

without going near him Indra struck Garuḍa, as he was taking away *amṛta*, with his *vajra*; to respect the sage (Dadhīca 1. 127. 12) from whose bones the *vajra* was fashioned, the *vajra* itself, and Indra, Garuḍa released a feather from his wings, as though due to the stroke of *vajra*, but otherwise was not affected by the *vajra* 1. 29. 17-20; seeing the feather of excellent form all beings (*sarvabhūtāni*) said " may this bird be Suparṇa " (*surūpaṁ patram ālakṣya suparṇo 'yam bhavatu iti*) 1. 29. 21; Indra sought Garuḍa's friendship, and Garuḍa agreed 1. 29. 23; 1. 30. 1 (Kaśyapa had prophesied before Garuḍa's birth that he would be the helper of Indra 1. 27. 30); Indra requested Garuḍa to return Soma, but Garuḍa told him the purpose of taking it away; both hatched a plan — Indra was to take away *amṛta* once Garuḍa had placed it before the serpents and freed his mother from slavery 1. 30. 7-9; Indra granted Garuḍa a boon, and he chose serpents to be his food 1. 30. 10-12 (hence his epithets like *pannagāśana* 2. 22. 23; 5. 110. 5, 15; 5. 117. 23; *pannagasūdana* 1. 14. 22; *bhujagendrāri* 5. 110. 1; *bhujagāri* 10. 13. 4); Garuḍa brought *amṛta* to serpents and placed it for them on the *kuśa* grass; he asked them to take it after they had bathed and become auspicious (*maṅgalasamṣyuktāḥ*); he asked serpents to free his mother from slavery from that day; the serpents agreed and went to bathe; Garuḍa (Suparṇa) was happy to roam with his mother Vinatā freely in the forest and to gladden her 1. 30. 14-21 (Aruṇa, Garuḍa's elder brother, had prophesied that Garuḍa would free Vinatā from slavery 1. 14. 18); *phalaśruti* : One who hears or recites this narrative (*kathā*) will go to heaven due to his glorifying Garuḍa, the lord of the birds (*patagapati*) 1. 30. 22. E. Gālava epi-

sode : Gālava was asked by his teacher Viśvāmitra to give him as *dakṣiṇā* eight hundred moon-like white horses, each having a black ear on one side (5. 104. 26); not knowing how to procure these, Gālava desired to take recourse to Viṣṇu; just then Garuḍa (Vinatātmaja), the friend of Gālava, appeared before him and offered to take him to any place 5. 105. 14-19; Suparṇa described to Gālava the four directions 5. Adh. 106-109; he told Gālava the etymology of the name of the direction *uttarā* (*yasmād uttāryate pāpāt* 'because one is freed there from sin' 5. 109. 1; also *guṇair anyair dig uttarā* 'a direction superior (to others) in different qualities', and *sarvakarmasu cottarā* 'better (than other directions) for performing all rites' 5. 109. 24); Gālava requested Garuḍa (named variously as Garutmant, Suparṇa, Vinatātmaja, Tārksya, Aruṇānuja) to take him to the east; Garuḍa (Vinatāsūnu) agreed and asked Gālava to mount him 5. 110. 1-4; unable to stand the speed of Garuḍa, Gālava requested him (Vinatātmaja) not to proceed further but to return to their place 5. 110. 14-15; Gālava told Garuḍa that his real purpose was to obtain the eight hundred horses and since he knew no way to obtain them he thought of giving up his life that way 5. 110. 16-17; Garuḍa (Vinatātmaja) found fault with Gālava for wanting to end his life and told him : " The time of death is not determined by any person, Kāla is rather supreme (*na cāpi kṛtrimāḥ kālaḥ kālo hi paramēvaraḥ* [Nīla. : *kṛtrimāḥ svecchāsampādyah* 5. 112. 20 Bom. Ed.]) 5. 110. 19-20; he told Gālava that they would first repair to mountain Ṛṣabha in the heart of the ocean, eat, rest, and then return 5. 110. 22; on the peak of the Ṛṣabha mountain Suparṇa and Gālava met a Brāhmaṇī Śāṇḍilī; they ate the food cooked by her