

assembly and insulted both Indra and Viṣṇu at which Viṣṇu extended his right hand to Garuḍa asking him whether he could hold the hand. And, when Garuḍa placed Viṣṇu's hand on his head he felt as if the whole weight of the three worlds was put on the head. Garuḍa admitted his defeat. Mahāviṣṇu thus laid low the conceit of Garuḍa. (Udyoga Parva, Chapter 105).

14) *Garuḍa helped Gālava*. Gālava was a disciple of Viśvāmitra. Once Dharmadeva, to test Viśvāmitra, went to his āśrama disguised as Vasiṣṭha and asked for food. As there was no ready-made food at the āśrama just then, Viśvāmitra naturally took some time to cook new food, and he went with it, steaming hot, in a plate to the guest. Saying that he would return within minutes and receive the food, the guest (Dharmadeva) left the place, and Viśvāmitra stood there with the plate in hand awaiting the return of the guest. He had to remain standing thus for one hundred years, and during this whole period it was Gālava who stood there looking after his guru. When hundred years were completed Dharmadeva returned to Viśvāmitra and accepted his hospitality, and then only could the latter take some rest.

Viśvāmitra blessed Gālava, and now it was time for him to leave the āśrama. Though Viśvāmitra told that no gurudakṣiṇā (tuition fee) was required Gālava persisted in asking him what fee or present he wanted. Viśvāmitra lost his temper and told Gālava that if he was so very particular about gurudakṣiṇā, eight hundred horses all having the colour of moon, and one ear black in colour might be given as dakṣiṇā. Gālava stood there aghast at the above pronouncement of his preceptor, when Garuḍa happened to go over there and hear from Gālava about his sad plight. Money was required to purchase horses, but Gālava was penniless. At any rate Garuḍa with Gālava on his back flew eastwards and reached Rṣabhaparvata and they rested on a peak of it. There the Brahmā woman, Śāṅḍilī was engaged in tapas and she served them with food. After food Garuḍa spoke disparagingly about Śāṅḍilī. Garuḍa and Gālava slept that night on the floor, but when they woke up in the morning lo! Garuḍa was completely shed of his feathers. Garuḍa stood before Śāṅḍilī, his head bent in anguish. Śāṅḍilī blessed Garuḍa, who then got back his old feathers.

Continuing their journey Garuḍa and Gālava reached the palace of the very rich King, Yayāti. Garuḍa introduced Gālava to Yayāti, who found it difficult to get 800 horses for Gālava. But, Yayāti gave his daughter Mādhavī to Gālava saying that he might give her to any King and get money enough to purchase 800 horses. After thus showing the means to get money to Gālava, Garuḍa returned home.

Gālava gave Mādhavī first to King Haryaśva of Ayodhyā, then to King Divodāsa of Kāśī and next to King Uśīnara of Bhoja and got from them two hundred horses each, and he submitted the horses and also Mādhavī in lieu of the balance of two hundred horses to Viśvāmitra as dakṣiṇā. A son called Aṣṭaka was born to Viśvāmitra by Mādhavī, who had been granted a boon that she would not lose her youth and beauty even though she lived with any number of people. (Udyoga-Parva Chapter 108).

15) *Fight between Garuḍa and Airāvata*. Śrī Kṛṣṇa once

went to Devaloka and plucked the Pārijāta flower from the garden Nandana, and this led to a fight between Indra and Kṛṣṇa in which Garuḍa also joined. Garuḍa directed his main attention on Airāvata which, at his blows, fainted and fell down. (Harivamśa, Chapter 73).  
16) *Defeated by Vāsuki*. To churn the Milk-Ocean the Devas and Asuras decided to use Mount Mandara as the shaft and Vāsuki as the rope to rotate the shaft. The attempts of the Devas, the Asuras and the Bhūtagaṇas of Śiva failed to uproot and bring with them the mountain, when Garuḍa, at the instance of Viṣṇu brought the mountain as easily as a kite carries a frog. Again, when others failed to bring Vāsuki from nāgaloka Garuḍa went and asked the nāga chief to follow him to the ocean of Milk. Vāsuki replied that if his presence was so indispensable he must be carried over there. Then Garuḍa caught the middle part of Vāsuki in his beak and rose in the air. But, even though Garuḍa rose beyond the horizon, when he looked down half of Vāsuki still remained on the ground. Garuḍa then tried to fold Vāsuki into two and carry it, but, again to no purpose. Disappointed and humiliated Garuḍa returned without Vāsuki. Afterwards Vāsuki was brought to the ocean of Milk by Śiva's hand stretched down into Pātāla. (Kamba Rāmāyaṇa, Yuddha Kāṇḍa).

17) *Bhīma went in search of the Saugandhika flower on account of Garuḍa*. While, in the course of their exile in the forest, the Pāṇḍavas were put up at the āśrama of maharṣi Ārṣiṣeṇa, Garuḍa picked up from the depths of the sea one day a nāga called Rddhimān, and due to the vibration caused by the lashing of Garuḍa's wings Kalhāra flowers from the garden of Kubera were flown to the feet of Pāñcālī. She wore the fragrant flowers in her hair saying that if she were to have good flowers, wind had to bring them. Since there was a mild and veiled insinuation in that statement that Bhīma was inferior to the wind the former did not appreciate that comment by Pāñcālī. And so he rushed to Mount Gandhamādana to collect Kalhāra flowers. (Vana Parva, Chapter 106).

18) *Garuḍa saved Uparicarvasu*. Once a controversy started between the Devas and the brahmins, the former advocating the use of goat's flesh in performing yajñas while the brahmins contended that grains were sufficient for the purpose. Uparicarvasu, who arbitrated in the debate spoke in favour of the Devas, which the brahmins did not like, and they cursed Vasu to fall from the sky into the pits of the earth. This curse was countered by the Devas blessing him that as long as Uparicarvasu remained on earth he would not feel hungry and that he would regain his old form due to the blessings of Mahāviṣṇu. Vasu prayed to Viṣṇu, who sent Garuḍa to the former, and Garuḍa carried Vasu to the sky on his wings. Thus Vasu became again Uparicarvasu. (Śānti Parva, Chapter 338).

19) *Other information about Garuḍa*. (1) A dānava once stole away the crown of Śrī Kṛṣṇa who was on a visit to Mount Gomanta. Garuḍa retrieved it from the dānava and returned it to Kṛṣṇa. (Bhāgavata, Daśama Skandha).

(2) The monkeys who searched for Sītā visited the house of Garuḍa also. (Vālmiki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Canto 40, Verse 39).