

Garuḍa in return offered a boon to Viṣṇu, he chose Garuḍa to serve him as his vehicle (*vāhana*), and since Garuḍa wanted to stand above him Viṣṇu asked Garuḍa to stand on his flag-staff (*dhvajam ca cakre*) 1. 29. 12-16; hence after the death of Jarāsandha when Kṛṣṇa thought of Garuḍa (Garutmant), he instantly appeared and took his seat on (the flag-staff of) the chariot; the flag-staff then appeared as a raised *caitya* post 2. 22. 22-23; Kṛṣṇa's flag marked with Garuḍa when he started for Hāstīnapura 5. 81. 20; when Dārūka brought Kṛṣṇa's chariot for the use of Sātyaki it was marked with Suparṇa 7. 122. 43; also 7. 56. 33 (Vainateya); when Kṛṣṇa got his chariot ready to pursue Aśvatthāman, Vainateya stood on the flag-staff 10. 13. 4; when, at the end, the Vṛṣṇis were helplessly looking on, Suparṇa on the flag of Kṛṣṇa was taken away day and night by the Apsaras 16. 4. 5; Kṛṣṇa (Viṣṇu) is called *Garuḍadhva* 7. 57. 2; 13. 11. 5; 13. 135. 51; *Suparṇaketu* 3. 173. 15; *Tārksyaketana* 2. 2. 12; 12. 48. 14; *Tārksyapravaraketana* 2. 42. 55; *Tārksyadhva* 8. 27. 65; (also cf. 12. 46. 34); *Tārksyalakṣaṇa* 12. 43. 8; Kṛṣṇa used Vainateya as his vehicle while fetching Pārijāta from Amarāvātī 7. 10. 22; he used Tārksya as vehicle while going to Himavanta to propitiate Śiva 13. 14. 26 and Vainateya while waiting on him 13. 14. 142; Garuḍa felt he was disregarded by Indra because he stood on the flag of Indra's younger brother and because he carried him (Kṛṣṇa) on his back and was thus reduced to the state of a servant 5. 103. 13, 8; Viṣṇu asked Garutmant to bring king Vasu Uparicara from Pātāla and make him a *khecara* 12. 324. 30-35; (2) Removal of Garuḍa's pride: When Garuḍa knew that Indra had granted long life to the serpent Sumukha he blamed Indra for

depriving him of his food; he threatened to give up his life and said that as long as Indra was there he had nothing to do with Viṣṇu (*na viṣṇuḥ kāraṇam mama*) 5. 103. 1-17; Viṣṇu scolded Garuḍa (Tārksya, Garutmant) for praising himself although in reality he was very weak; Viṣṇu told Garuḍa that he did not really carry Viṣṇu but Viṣṇu carried himself and also Garuḍa (*aham evātmanātmānam vahāmi tvām ca dhāraye*) 5. 103. 20; however he asked Garuḍa to carry only his right arm, and when the arm was placed on Garuḍa he fell down under its weight and became almost unconscious (*vicetāḥ*); he shed many feathers; Viṣṇu did not deprive him of his life; finally Garuḍa bowed down to Viṣṇu and begged for forgiveness 5. 103. 18-30. H. Association with Śeṣa: Śeṣa complained to Pitāmaha that his dull-witted brothers (serpents) hated their brother (cousin) Vainateya and he in turn hated them 1. 32. 10-11; Pitāmaha then made Garuḍa (Suparṇa, Vainateya) a friend of Śeṣa 1. 32. 25. I. Association with Skanda: Suparṇa gave Skanda a feather and a peacock as toy (*kriḍanīya*) 13. 86. 20-21; he gave peacock to Skanda 9. 45. 46; he attended Skanda's consecration as general of the army 9. 44. 14; some of the warriors of Skanda were Garuḍa-faced (*garuḍānanāḥ*) 9. 44. 79. J. Garuḍa's other feats: (1) Suparṇa swallowed a quail which, however, was freed by Aśvinau 1. 3. 62; (2) Garutmant often went to the mountain Himavanta 12. 314. 6; Suparṇa once carried away forcibly the big snake Rddhimant living near a lake on the Gandhamādana mountain; the wonderful feat (*adbhutam*) was witnessed by the Pāṇḍavas 3. 157. 14-15; (3) A serpent (not named), husband of the daughter of Airāvata, killed by Suparṇa 6. 86. 7;