

and he was granted the boon that he would not be killed by anybody but a man. The Devas shuddered at the gift to Rāvaṇa, and feared about the future in case Kumbhakarṇa too got such a boon. At their request Sarasvatī danced on his tongue at the time of Kumbhakarṇa's request for a boon. Kumbhakarṇa wanted NIRDEVATVAM (Absence of all Devas). But by a slip of the tongue (caused by Sarasvatī) what he asked for was nidrāvatvam (sleep). Brahmā granted him nidrāvatvam ; he said that Kumbhakarṇa would sleep for six months of the year continuously. Vibhīṣaṇa got the boon that he should remember righteousness in danger and use the Brahmāstra without any training in its use. The brothers returned home after securing the boons, and, after driving off Kubera, the lord of Laikā, Rāvaṇa and his brothers took their abode there. (Vana Parva, Chapter 275 and Uttara Rāmāyaṇa).

5) *Death of Kumbhakarṇa.* Kumbhakarṇa played a very important part in the Rāma-Rāvaṇa war. Prominent warriors on the side of Rāma, like Sugrīva, his ministers and Lakṣmaṇa fought with him. But, none of them could kill him. At last, Śrī Rāma's arrows killed him. (Vālmiki Rāmāyaṇa, Yuddha Kāṇḍa, Chapter 67).

Kumbhakarṇa is not to be viewed merely and purely as an evil character. His advice to Rāvaṇa on various occasions shows noble traits of his character. When Śrī Rāma with his army of monkeys appeared on the other side of the ocean Rāvaṇa held a conference of his brothers, ministers and others at which Kumbhakarṇa spoke as follows:—"You abducted Sītā without consulting us, and we would not therefore be responsible for the consequences of that action of yours. But, it is not proper that the younger brother should keep away when danger faces the elder one, and on that principle here I am ready to fight Rāma."

These weighty words of Kumbhakarṇa throw considerable light on the character of Kumbhakarṇa. (Vālmiki Rāmāyaṇa, Yuddhakāṇḍa, Chapter 12).

KUMBHAKARṆĀŚRAMA. A holy place. He who visits this place will enjoy the respect of others. (Vana Parva, Chapter 84, Verse 157).

KUMBHĀṆḌA. Minister of Bāṇāsura. Citralekhā, companion of Uṣā, the daughter of Bāṇa was the daughter of Kumbhāṇḍa. (See under UṢĀ). (Bhāgavata, 10th Skandha).

KUMBHĀṆḌAKODARA. A warrior of Skandadeva. (Śalya Parva, Chapter 45, Verse 69).

KUMBHARETAS (RATHAPRABHU, RATHADH-VĀNA). Bharadvāja, the first son of Śaniyu married Virā, and an Agnideva was born as their son. This Agni is known by the names Kumbharetas, Rathaprabhu and Rathadhvāna. (M.B. Vana Parva, Chapter 220, Verse 9).

KUMBHAŚRAVAS. An attendant of Skandadeva. (Śalya Parva, Chapter 46, Verse 26).

KUMBHAVAKTRA. A warrior of Skandadeva. (Śalya Parva, Chapter 45, Verse 75).

KUMBHAYONI I. Agastya. (See under Agastya).

KUMBHAYONI II. A Deva woman who danced in Indrasabhā when Arjuna came to Indraloka. (Vana Parva, Chapter 43, Verse 30).

KUMBHĪNADĪ. Daughter of Sumālī the Rākṣasa, by Ketumatī. She was abducted by the King of Mathurā

called Madhupa. Rāvaṇa killed him. (See under Madhupa).

KUMBHĪNĀSA. An asura and a notorious philanderer. (Anuśāsana Parva, Chapter 39, Verse 7).

KUMBHĪNASĪ I. Wife of Aṅgāraparṇa, a great Gandharva. When Arjuna was about to kill Citraratha Kumbhīnasī requested Yudhiṣṭhira to save her husband, and he was accordingly set free. (For details see under Aṅgāraparṇa).

KUMBHĪNASĪ II. A daughter born to Viśvāvasu of Analā. A Rākṣasa called Madhu abducted and made her his wife. The famous Lavaṇāsura was their son.

KUMBHĪPĀKA (M). One of the twentyeight narakas (hells). It is intended for the cruel folk, who kill for food harmless animals and birds. Since such cruel folk are roasted in Kumbhī fire the hell came to be known by this name. Big vessels full of boiling oil are kept there and the servants of Yama push the sinners into them. One who had killed an animal will be kept in the boiling oil for as many years as the number of hairs the animal killed by him had on its body. (Devī Bhāgavata, 8th Skandha; also see under Pitṛtīrtha).

KUMUDA I. A prominent serpent. (Ādi Parva, Chapter 35, Verse 15).

KUMUDA II. A prominent monkey, who was an attendant of Sugrīva. (Vana Parva, Chapter 289, Verse 4).

KUMUDA III. A great elephant born in the dynasty of Supratika. (Udyoga Parva, Chapter 99, Verse 15).

KUMUDA IV. A son of Garuḍa. (Udyoga Parva, Chapter 101, Verse 12).

KUMUDA V. One of the five attendants given by Brahmā to Skanda. (Śalya Parva, Chapter 45, Verse 39).

KUMUDA VI. A warrior who fought with Skandadeva. (Śalya Parva, Chapter 45, Verse 56).

KUMUDA VII. A synonym of Mahāviṣṇu. (Anuśāsana Parva, Chapter 149, Verse 76).

KUMUDA VIII. There are four mountains supporting Mahāmeru on its four sides, and Kumuda is one of those four mountains, Mandara, Merumandara and Supārśva being the other three. According to the 8th Skandha of the Devī Bhāgavata there are other twenty mountains on the four sides of Mahāmeru, viz. Kuraṅga, Kuraga, Kuśumbha, Vikaṅkata, Trikūṭa, Śīśira, Patāṅga, Rucaka, Nīla, Niṣadha, Śitīvāsa, Kapila, Śaṅkha, Vaidūrya, Cārudhi, Hamṣa, Rṣabha, Nāga, Kālañjara and Nārada.

KUMUDĀDĪ. One of those Vedic scholars, who belonged to the line of Vyāsa's disciples. His forte was the Atharvaveda. Jaimini was a reputed disciple of Vyāsa. His son, Sumantu, taught his disciple Kabandha the Atharvaveda. Kabandha divided it into two between Devadarśa and Pathya. Medhā, Brahmabali, Śautkāyani and Pippalāda were the disciples of Devadarśa, and Jābālī, Kumudādī and Śaunaka were the disciples of Pathya. (Viṣṇu Purāṇa, Part 3, Chapter 6).

KUMUDĀKṢA. A prominent serpent. (Ādi Parva, Chapter 35, Verse 15).

KUMUDAMĀLĪ (KUMUDAMĀNĪ). One of the four attendants given by Brahmā to Skanda, the other three being Nandisena, Ghaṇṭākārṇa and Lohitākṣa. All the four were very powerful, as swift and speedy as