

44; (vi) by bow-string 5. 47. 47; 7. 73. 16; 9. 16. 14; 11. warriors or elephants falling on the battle-field compared with the mountains (or their summits) falling down when struck by (Indra's) Vajra : (i) warriors (or their heads, or head-gears) 6. 42. 19; 7. 53. 40; 8. 15. 38; 8. 40. 105; 8. 66. 17; 8. 66. 31 (only distressed); 8. 67. 26; 12. 27. 5 (only shaking); (ii) elephants (sometimes along with their riders) 4. 60. 10; (4. 60. 12); 6. 58. 34; 6. 112. 35; 7. 28. 38; 7. 48. 43; 7. 66. 18; 7. 68. 51; 7. 123. 39; 8. 8. 44; 8. 12. 40; (8. 12. 44); 8. 13. 15; 8. 13. 20 (*kuliśa*); 8. 17. 27; 8. 14. 12; 8. 33. 51; 8. 43. 67; 8. 54. 5; 8. 59. 13; 8. 62. 43, 45, 46; 8. 68. 16; 9. 8. 27; 9. 19. 26; (iii) heroes struck by arrows compared with trees struck by Vajra 6. 70. 24; 6. 103. 91; 7. 172. 23; 12. fight between two heroes compared with that between Vajra and the mountain : between Bhīma and Jarāsandha 2. 21. 11; between Yuyudhāna (Sātyaki) and the Kauravas 5. 3. 15; between Pradyumna and his opponents 5. 3. 19; between Ghaṭotkaca and Alāmbala 7. 149. 26; 13. fear, like the burning Vajra, torments the timid ones in the army 12. 103. 23. G. Its use for punishment and not as a missile : (1) Sudhanvan warned Prahlāda that if, in reply to a question, he told what was false, Indra would pound his head with Vajra into hundred pieces 2. 61. 63; (2) Bṛhaspati told the gods what had been proclaimed by Brahman in ancient times (*purā gītām brahmaṇā* 5. 12. 18) : if one hands over to the enemy the person who has sought refuge, the gods with Indra strike him with Vajra 5. 12. 21. H. Status : The best among the weapons (*āyudhānām varo vajraḥ* (m.)) 4. 2, 13; an object of worship and

honour : (i) when Vajra struck Vṛtra's head, it (the Vajra) was shattered into ten, and then into hundred pieces; the gods shared the pieces of Vajra among themselves and worshipped them; (ii) whatever is efficacious in the world is supposed to have the built of Vajra (*loke yat sādhanam kimcit sāvai vajratanuḥ smṛtā* I. 158. 48); hence a Brāhmaṇa's hand is considered to be made of Vajra, a Kṣatriya has his chariot of Vajra, a Vaiśya's gift is as efficacious as Vajra, and those junior to a Vaiśya (the Śūdras) are supposed to have Vajra's strength in their service; the horses of a Kṣatriya are as good as Vajra and hence they are inviolable (*vajrapānir brāhmaṇaḥ syāt kṣatram vajraratham smṛtam / vaiśyā vai dānavajrāś ca karmavajrā yaviyasah // vajram kṣatrasya vājino avadhya vājinaḥ smṛtāḥ*) I. 158. 49-50; however, Vajra made ineffectual when Nīlakaṇṭha (Śiva) granted a boon to Nārāyaṇa that Vajra will not have any effect on him 7. 172. 77-78.

II. As Kṛṣṇa's missile : Kṛṣṇa cut off all the mountains hurled at him by a demon fighting from the side of Śālva, with his dear missile Vajra which was capable of breaking all rocks (*sarvapāṣāṇabhedana*) 3. 23. 17.

III. As Śiva's missile : Śiva is called *vajrin* 7. 172. 59; 13. 15. 11; 13. 17. 128; and *vajrahasta* 13. 17. 70.

IV. Vajra as a general missile, not associated with any individual : Many Vajras were used during the fight between Bhīma and Karṇa 7. 113. 20; Vajras were used by the Rākṣasas of Ghaṭotkaca against the Kaurava