of his speed he uprooted (*unmath-*) the *yantra* 1. 29. 2-10; he himself did not taste the *amṛta* but asked a boon from Viṣṇu that he should become undecaying and immortal without tasting *amṛta* 1. 29. 11, 14;