

# ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 53



His Divine Grace  
A.C. Bhaktivedanta Swami Prabhupāda

## CHAPTER FIFTY-THREE

### Kṛṣṇa Kidnaps Rukmiṇī

This chapter describes how Lord Śrī Kṛṣṇa arrived in Kuṇḍina, the capital of Vidarbha, and kidnapped Rukmiṇī in the presence of powerful enemies.

After Lord Kṛṣṇa had heard the *brāhmaṇa* messenger recite Rukmiṇī's letter, the Lord said to him, "I am indeed attracted to Rukmiṇī, and I know of her brother Rukmī's opposition to My marrying her. Therefore I must kidnap her after crushing all the low-class kings, just as one might generate fire from wood by friction." Since the solemnizing of vows between Rukmiṇī and Śīśupāla was scheduled to occur in only three days, Lord Kṛṣṇa had Dārūka ready His chariot at once. Then He immediately set out for Vidarbha, which He reached after one night's travel.

King Bhīṣmaka, trapped by his affection for his son Rukmī, was prepared to give his daughter to Śīśupāla. Bhīṣmaka saw to all the necessary preparations: he had the city decorated in various ways and had its main roads and intersections thoroughly cleansed. Damaghoṣa, the King of Cedi, having also done everything necessary to prepare for his son's marriage, arrived in Vidarbha. King Bhīṣmaka greeted him properly and gave him a place to stay. Many other kings, such as Jarāsandha, Śālva and Dantavakra, also came to witness the occasion. These enemies of Kṛṣṇa had conspired to kidnap the bride if Kṛṣṇa came. They planned to fight Him together and thus guarantee Śīśupāla his bride. Hearing of these plans, Lord Baladeva gathered His entire army and quickly went to Kuṇḍinapura.

On the night before the wedding, Rukmiṇī, about to retire, had still not seen either the *brāhmaṇa* or Kṛṣṇa arrive. In anxiety, she cursed her bad fortune. But just then she felt her left side twitch, a good omen. Indeed, the *brāhmaṇa* shortly appeared and related to her what Kṛṣṇa had said, including His firm promise to kidnap her.

When King Bhīṣmaka heard that Kṛṣṇa and Balarāma had arrived, he went out to greet Them to the accompaniment of triumphant music. He worshiped the Lords with various gifts and then designated residences for Them. Thus the King showed due respect to the Lords, as he did to each of his numerous royal guests.

The people of Vidarbha, seeing Lord Kṛṣṇa, remarked to one another that He alone would be a suitable husband for Rukmiṇī. They prayed that on the strength of whatever pious credit they had, Kṛṣṇa might win Rukmiṇī's hand.

When the time came for Śrīmatī Rukmiṇī-devī to visit the temple of Śrī Ambikā, she proceeded there surrounded by many guards. After bowing down to the deity, Rukmiṇī prayed to be allowed to have Śrī Kṛṣṇa as her husband. Then she took the hand of a girlfriend and left the Ambikā temple. Seeing her inexpressible beauty, the great heroes present dropped their weapons and fell to the ground unconscious. Rukmiṇī walked with deliberate steps until she noticed Kṛṣṇa. Then, as everyone looked on, Śrī Kṛṣṇa took Rukmiṇī onto His chariot. Like a lion claiming his rightful share from a band of jackals, He drove back all the opposing kings and slowly made His exit, followed by His associates. Jarāsandha and the other kings, unable to bear their defeat and dishonor, loudly condemned themselves, declaring that this defamation was like a petty animal's stealing away what rightfully belongs to the lion.

## ŚB 10.53.1

श्रीशुक उवाच  
वैदर्भ्याः स तु सन्देशं निशम्य यदुनन्दनः ।  
प्रगृह्य पाणिना पाणिं प्रहसन्निदमब्रवीत् ॥ १ ॥

*śrī-śuka uvāca*  
*vaidarbhyāḥ sa tu sandeśam*  
*niśamya yadu-nandanaḥ*  
*pragrhya pāṇinā pāṇim*  
*prahasann idam abravīt*

### Synonyms

*śrī-śukah uvāca* — Śukadeva Gosvāmī said; *vaidarbhyāḥ* — of the princess of Vidarbha; *sah* — He; *tu* — and; *sandeśam* — the confidential message; *niśamya* — hearing; *yadu-nandanaḥ* — Lord Kṛṣṇa, the descendant of Yadu; *pragrhya* — taking; *pāṇinā* — by His hand; *pāṇim* — the hand (of the *brāhmaṇa* messenger); *prahasann* — smiling; *idam* — this; *abravīt* — said.

## Translation

Śukadeva Gosvāmī said: Thus hearing the confidential message of Princess Vaidarbhī, Lord Yadunandana took the brāhmaṇa's hand and, smiling, spoke to him as follows.

### ŚB 10.53.2

श्रीभगवानुवाच

तथाहमपि तच्चित्तो निद्रां च न लभे निशि ।  
वेदाहं रुक्मिणा द्वेषान्ममोद्वाहो निवारितः ॥ २ ॥

*śrī-bhagavān uvāca*  
*tathāham api tac-citto*  
*nidrāṁ ca na labhe niśi*  
*vedāham rukmiṇā dveṣān*  
*mamodvāho nivāritaḥ*

### Synonyms

*śrī-bhagavān uvāca* — the Supreme Personality of Godhead said; *tathā* — in the same way; *aham* — I; *api* — also; *tat* — fixed on her; *cittah* — My mind; *nidrām* — sleep; *ca* — and; *na labhe* — I cannot get; *niśi* — at night; *veda* — know; *aham* — I; *rukminā* — by Rukmī; *dveṣāt* — out of enmity; *mama* — My; *udvāhaḥ* — marriage; *nivāritaḥ* — forbidden.

## Translation

The Supreme Lord said: Just as Rukmiṇī's mind is fixed on Me, My mind is fixed on her. I can't even sleep at night. I know that Rukmī, out of envy, has forbidden our marriage.

### ŚB 10.53.3

तामानयिष्य उन्मथ्य राजन्यापसदान् मृधे ।  
मत्परामनवद्याङ्गीमेधसोऽग्निशिखामिव ॥ ३ ॥

*tām ānayaṣya unmathya*  
*rājanyāpasadān mṛdhe*  
*mat-parām anavadyāṅgīm*  
*edhaso 'gni-śikhām iva*

## Synonyms

*tām* — she; *ānayisye* — I will bring here; *unmathya* — churning up; *rājanya* — of the royal order; *apasadān* — unfit members; *mr̥dhe* — in battle; *mat* — to Me; *parām* — who is solely dedicated; *anavadya* — unquestionable; *aṅgīm* — the beauty of whose body; *edhasah* — from kindling wood; *agni* — of fire; *śikhām* — the flames; *iva* — as.

## Translation

She has dedicated herself exclusively to Me, and her beauty is flawless. I will bring her here after thrashing those worthless kings in battle, just as one brings a blazing flame out of firewood.

## Purport

When latent fire is aroused in wood, the fire bursts forth, consuming the wood in the act of manifestation. Similarly, Lord Kṛṣṇa boldly predicted that Rukmiṇī would come forth to take His hand and that in the process the wicked kings would be burned by the fire of Kṛṣṇa's determination.

## ŚB 10.53.4

श्रीशुक उवाच

उद्वाहर्क्षं च विज्ञाय रुक्मिण्या मधुसूदनः ।

रथः संयुज्यतामाशु दारुकेत्याह सारथिम् ॥ ४ ॥

*śrī-śuka uvāca*

*udvāharkṣaṁ ca vijñāya*

*rukmiṇyā madhusūdanaḥ*

*rathaḥ saṁyujyatām āśu*

*dārukety āha sārathim*

## Synonyms

*śrī-śukah uvāca* — Śukadeva Gosvāmī said; *udvāha* — of the wedding; *rkṣam* — the lunar asterism (the measurement that fixes the exact auspicious time); *ca* — and; *vijñāya* — knowing; *rukmiṇyāḥ* — of Rukmiṇī; *madhusūdanaḥ* — Lord Kṛṣṇa; *rathah* — the chariot; *saṁyujyatām* — should be readied; *āśu* — immediately; *dāruka* — O Dāruka; *iti* — thus; *āha* — He said; *sārathim* — to His driver.

## Translation

Śukadeva Gosvāmī said: Lord Madhusūdana also understood the exact lunar time for Rukmiṇī’s wedding. Thus He told His driver, “Dārūka, ready My chariot immediately.”

## ŚB 10.53.5

स चाश्वैः शैब्यसुग्रीवमेघपुष्पबलाहकैः ।  
युक्तं रथमुपानीय तस्थौ प्राञ्जलिस्त्रतः ॥ ५ ॥

*sa cāśvaiḥ śaihya-sugrīva-  
meghapuṣpa-balāhakaiḥ  
yuktam ratham upāniya  
tasthau prāñjalir agrataḥ*

### Synonyms

*śah* — he, Dārūka; *ca* — and; *aśvaiḥ* — with the horses; *śaihya-sugrīva-meghapuṣpa-balāhakaiḥ* — named Śaihya, Sugrīva, Meghapuṣpa and Balāhaka; *yuktam* — yoked; *ratham* — the chariot; *upāniya* — bringing; *tasthau* — stood; *prāñjalih* — with palms joined in reverence; *agrataḥ* — in front.

### Translation

Dārūka brought the Lord’s chariot, yoked with the horses named Śaihya, Sugrīva, Meghapuṣpa and Balāhaka. He then stood before Lord Kṛṣṇa with joined palms.

### Purport

Śrīla Viśvanātha Cakravartī quotes the following text of the *Padma Purāṇa* describing Lord Kṛṣṇa’s chariot horses:

*śaihyas tu śuka-patrābhaḥ  
sugrīvo hema-piṅgalaḥ  
meghapuṣpas tu meghābhaḥ  
pāṇḍuro hi balāhakaḥ*

“Śaihya was green like a parrot’s wings, Sugrīva yellow-gold, Meghapuṣpa the color of a cloud, and Balāhaka whitish.”

## ŚB 10.53.6

आरुह्य स्यन्दनं शौरिर्द्विजमारोप्य तूर्णैः ।  
आनतदिकरात्रेण विदर्भानगमद्द्वयैः ॥ ६ ॥

*āruhya syandanam śaurir  
dvijam āropya tūrṇa-gaiḥ  
ānartād eka-rātreṇa  
vidarbhān agamad dhayaiḥ*

## Synonyms

*āruhya* — mounting; *syandanam* — His chariot; *śauriḥ* — Lord Kṛṣṇa; *dvijam* — the brāhmaṇa; *āropya* — placing (on the chariot); *tūrṇa-gaiḥ* — (who were) swift; *ānartāt* — from the district of Ānarta; *eka* — single; *rātreṇa* — in a night; *vidarbhān* — to the Vidarbha kingdom; *agamat* — went; *hayaiḥ* — with His horses.

## Translation

Lord Śauri mounted His chariot and had the brāhmaṇa do likewise. Then the Lord's swift horses took them from the Ānarta district to Vidarbha in a single night.

## ŚB 10.53.7

राजा स कुण्डिनपतिः पुत्रस्नेहवशानुगः ।  
शिशुपालाय स्वां कन्यां दास्यन् कर्माण्यकारयत् ॥ ७ ॥

*rājā sa kuṇḍina-patiḥ  
putra-sneha-vaśānugah  
śiśupālāya svām kanyām  
dāsyān karmāṇy akārayat*

## Synonyms

*rājā* — the king; *sah* — he, Bhīṣmaka; *kuṇḍina-patiḥ* — master of Kuṇḍina; *putra* — for his son; *sneha* — of affection; *vaśa* — the control; *anugah* — obeying; *śiśupālāya* — to Śiśupāla; *svām* — his; *kanyām* — daughter; *dāsyān* — being about to give; *karmāṇi* — the required duties; *akārayat* — he had done.

## Translation

King Bhīṣmaka, the master of Kuṇḍina, having succumbed to the sway of affection for his son, was about to give his daughter to Śiśupāla. The King saw to all the required preparations.

## Purport

Śrīla Śrīdhara Svāmī points out in this connection that King Bhīṣmaka had no particular liking for Śiśupāla but rather acted out of attachment for his son Rukmī.

## ŚB 10.53.8-9

पुरं सम्मृष्टसंसिक्तमार्गरथ्याचतुष्पथम् ।  
 चित्रध्वजपताकाभिस्तोरणैः समलङ्कृतम् ॥ ८ ॥  
 स्रग्गन्धमाल्याभरणैर्विरजोऽम्बरभूषितैः ।  
 जुष्टं स्त्रीपुरुषैः श्रीमद्गृहैरगुरुधूपितैः ॥ ९ ॥  
*puram sammrṣṭa-samsikta-*  
*mārga-rathyā-catuspatham*  
*citra-dhvaja-patākābhis*  
*toranaiḥ samalaṅkṛtam*  
*srag-gandha-mālyābharanair*  
*virajo-'mbara-bhūṣitaiḥ*  
*juṣṭam strī-puruṣaiḥ śrīmad-*  
*grhair aguru-dhūpitaiḥ*

## Synonyms

*puram* — the city; *sammrṣṭa* — thoroughly cleaned; *samsikta* — and sprinkled abundantly with water; *mārga* — the main avenues; *rathyā* — commercial roads; *catuh-patham* — and intersections; *citra* — variegated; *dhvaja* — on flagpoles; *patākābhiḥ* — with banners; *toranaiḥ* — and archways; *samalaṅkṛtam* — decorated; *srag* — with jeweled necklaces; *gandha* — fragrant substances such as sandalwood paste; *mālya* — flower garlands; *ābharanaiḥ* — and other ornaments; *virajah* — spotless; *ambara* — in clothing; *bhūṣitaiḥ* — who were arrayed; *juṣṭam* — containing; *strī* — women; *puruṣaiḥ* — and men; *śrī-mat* — opulent; *grhaiḥ* — homes; *aguru-dhūpitaiḥ* — aromatic with *aguru* incense.

## Translation



The king had the main avenues, commercial roads and intersections thoroughly cleaned and then sprinkled with water, and he also had the city decorated with triumphant archways and multicolored banners on poles. The men and women of the city, arrayed in spotless raiment and anointed with fragrant sandalwood paste, wore precious necklaces, flower garlands and jeweled ornaments, and their opulent homes were filled with the aroma of aguru.

## Purport

When earthen roads are sprinkled with water, the dust settles down and the road becomes smooth and firm. King Bhīṣmaka thoroughly prepared for the great wedding, setting the scene for Lord Kṛṣṇa's triumphant abduction of beautiful Rukmiṇī-devī.

## ŚB 10.53.10

पितृन् देवान् समभ्यर्च्य विप्रांश्च विधिवन्नृप ।  
भोजयित्वा यथान्यायं वाचयामास मङ्गलम् ॥ १० ॥

*pitṛn devān samabhyarcya  
viprāṁś ca vidhi-van nṛpa  
bhojayitvā yathā-nyāyam  
vācayām āsa maṅgalam*

## Synonyms

*pitṛn* — the forefathers; *devān* — the demigods; *samabhyarcya* — correctly worshipping; *viprān* — the *brāhmaṇas*; *ca* — and; *vidhi-vat* — according to prescribed rituals; *nṛpa* — O King (Parīkṣit); *bhojayitvā* — feeding them; *yathā* — as; *nyāyam* — is just; *vācayām āsa* — he had chanted; *maṅgalam* — auspicious *mantras*.

## Translation

O King, in accordance with prescribed rituals, Mahārāja Bhīṣmaka worshiped the forefathers, demigods and *brāhmaṇas*, feeding them all properly. Then He had the traditional *mantras* chanted for the well-being of the bride.

## ŚB 10.53.11

सुस्नातां सुदतीं कन्यां कृतकौतुकमङ्गलाम् ।  
आहतांशुकयुग्मेन भूषितां भूषणोत्तमैः ॥ ११ ॥

*su-snātām su-datīm kanyām*  
*kr̥ta-kautuka-maṅgalām*  
*āhatāmśuka-yugmena*  
*bhūṣitām bhūṣaṇottamaiḥ*

## Synonyms

[su-snātām](#) — properly bathed; [su-datīm](#) — with spotless teeth; [kanyām](#) — the bride; [kr̥ta](#) — having performed; [kautuka-maṅgalām](#) — the ceremony of putting on the auspicious marriage necklace; [āhata](#) — unused; [āmśuka](#) — of garments; [yugmena](#) — with a pair; [bhūṣitām](#) — adorned; [bhūṣana](#) — with ornaments; [uttamaiḥ](#) — most excellent.

## Translation

The bride cleaned her teeth and bathed, after which she put on the auspicious wedding necklace. Then she was dressed in brand-new upper and lower garments and adorned with most excellent jeweled ornaments.

## Purport

According to Śrīla Viśvanātha Cakravartī, only spotless clothing fresh off the loom should be worn during auspicious ceremonies.

## ŚB 10.53.12

चक्रुः सामर्ग्यजुर्मन्त्रैर्वध्वा रक्षां द्विजोत्तमाः ।  
पुरोहितोऽथर्वविद्वै जुहाव ग्रहशान्तये ॥ १२ ॥

*cakruḥ sāma-rg-yajur-mantrair*  
*vadhvā rakṣām dvijottamāḥ*  
*purohito 'tharva-vid vai*  
*juhāva graha-śāntaye*

## Synonyms

[cakruḥ](#) — effected; [sāma-rg-yajuh](#) — of the Sāma, Ṛg and Yajur Vedas; [mantraiḥ](#) — with chants; [vadhvāḥ](#) — of the bride; [rakṣām](#) — the protection; [dvija-uttamah](#) — first-class brāhmaṇas; [purohitah](#) — the priest; [atharva-vid](#) — who was expert in the mantras

of the *Atharva Veda*; [vai](#) — indeed; [juhāva](#) — poured oblations of ghee; [graha](#) — the controlling planets; [śāntaye](#) — to pacify.

## Translation

The best of brāhmaṇas chanted mantras of the Ṛg, Sāma and Yajur Vedas for the bride's protection, and the priest learned in the Atharva Veda offered oblations to pacify the controlling planets.

## Purport

Śrīla Viśvanātha Cakravartī points out that the *Atharva Veda* often deals with the pacification of unfavorable planets.

## ŚB 10.53.13

हिरण्यरूप्यवासांसि तिलांश्च गुडमिश्रितान् ।  
प्रादाद् धेनूश्च विप्रेभ्यो राजा विधिविदां वरः ॥ १३ ॥

*hiranya-rūpya vāsāṁsi*  
*tilāṁś ca guḍa-miśritān*  
*prādād dhenūś ca viprebhyo*  
*rājā vidhi-vidāṁ varah*

## Synonyms

[hiranya](#) — gold; [rūpya](#) — silver; [vāsāṁsi](#) — and clothing; [tilān](#) — sesame seeds; [ca](#) — and; [guḍa](#) — with raw sugar; [miśritān](#) — mixed; [prādāt](#) — gave; [dhenūh](#) — cows; [ca](#) — also; [viprebhyah](#) — to the brāhmaṇas; [rājā](#) — the king Bhiṣmaka; [vidhi](#) — regulative principles; [vidāṁ](#) — of those who know; [varah](#) — the best.

## Translation

Outstanding in his knowledge of regulative principles, the King rewarded the brāhmaṇas with gold, silver, clothing, cows and sesame seeds mixed with raw sugar.

## ŚB 10.53.14

एवं चेदिपती राजा दमघोषः सुताय वै ।  
कारयामास मन्त्रज्ञैः सर्वमभ्युदयोचितम् ॥ १४ ॥

*evam cedi-patī rājā  
damaghoṣaḥ sutāya vai  
kārayām āsa mantra-jñaiḥ  
sarvam abhyudayocitam*

## Synonyms

*evam* — in the same way; *cedi-patī* — the lord of Cedi; *rājā damaghoṣaḥ* — King Damaghoṣa; *sutāya* — for his son (Śiśupāla); *vai* — indeed; *kārayām āsa* — had done; *mantra-jñaiḥ* — by expert knowers of *mantras*; *sarvam* — everything; *abhyudaya* — to his prosperity; *ucitam* — conducive.

## Translation

Rājā Damaghoṣa, lord of Cedi, had also engaged brāhmaṇas expert in chanting mantras to perform all rituals necessary to assure his son's prosperity.

## ŚB 10.53.15

मदच्युद्धिर्गजानीकैः स्यन्दनैर्हेममालिभिः ।  
पत्त्यश्वसङ्कुलैः सैन्यैः परीतः कुण्डिनं ययौ ॥ १५ ॥  
*mada-cyudbhir gajānikaiḥ  
syandanair hema-mālibhiḥ  
patty-aśva-saṅkulaiḥ sainyaiḥ  
parītaḥ kuṇḍinaṁ yayau*

## Synonyms

*mada* — liquid secreted from the forehead; *cyudbhiḥ* — exuding; *gaja* — of elephants; *anikaiḥ* — with hordes; *syandanaiḥ* — with chariots; *hema* — golden; *mālibhiḥ* — decorated with garlands; *patti* — with foot soldiers; *aśva* — and horses; *saṅkulaiḥ* — crowded; *sainyaiḥ* — by armies; *parītaḥ* — accompanied; *kuṇḍinaṁ* — to Kuṇḍina, Bhīṣmaka's capital; *yayau* — he went.

## Translation

King Damaghoṣa traveled to Kuṇḍina accompanied by armies of elephants exuding mada, chariots hung with golden chains, and numerous cavalry and infantry soldiers.

## ŚB 10.53.16

तं वै विदर्भाधिपतिः समभ्येत्याभिपूज्य च ।  
निवेशयामास मुदा कल्पितान्यनिवेशने ॥ १६ ॥

*taṁ vai vidarbhādhipatiḥ  
samabhyetyābhīpūjya ca  
niveśayām āsa mudā  
kalpitānya-niveśane*

### Synonyms

*taṁ* — him, King Damaghoṣa; *vai* — indeed; *vidarbha-adhipatiḥ* — the master of Vidarbha, Bhīṣmaka; *samabhyetya* — going forward to meet; *abhīpūjya* — honoring; *ca* — and; *niveśayām āsa* — settled him; *mudā* — with pleasure; *kalpita* — constructed; *anya* — special; *niveśane* — at a place of residence.

### Translation

**Bhīṣmaka, the lord of Vidarbha, came out of the city and met King Damaghoṣa, offering him tokens of respect. Bhīṣmaka then settled Damaghoṣa in a residence especially constructed for the occasion.**

## ŚB 10.53.17

तत्र शाल्वो जरासन्धो दन्तवक्रो विदूरथः ।  
आजम्मुश्चैद्यपक्षीयाः पौण्ड्रकाद्याः सहस्रशः ॥ १७ ॥

*tatra śālvo jarāsandho  
dantavakro vidūrathaḥ  
ājagmuś caidya-pakṣīyāḥ  
paunḍrakādyāḥ sahasraśaḥ*

### Synonyms

*tatra* — there; *śālvaḥ jarāsandhaḥ dantavakraḥ vidūrathaḥ* — Śālva, Jarāsandha, Dantavakra and Vidūratha; *ājagmuḥ* — came; *caidya* — of Śīsupāla; *pakṣīyāḥ* — taking the side; *paunḍraka* — Pauṇḍraka; *ādyāḥ* — and others; *sahasraśaḥ* — by the thousands.

### Translation

Śiśupāla's supporters — Śālva, Jarāsandha, Dantavakra and Vidūratha — all came, along with Pauṇḍraka and thousands of other kings.

## Purport

Those familiar with the history of Lord Kṛṣṇa's life will immediately recognize the names given in this text. The kings mentioned here maintained a deep animosity toward Śrī Kṛṣṇa and opposed Him in one way or another. But they were all to be frustrated and defeated on the occasion of Śiśupāla's would-be wedding.

## ŚB 10.53.18-19

कृष्णरामद्विषो यत्ताः कन्यां चैद्याय साधितुम् ।  
यद्यागत्य हरेत् कृष्णो रामाद्यैर्यदुभिर्वृतः ॥ १८ ॥  
योत्स्यामः संहतास्तेन इति निश्चितमानसाः ।  
आजग्मुर्भुजः सर्वे समग्रबलवाहनाः ॥ १९ ॥

*kṛṣṇa-rāma-dviṣo yattāḥ*  
*kanyām caidyāya sādhitum*  
*yady āgatya haret kṛṣṇo*  
*rāmādyair yadubhir vṛtaḥ*  
*yotsyāmaḥ saṁhatās tena*  
*iti niścita-mānasāḥ*  
*ājagmur bhū-bhujāḥ sarve*  
*samagra-bala-vāhanāḥ*

## Synonyms

*kṛṣṇa-rāma-dviṣaḥ* — those hateful toward Kṛṣṇa and Balarāma; *yattāḥ* — prepared; *kanyām* — the bride; *caidyāya* — for Śiśupāla; *sādhitum* — in order to secure; *yady* — if; *āgatya* — coming; *haret* — should steal; *kṛṣṇaḥ* — Kṛṣṇa; *rāma* — by Balarāma; *ādyair* — and other; *yadubhiḥ* — Yadus; *vṛtaḥ* — accompanied; *yotsyāmaḥ* — we will fight; *saṁhatāḥ* — joining all together; *tena* — with Him; *iti* — thus; *niścita-mānasāḥ* — having decided; *ājagmuḥ* — came; *bhū-bhujāḥ* — the kings; *sarve* — all; *samagra* — complete; *bala* — with military forces; *vāhanāḥ* — and conveyances.

## Translation

To secure the bride for Śiśupāla, the kings who envied Kṛṣṇa and Balarāma came to the following decision among themselves: “If Kṛṣṇa comes here with

Balarāma and the other Yadus to steal the bride, we shall band together and fight Him.” Thus those envious kings went to the wedding with their entire armies and a full complement of military conveyances.

## Purport

The word *samhatāḥ*, which normally means “bound tightly together,” may also mean “thoroughly struck down” or “killed.” Thus although Kṛṣṇa’s enemies thought they were unified and strong — *samhatāḥ* in the former sense — they could not successfully oppose the Personality of Godhead, and consequently they would be struck down and killed — *samhatāḥ* in the latter sense.

## ŚB 10.53.20-21

श्रुत्वैतद् भगवान् रामो विपक्षीयनृपोद्यमम् ।  
 कृष्णं चैकं गतं हर्तुं कन्यां कलहशङ्कितः ॥ २० ॥  
 बलेन महता सार्धं भ्रातृस्नेहपरिप्लुतः ।  
 त्वरितः कुण्डिनं प्रागाद् गजाश्वरथपत्तिभिः ॥ २१ ॥

*śrutvaitad bhagavān rāmo*  
*vipakṣīya nṛpodyamam*  
*kṛṣṇaṁ caikaṁ gataṁ hartuṁ*  
*kanyāṁ kalaha-śaṅkitaḥ*  
*balena mahatā sārḍham*  
*bhrātr-sneha-pariplutaḥ*  
*tvarithaḥ kuṇḍinaṁ prāgād*  
*gajāśva-ratha-pattibhiḥ*

## Synonyms

*śrutvā* — hearing; *etat* — this; *bhagavān rāmah* — Lord Balarāma; *vipakṣīya* — inimical; *nṛpa* — of the kings; *udyamam* — the preparations; *kṛṣṇam* — Lord Kṛṣṇa; *ca* — and; *ekam* — alone; *gatam* — gone; *hartum* — to take away; *kanyām* — the bride; *kalaha* — a fight; *śaṅkitaḥ* — fearing; *balena* — a force; *mahatā* — mighty; *sārḍham* — together with; *bhrātr* — for His brother; *sneha* — in affection; *pariplutaḥ* — immersed; *tvarithaḥ* — swiftly; *kuṇḍinam* — to Kuṇḍina; *prāgāt* — went; *gaja* — with elephants; *asva* — horses; *ratha* — chariots; *pattibhiḥ* — and infantry.

## Translation

When Lord Balarāma heard about these preparations of the inimical kings and how Lord Kṛṣṇa had set off alone to steal the bride, He feared that a fight would ensue. Immersed in affection for His brother, He hurried to Kuṇḍina with a mighty army consisting of infantry and of soldiers riding on elephants, horses and chariots.

## ŚB 10.53.22

भीष्मकन्या वरारोहा काङ्क्षन्त्यागमनं हरेः ।  
प्रत्यापत्तिमपश्यन्ती द्विजस्याचिन्तयत्तदा ॥ २२ ॥

*bhīṣma-kanyā varārohā*  
*kāṅkṣanty āgamaṇaṁ hareḥ*  
*pratyāpattim apaśyanti*  
*dvijasyācintayat tadā*

### Synonyms

*bhīṣma-kanyā* — the daughter of Bhīṣmaka; *vara-ārohā* — having lovely hips; *kāṅkṣanti* — waiting for; *āgamaṇam* — the arrival; *hareḥ* — of Kṛṣṇa; *pratyāpattim* — the return; *apaśyanti* — not seeing; *dvijasya* — of the *brāhmaṇa*; *acintayat* — thought; *tadā* — then.

### Translation

The lovely daughter of Bhīṣmaka anxiously awaited the arrival of Kṛṣṇa, but when she did not see the *brāhmaṇa* return she thought as follows.

## ŚB 10.53.23

अहो त्रियामान्तरित उद्वाहो मेऽल्पराधसः ।  
नागच्छत्यरविन्दाक्षो नाहं वेद्म्यत्र कारणम् ।  
सोऽपि नावर्ततेऽद्यापि मत्सन्देशहरो द्विजः ॥ २३ ॥

*aho tri-yāmāntarita*  
*udvāho me 'lpa-rādhasaḥ*  
*nāgacchaty aravindākṣo*  
*nāhaṁ vedmy atra kāraṇam*  
*so 'pi nāvartate 'dyāpi*  
*mat-sandeśa-haro dvijaḥ*



## Synonyms

*aho* — alas; *tri-yāma* — three *yāmas* (nine hours), i.e., the night; *antaritah* — having ended; *udvāhah* — the marriage; *me* — of me; *alpa* — insufficient; *rādhasah* — whose good fortune; *na āgacchati* — does not come; *aravinda-aksah* — lotus-eyed Kṛṣṇa; *na* — do not; *aham* — I; *vedmi* — know; *atra* — for this; *kāranam* — the reason; *sah* — he; *api* — also; *na āvartate* — does not return; *adya api* — even now; *mat* — my; *sandeśa* — of the message; *harah* — the carrier; *dvijah* — the *brāhmaṇa*.

## Translation

[Princess Rukmiṇī thought:] Alas, my wedding is to take place when the night ends! How unlucky I am! Lotus-eyed Kṛṣṇa does not come. I don't know why. And even the *brāhmaṇa* messenger has not yet returned.

## Purport

It is apparent from this verse, as confirmed by Śrīla Śrīdhara Svāmī, that the present scene takes place before sunrise.

## ŚB 10.53.24

अपि मय्यनवद्यात्मा दृष्ट्वा किञ्चिज्जुगुप्सितम् ।  
मत्पाणिग्रहणे नूनं नायाति हि कृतोद्यमः ॥ २४ ॥

*api mayy anavadyātmā*  
*dr̥ṣṭvā kiñcij jugupsitam*  
*mat-pāṇi-grahaṇe nūnaṁ*  
*nāyāti hi kṛtodyamaḥ*

## Synonyms

*api* — perhaps; *mayi* — in me; *anavadya* — faultless; *ātmā* — He whose body and mind; *dr̥ṣṭvā* — seeing; *kiñcit* — something; *jugupsitam* — contemptible; *mat* — my; *pāṇi* — hand; *grahaṇe* — for the taking; *nūnam* — indeed; *na āyāti* — has not come; *hi* — certainly; *kṛta-udyamah* — even though originally intending to do so.

## Translation

Perhaps the faultless Lord, even while preparing to come here, saw something contemptible in me and therefore has not come to take my hand.

## Purport

Princess Rukmiṇī boldly invited Śrī Kṛṣṇa to kidnap her. When Rukmiṇī did not see Him come, she naturally feared that He had rejected her proposal, perhaps finding some unacceptable quality in her. As expressed here, the Lord Himself is *anavadya*, faultless, and if He saw some fault in Rukmiṇī she would be an unworthy bride for Him. It was natural for the young princess to feel such anxiety. Furthermore, if Śrī Kṛṣṇa had actually made this decision, it would be natural for the *brāhmaṇa* to fear Rukmiṇī's reaction were he to bring her the news, and that would explain why he had not come.

## ŚB 10.53.25

दुर्भगाया न मे धाता नानुकूलो महेश्वरः ।  
देवी वा विमुखी गौरी रुद्राणी गिरिजा सती ॥ २५ ॥

*durbhagāyā na me dhātā*  
*nānukūlo maheśvaraḥ*  
*devī vā vimukhī gaurī*  
*rudrāṇī girijā satī*

## Synonyms

*durbhagāyāh* — who is unfortunate; *na* — not; *me* — with me; *dhātā* — the creator (Lord Brahmā); *na* — not; *anukūlah* — favorably disposed; *mahā-īśvaraḥ* — the great Lord Śiva; *devī* — the goddess (his consort); *vā* — or; *vimukhī* — turned against; *gaurī* — Gaurī; *rudrāṇī* — the wife of Rudra; *giri-jā* — the adopted daughter of the Himālayan mountain range; *satī* — Satī, who, in her previous life as the daughter of Dakṣa, chose to give up her body.

## Translation

I am extremely unfortunate, for the creator is not favorably disposed toward me, nor is the great Lord Śiva. Or perhaps Śiva's wife, Devī, who is known as Gaurī, Rudrāṇī, Girijā and Satī, has turned against me.

## Purport

Śrīla Viśvanātha Cakravartī explains that Rukmiṇī might have thought, “Even if Kṛṣṇa wanted to come, He might have been stopped on the path by the creator,

Brahmā, who is not favorably inclined toward me. But why should he be unfavorable? Perhaps it is Maheśvara, Lord Śiva, whom on some occasion I did not properly worship and who thus became angry with me. But he is Maheśvara, the great controller, so why would he be angry with such an insignificant and foolish girl as me?

“Perhaps it is Śiva’s wife, Gaurīdevī, who is displeased, though I worship her every day. Alas, alas, how have I offended her so that she has turned against me? But after all, she is Rudrāṇī, the wife of Rudra, and her very name means ‘one who makes everyone cry.’ So perhaps she and Śiva want me to cry. But seeing that I am so miserable, about to give up my life, why don’t they soften their attitude? The reason must be that Goddess Devī is Girijā, an adopted daughter, so why should she be soft-hearted? In her incarnation as Satī she gave up her body, so perhaps she now wants me to give up my body also.”

Thus the *ācārya*, with realized poetic sensitivity, interprets the various names used in this verse.

## ŚB 10.53.26

एवं चिन्तयती बाला गोविन्दहृतमानसा ।  
न्यमीलयत कालज्ञा नेत्रे चाश्रुकलाकुले ॥ २६ ॥

*evam cintayati bālā*  
*govinda-hṛta-mānasā*  
*nyamīlayata kāla-jñā*  
*netre cāśru-kalākule*

### Synonyms

*evam* — in this manner; *cintayati* — thinking; *bālā* — the young girl; *govinda* — by Kṛṣṇa; *hṛta* — stolen; *mānasā* — whose mind; *nyamīlayata* — she closed; *kāla* — the time; *jñā* — knowing; *netre* — her eyes; *ca* — and; *aśru-kalā* — with tears; *ākule* — brimming.

### Translation

As she thought in this way, the young maiden, whose mind had been stolen by Kṛṣṇa, closed her tear-filled eyes, remembering that there was still time.

## Purport

Śrīla Śrīdhara Svāmī explains the word *kāla-jñā* as follows: “[Rukmiṇī thought,] ‘It is not even the right time yet for Govinda to come,’ and thus she felt a bit consoled.”

## ŚB 10.53.27

एवं वध्वाः प्रतीक्षन्त्या गोविन्दागमनं नृप ।  
वाम ऊरुर्भुजो नेत्रमस्फुरन् प्रियभाषिणः ॥ २७ ॥

*evam vadhvāḥ pratikṣantya*  
*govindāgamanam nṛpa*  
*vāma ūrur bhujō netram*  
*asphuran priya-bhāṣiṇaḥ*

## Synonyms

*evam* — thus; *vadhvāḥ* — the bride; *pratikṣantyaḥ* — as she awaited; *govinda-āgamanam* — the arrival of Kṛṣṇa; *nṛpa* — O King (Parīkṣit); *vāmah* — left; *ūruh* — her thigh; *bhujah* — arm; *netram* — and eye; *asphuran* — twitched; *priya* — something desirable; *bhāṣiṇaḥ* — be speaking.

## Translation

O King, as the bride thus awaited the arrival of Govinda, she felt a twitch in her left thigh, arm and eye. This was a sign that something desirable would happen.

## ŚB 10.53.28

अथ कृष्णविनिर्दिष्टः स एव द्विजसत्तमः ।  
अन्तःपुरचरीं देवीं राजपुत्रीं ददर्श ह ॥ २८ ॥

*atha kṛṣṇa-vinirdiṣṭaḥ*  
*sa eva dvija-sattamaḥ*  
*antaḥpura-carīm devīm*  
*rāja-putrīm dadarśa ha*

## Synonyms

*atha* — then; *kṛṣṇa-vinirdiṣṭaḥ* — ordered by Lord Kṛṣṇa; *sah* — that; *eva* — very; *dvija* — of learned *brāhmaṇas*; *sat-tamaḥ* — the most pure; *antaḥ-pura* — within the

inner palace; *carim* — staying; *devim* — the goddess, Rukmiṇī; *rāja* — of the king; *putrim* — the daughter; *dadarśa ha* — saw.

## Translation

Just then the purest of learned brāhmaṇas, following Kṛṣṇa's order, came to see the divine Princess Rukmiṇī within the inner chambers of the palace.

## Purport

According to Śrīla Śrīdhara Svāmī, Śrī Kṛṣṇa had reached the gardens outside the city, and out of concern for Rukmiṇī He had instructed the brāhmaṇa to tell her of His arrival.

## ŚB 10.53.29

सा तं प्रहृष्टवदनमव्यग्रात्मगतिं सती ।  
आलक्ष्य लक्षणाभिज्ञा समपृच्छच्छुचिस्मिता ॥ २९ ॥

*sā taṁ prahr̥ṣṭa-vadanam*  
*avyagr̥ātma-gatiṁ satī*  
*ālakṣya lakṣaṇābhijñā*  
*samapṛcchac chuci-smitā*

## Synonyms

*sa* — she; *tam* — him; *prahr̥ṣṭa* — filled with joy; *vadanam* — whose face; *avyagra* — unagitated; *ātma* — of whose body; *gatiṁ* — the movement; *satī* — the saintly young woman; *ālaksya* — noting; *lakṣana* — of symptoms; *abhijñā* — an expert knower; *samapṛcchat* — inquired; *śuci* — pure; *smitā* — with a smile.

## Translation

Noting the brāhmaṇa's joyful face and serene movements, saintly Rukmiṇī, who could expertly interpret such symptoms, inquired from him with a pure smile.

## ŚB 10.53.30

तस्या आवेदयत् प्राप्तं शशंस यदुनन्दनम् ।  
उक्तं च सत्यवचनमात्मोपनयनं प्रति ॥ ३० ॥

*tasyā āvedayat prāptam  
śāśaṁsa yadu-nandanam  
uktaṁ ca satya-vacanam  
ātmopanayanam prati*

## Synonyms

*tasyāḥ* — to her; *āvedayat* — he announced; *prāptam* — as having arrived; *śāśaṁsa* — he related; *yadu-nandanam* — Kṛṣṇa, the child of the Yadus; *uktaṁ* — what He had said; *ca* — and; *satya* — of assurance; *vacanam* — words; *ātma* — with her; *upanayanam* — His marriage; *prati* — concerning.

## Translation

The brāhmaṇa announced to her the arrival of Lord Yadunandana and relayed the Lord's promise to marry her.

## ŚB 10.53.31

तमागतं समाज्ञाय वैदर्भी हृष्टमानसा ।  
न पश्यन्ती ब्राह्मणाय प्रियमन्यन्ननाम सा ॥ ३१ ॥

*tam āgataṁ samājñāya  
vaidarbhī hr̥ṣṭa-mānasā  
na paśyanti brāhmaṇāya  
priyam anyan nanāma sā*

## Synonyms

*tam* — Him, Kṛṣṇa; *āgatam* — arrived; *samājñāya* — fully realizing; *vaidarbhī* — Rukmiṇī; *hr̥ṣṭa* — gladdened; *mānasā* — her mind; *na paśyanti* — not seeing; *brāhmaṇāya* — to the brāhmaṇa; *priyam* — dear; *anyat* — anything else; *nanāma* — bowed down; *sā* — she.

## Translation

Princess Vaidarbhī was overjoyed to learn of Kṛṣṇa's arrival. Not finding anything at hand suitable to offer the brāhmaṇa, she simply bowed down to him.

## ŚB 10.53.32

प्राप्तौ श्रुत्वा स्वदुहितुरुद्राहप्रेक्षणोत्सुकौ ।  
अभ्ययात्तूर्यघोषेण रामकृष्णौ समर्हणैः ॥ ३२ ॥

*prāptau śrutvā sva-duhitur*  
*udvāha-prekṣaṇotsukau*  
*abhyayāt tūrya-ghoṣeṇa*  
*rāma-kṛṣṇau samarhaṇaiḥ*

## Synonyms

*prāptau* — arrived; *śrutvā* — hearing; *sva* — his; *duhituh* — daughter's; *udvāha* — marriage; *preksana* — to witness; *utsukau* — eager; *abhyayāt* — he went forward; *tūrya* — of musical instruments; *ghoṣena* — with the resounding; *rāma-kṛṣṇau* — to Balarāma and Kṛṣṇa; *samarhaṇaiḥ* — with abundant offerings.

## Translation

The King, upon hearing that Kṛṣṇa and Balarāma had come and were eager to witness his daughter's wedding, went forth with abundant offerings to greet Them as music resounded.

## ŚB 10.53.33

मधुपर्कमुपानीय वासांसि विरजांसि सः ।  
उपायनान्यभीष्टानि विधिवत् समपूजयत् ॥ ३३ ॥

*madhu-parkam upāniya*  
*vāsāṁsi virajāṁsi saḥ*  
*upāyanāny abhīṣṭāni*  
*vidhi-vat samapūjayat*

## Synonyms

*madhu-parkam* — the traditional mixture of milk and honey; *upāniya* — bearing; *vāsāṁsi* — garments; *virajāṁsi* — spotless; *saḥ* — he; *upāyanāni* — presentations; *abhīṣṭāni* — desirable; *vidhi-vat* — according to scriptural prescriptions; *samapūjayat* — performed worshiped.

## Translation

Presenting Them with madhu-parka, new clothing and other desirable gifts, he worshiped Them according to standard rituals.

## ŚB 10.53.34

तयोर्निवेशनं श्रीमदुपाकल्प्य महामतिः ।  
ससैन्ययोः सानुगयोरातिथ्यं विदधे यथा ॥ ३४ ॥

*tayor niveśanam śrīmad  
upākalpya mahā-matiḥ  
sa-sainyayoḥ sānugayor  
ātithyam vidadhe yathā*

### Synonyms

*tayoh* — for Them; *niveśanam* — place to stay; *śrī-mat* — opulent; *upākalpya* — arranging; *mahā-matiḥ* — generous; *sa* — together with; *sainyayoh* — Their soldiers; *sa* — together with; *anugayoh* — Their personal associates; *ātithyam* — hospitality; *vidadhe* — he afforded; *yathā* — properly.

### Translation

Generous King Bhīṣmaka arranged opulent accommodations for the two Lords, and also for Their army and entourage. In this way he afforded Them proper hospitality.

## ŚB 10.53.35

एवं राज्ञां समेतानां यथावीर्यं यथावयः ।  
यथाबलं यथावित्तं सर्वैः कामैः समर्हयत् ॥ ३५ ॥

*evam rājñām sametānām  
yathā-vīryam yathā-vayaḥ  
yathā-balam yathā-vittam  
sarvaiḥ kāmaiḥ samarhayat*

### Synonyms

*evam* — thus; *rājñām* — for the kings; *sametānām* — who had assembled; *yathā* — according; *vīryam* — to their power; *yathā* — according; *vayaḥ* — to their age; *yathā* — according; *balam* — to their strength; *yathā* — according; *vittam* — to their wealth; *sarvaiḥ* — with all; *kāmaiḥ* — desirable things; *samarhayat* — he honored them.

### Translation



Thus it was that Bhīṣmaka gave all desirable things to the kings who had assembled for the occasion, honoring them as befitted their political power, age, physical prowess and wealth.

## ŚB 10.53.36

कृष्णमागतमाकर्ण्य विदर्भपुरवासिनः ।  
आगत्य नेत्राञ्जलिभिः पपुस्तन्मुखपङ्कजम् ॥ ३६ ॥

*kṛṣṇam āgatam ākarṇya*  
*vidarbha-pura-vāsinaḥ*  
*āgatya netrāñjalibhiḥ*  
*papus tan-mukha-paṅkajam*

### Synonyms

[kṛṣṇam](#) — Lord Kṛṣṇa; [āgatam](#) — come; [ākarnya](#) — hearing; [vidarbha-pura](#) — of the capital city of Vidarbha; [vāsinaḥ](#) — the residents; [āgatya](#) — coming; [netra](#) — of their eyes; [añjalibhiḥ](#) — with the cupped palms; [papuh](#) — they drank; [tat](#) — His; [mukha](#) — face; [paṅkajam](#) — lotus.

### Translation

When the residents of Vidarbha-pura heard that Lord Kṛṣṇa had come, they all went to see Him. With the cupped palms of their eyes they drank the honey of His lotus face.

## ŚB 10.53.37

अस्यैव भार्या भवितुं रुक्मिण्यर्हति नापरा ।  
असावप्यनवद्यात्मा भैष्याः समुचितः पतिः ॥ ३७ ॥

*asyaiva bhāryā bhavitum*  
*rukmiṇy arhati nāparā*  
*asāv apy anavadyātmā*  
*bhaiṣmyāḥ samucitaḥ patiḥ*

### Synonyms

[asya](#) — for Him; [eva](#) — alone; [bhāryā](#) — wife; [bhavitum](#) — to be; [rukmiṇi](#) — Rukmiṇi; [arhati](#) — deserves; [na aparā](#) — none other; [asau](#) — He; [api](#) — as well; [anavadya](#) —

faultless; ātmā — whose bodily form; bhaiṣmyāḥ — for the daughter of Bhīṣmaka; samucitah — most suitable; patih — husband.

## Translation

[The people of the city said:] Rukmiṇī, and no one else, deserves to become His wife, and He also, possessing such flawless beauty, is the only suitable husband for Princess Bhaiṣmī.

## Purport

According to Śrīla Viśvanātha Cakravartī, this text combines statements made by different citizens. Some pointed out that Rukmiṇī was a suitable wife for Kṛṣṇa, others said that no one else was suitable. Similarly, some stated that Kṛṣṇa was most suitable for Rukmiṇī, and others stated that no one else would be a suitable husband for her.

## ŚB 10.53.38

किञ्चित्सुचरितं यन्नस्तेन तुष्टस्त्रिलोककृत् ।  
अनुगृह्णातु गृह्णातु वैदर्भ्याः पाणिमच्युतः ॥ ३८ ॥

*kiñcit su-caritam yan nas  
tena tuṣṭas tri-loka-kṛt  
anugrhnātu grhnātu  
vaidarbhyāḥ pāṇim acyutaḥ*

## Synonyms

kiñcit — at all; su-caritam — pious work; yat — whatever; naḥ — our; tena — with that; tuṣṭah — satisfied; tri-loka — of the three worlds; kṛt — the creator; anugrhnātu — may please show mercy; grhnātu — may take; vaidarbhyāḥ — of Rukmiṇī; pānim — the hand; acyutaḥ — Kṛṣṇa.

## Translation

May Acyuta, the creator of the three worlds, be satisfied with whatever pious work we may have done and show His mercy by taking the hand of Vaidarbhī.

## Purport

The devoted citizens of Vidarbha lovingly offered their entire stock of pious credit to Princess Rukmiṇī. They were very eager to see her marry Lord Kṛṣṇa.

## ŚB 10.53.39

एवं प्रेमकलाबद्धा वदन्ति स्म पुरौकसः ।  
कन्या चान्तःपुरात् प्रागाद् भटैर्गुप्ताम्बिकालयम् ॥ ३९ ॥

*evam prema-kalā-baddhā  
vadanti sma puraukaśaḥ  
kanyā cāntaḥ-purāt prāgād  
bhaṭair guptāmbikālayam*

### Synonyms

*evam* — thus; *prema* — of pure love; *kalā* — by the increase; *baddhā* — bound; *vadanti sma* — they spoke; *pura-okasah* — the residents of the city; *kanyā* — the bride; *ca* — and; *antah-purāt* — from the inner palace; *prāgāt* — went out; *bhataih* — by guards; *guptā* — protected; *ambikā-ālayam* — to the temple of Goddess Ambikā.

### Translation

Bound by their swelling love, the city’s residents spoke in this way. Then the bride, protected by guards, left the inner palace to visit the temple of Ambikā.

### Purport

Śrīla Viśvanātha Cakravartī quotes the *Medinī* dictionary’s definition of the word *kalā* as follows: *kalā mūle pravṛddhau syāc chilādāv amśa-mātrake*. “The word *kalā* means ‘a root,’ ‘increase,’ ‘a stone’ or ‘a mere part.’”

## ŚB 10.53.40-41

पद्भ्यां विनिर्ययौ द्रष्टुं भवान्याः पादपल्लवम् ।  
सा चानुध्यायती सम्यङ्मुकुन्दचरणाम्बुजम् ॥ ४० ॥  
यतवाङ्मातृभिः सार्धं सखीभिः परिवारिता ।  
गुप्ता राजभटैः शूरैः सन्नद्धैरुद्यतायुधैः ।  
मृदङ्गशङ्खपणवास्तूर्यभेर्यश्च जघ्निरे ॥ ४१ ॥

*padbhyām viniryayau draṣṭum  
bhavānyāḥ pāda-pallavam*

*sā cānudhyāyatī samyañ  
 mukunda-caraṇāmbujam  
 yata-vāñ mātr̥bhiḥ sārđham  
 sakhībhiḥ parivāritā  
 guptā rāja-bhataiḥ śūraiḥ  
 sannaddhair udyatāyudhaiḥ  
 mṛdaṅga-śaṅkha-paṇavās  
 tūrya-bheryas ca jaghnire*

## Synonyms

*padbhyām* — on foot; *viniryayau* — went out; *drastum* — in order to see; *bhavānyāḥ* — of mother Bhavānī; *pāda-pallavam* — the lotus-petal feet; *sā* — she; *ca* — and; *anudhyāyatī* — meditating; *samyak* — totally; *mukunda* — of Kṛṣṇa; *caraṇa-ambujam* — on the lotus feet; *yata-vāk* — maintaining silence; *mātr̥bhiḥ* — by her mothers; *sārđham* — accompanied; *sakhībhiḥ* — by her female companions; *parivāritā* — surrounded; *guptā* — guarded; *rāja* — of the King; *bhataiḥ* — by soldiers; *śūraiḥ* — valiant; *sannaddhaiḥ* — armed and ready; *udyata* — upraised; *āyudhaiḥ* — with weapons; *mṛdaṅga-śaṅkha-panavāḥ* — clay drums, conchshells and side drums; *tūrya* — wind instruments; *bheryaḥ* — horns; *ca* — and; *jaghnire* — played.

## Translation

Rukmiṇī silently went out on foot to see the lotus feet of the deity Bhavānī. Accompanied by her mothers and girlfriends and protected by the King's valiant soldiers, who held their upraised weapons at the ready, she simply absorbed her mind in the lotus feet of Kṛṣṇa. And all the while mṛdaṅgas, conchshells, paṇavas, horns and other instruments resounded.

## ŚB 10.53.42-43

नानोपहारबलिभिर्वरिमुख्याः सहस्रशः ।  
 स्रग्न्धवस्त्राभरणैर्द्विजपत्न्यः स्वलङ्कृताः ॥ ४२ ॥  
 गायन्त्यश्च स्तुवन्तश्च गायका वाद्यवादकाः ।  
 परिवार्य वधूं जग्मुः सूतमागधवन्दिनः ॥ ४३ ॥  
*nānopahāra balibhir  
 vāramukhyāḥ sahasraśaḥ*

*srag-gandha-vastrābharanair  
 dvija-patnyah sv-alankṛtāḥ  
 gāyantyāś ca stuvantaś ca  
 gāyakā vādya-vādakāḥ  
 parivārya vadhūm jagmuḥ  
 sūta-māgadha-vandinah*

## Synonyms

*nānā* — various; *upahāra* — with paraphernalia of worship; *balibhiḥ* — and presents; *vāra-mukhyāḥ* — prominent courtesans; *sahasraśah* — by the thousands; *srag* — with flower garlands; *gandha* — fragrances; *vastra* — clothing; *ābharanaih* — and jewelry; *dvija* — of *brāhmaṇas*; *patnyah* — the wives; *sv-alankṛtāḥ* — well ornamented; *gāyantyah* — singing; *ca* — and; *stuvantah* — offering prayers; *ca* — and; *gāyakāḥ* — singers; *vādya-vādakāḥ* — instrumental musicians; *parivārya* — accompanying; *vadhūm* — the bride; *jagmuḥ* — went; *sūta* — bards; *māgadha* — chroniclers; *vandinah* — and heralds.

## Translation

Behind the bride followed thousands of prominent courtesans bearing various offerings and presents, along with well-adorned *brāhmaṇas*' wives singing and reciting prayers and bearing gifts of garlands, scents, clothing and jewelry. There were also professional singers, musicians, bards, chroniclers and heralds.

## Purport

Śrīla Viśvanātha Cakravartī explains that from her own quarters up to the temple of Bhavānī, Rukmiṇī went by palanquin and thus was easily protected. Only for the last twelve to fifteen feet, from the palace to the temple area, did she go on foot, with royal bodyguards stationed outside the temple on all sides.

## ŚB 10.53.44

आसाद्य देवीसदनं धौतपादकराम्बुजा ।  
 उपस्पृश्य शुचिः शान्ता प्रविवेशाम्बिकान्तिकम् ॥ ४४ ॥

*āsādyā devī-sadanam  
dhauta-pāda-karāmbujā  
upaspr̥śya śuciḥ śāntā  
praviveśāmbikāntikam*

## Synonyms

*āsādyā* — reaching; *devī* — of the goddess; *sadanam* — the residence; *dhauta* — washing; *pāda* — her feet; *kara* — and hands; *ambujā* — lotuslike; *upaspr̥śya* — sipping water for purification; *śuciḥ* — sanctified; *śāntā* — peaceful; *praviveśā* — she entered; *ambikā-antikam* — the presence of Ambikā.

## Translation

Upon reaching the goddess's temple, Rukmiṇī first washed her lotus feet and hands and then sipped water for purification. Thus sanctified and peaceful, she came into the presence of mother Ambikā.

## ŚB 10.53.45

तां वै प्रवयसो बालां विधिज्ञा विप्रयोषितः ।  
भवानीं वन्दयांचक्रुर्भवपत्नीं भवान्विताम् ॥ ४५ ॥

*tām vai pravayaso bālām  
vidhi-jñā vipra-yoṣitaḥ  
bhavānīm vandayām cakrur  
bhava-patnīm bhavānvitām*

## Synonyms

*tām* — her; *vai* — indeed; *pravayasah* — elderly; *bālām* — the young girl; *vidhi* — of ritual injunctions; *jñāh* — expert knowers; *vipra* — of *brāhmaṇas*; *yoṣitaḥ* — the wives; *bhavānīm* — to Goddess Bhavānī; *vandayām cakruh* — they led in offering respects; *bhava-patnīm* — the wife of Bhava (Lord Siva); *bhava-anvitām* — accompanied by Lord Bhava.

## Translation

The older wives of *brāhmaṇas*, expert in the knowledge of rituals, led young Rukmiṇī in offering respects to Bhavānī, who appeared with her consort, Lord Bhava.

## Purport

According to the *ācāryas*, here the term *bhavānvitām* indicates that in the Ambikā temple visited by Rukmiṇī, the presiding deity was the goddess, whose husband appeared in an accompanying role. Thus the ritual was properly performed by women.

Śrīla Viśvanātha Cakravartī comments that the term *vidhi-jñāh* may be understood to mean that since the learned wives of *brāhmaṇas* knew of Rukmiṇī's desire to marry Kṛṣṇa, the verb *vandayām cakruḥ* thus indicates that they prompted her to pray for what she really wanted. In this way, like the goddess Bhavānī, Rukmiṇī could be united with her eternal male companion.

## ŚB 10.53.46

नमस्ये त्वाम्बिकेऽभीक्षणं स्वसन्तानयुतां शिवाम् ।  
भूयात् पतिर्मे भगवान् कृष्णस्तदनुमोदताम् ॥ ४६ ॥

*namasye tvāmbike 'bhīkṣṇam*  
*sva-santāna-yutām śivām*  
*bhūyāt patir me bhagavān*  
*kṛṣṇas tad anumodatām*

## Synonyms

*namasye* — I offer my obeisances; *tvā* — to you; *ambike* — O Ambikā; *abhikṣṇam* — constantly; *sva* — your; *santāna* — children; *yutām* — along with; *śivām* — the wife of Lord Śiva; *bhūyāt* — may He become; *patih* — husband; *me* — my; *bhagavān* — the Supreme Lord; *kṛṣṇah* — Kṛṣṇa; *tat* — that; *anumodatām* — please allow.

## Translation

[Princess Rukmiṇī prayed:] O mother Ambikā, wife of Lord Siva, I repeatedly offer my obeisances unto you, together with your children. May Lord Kṛṣṇa become my husband. Please grant this!

## ŚB 10.53.47-48

अद्भिर्गन्धाक्षतैर्धूपैर्वासःस्रङ्माल्यभूषणैः ।  
नानोपहारबलिभिः प्रदीपावलिभिः पृथक् ॥ ४७ ॥

विप्रस्त्रियः पतिमतीस्तथा तैः समपूजयत् ।  
लवणापूपताम्बूलकण्ठसूत्रफलेक्षुभिः ॥ ४८ ॥

*adbhir gandhākṣatair dhūpair*  
*vāsaḥ-sraṅ-mālya bhūṣanaiḥ*  
*nānopahāra-balibhiḥ*  
*pradīpāvalibhiḥ pṛthak*  
*vipra-striyaḥ patimatīḥ*  
*tathā taiḥ samapūjayat*  
*lavaṅāpūpa-tāmbūla-*  
*kaṅṭha-sūtra-phalekṣubhiḥ*

## Synonyms

*adbhiḥ* — with water; *gandha* — fragrant substances; *akṣataiḥ* — and whole grains; *dhūpaiḥ* — with incense; *vāsaḥ* — with clothing; *sraṅ* — flower garlands; *mālya* — jeweled necklaces; *bhūṣanaiḥ* — and ornaments; *nānā* — with various; *upahāra* — offerings; *balibhiḥ* — and gifts; *pradīpa* — of lamps; *āvalibhiḥ* — with rows; *pṛthak* — separately; *vipra-striyaḥ* — the *brāhmaṇa* ladies; *pati* — husbands; *matīḥ* — having; *tathā* — also; *taiḥ* — with these items; *samapūjayat* — performed worship; *lavana* — with savory preparations; *āpūpa* — cakes; *tāmbūla* — prepared betel nut; *kaṅṭha-sūtra* — sacred threads; *phala* — fruits; *ikṣubhiḥ* — and sugar cane.

## Translation

Rukmiṇī worshiped the goddess with water, scents, whole grains, incense, clothing, garlands, necklaces, jewelry and other prescribed offerings and gifts, and also with arrays of lamps. The married *brāhmaṇa* women each performed worship simultaneously with the same items, also offering savories and cakes, prepared betel nut, sacred threads, fruit and sugarcane juice.

## ŚB 10.53.49

तस्यै स्त्रियस्ताः प्रददुः शेषां युयुजुराशिषः ।  
ताभ्यो देव्यै नमश्चक्रे शेषां च जगृहे वधूः ॥ ४९ ॥

*tasyai striyas tāḥ pradaduḥ*  
*śeṣāṁ yuyujur āśiṣaḥ*  
*tābhyo devyai namaś cakre*  
*śeṣāṁ ca jagrhe vadhūḥ*



## Synonyms

*tasyai* — to her, Rukmiṇī; *striyah* — women; *tāh* — they; *pradaduh* — gave; *śeṣām* — the remnants; *yuyujuh* — they bestowed; *āśisah* — blessings; *tābhyah* — to them; *devyai* — and to the deity; *namah cakre* — bowed down; *śeṣām* — the remnants; *ca* — and; *jagrhe* — took; *vadhūh* — the bride.

## Translation

The ladies gave the bride the remnants of the offerings and then blessed her. She in turn bowed down to them and the deity and accepted the remnants as prasādam.

## ŚB 10.53.50

मुनिव्रतमथ त्यक्त्वा निश्चक्रामाम्बिकागृहात् ।  
प्रगृह्य पाणिना भृत्यां रत्नमुद्रोपशोभिना ॥ ५० ॥

*muni-vratam atha tyaktvā*  
*niścakrāmāmbikā-grhāt*  
*pragrhya pāṇinā bhṛtyām*  
*ratna-mudropasobhinā*

## Synonyms

*muni* — of silence; *vrataṁ* — her vow; *atha* — then; *tyaktvā* — giving up; *niścakrāma* — she exited; *ambikā-grhāt* — from the temple of Ambikā; *pragrhya* — holding on; *pāṇinā* — with her hand; *bhṛtyām* — to a maidservant; *ratna* — jeweled; *mudrā* — by a ring; *upasobhinā* — beautified.

## Translation

The princess then gave up her vow of silence and left the Ambikā temple, holding on to a maidservant with her hand, which was adorned with a jeweled ring.

## ŚB 10.53.51-55

तां देवमायामिव धीरमोहिनीं  
सुमध्यमां कुण्डलमण्डिताननाम् ।  
श्यामां नितम्बार्पितरत्नमेखलां

व्यञ्जत्स्तनीं कुन्तलशङ्कितेक्षणाम् ।  
 शुचिस्मितां बिम्बफलाधरद्युति-  
 शोणायमानद्विजकुन्दकुड्मलाम् ॥ ५१ ॥  
 पदा चलन्तीं कलहंसगामिनीं  
 सिञ्जत्कलानूपुरधामशोभिना ।  
 विलोक्य वीरा मुमुहुः समागता  
 यशस्विनस्तत्कृतहृच्छयार्दिताः ॥ ५२ ॥  
 यां वीक्ष्य ते नृपतयस्तदुदारहास-  
 ब्रीदावलोकहतचेतस उज्जितास्त्राः ।  
 पेतुः क्षितौ गजरथाश्वगता विमूढा  
 यात्राच्छलेन हरयेऽर्पयतीं स्वशोभाम् ॥ ५३ ॥  
 सैवं शनैश्चलयती चलपद्मकोशौ  
 प्राप्तिं तदा भगवतः प्रसमीक्षमाणा ।  
 उत्सार्य वामकरजैरलकानपाङ्गैः  
 प्राप्तान् ह्रियैक्षत नृपान् ददृशेऽच्युतं च ॥ ५४ ॥  
 तां राजकन्यां रथमारुरुक्षतीं  
 जहार कृष्णो द्विषतां समीक्षताम् ॥ ५५ ॥

*tām deva-māyām iva dhīra-mohinīm  
 su-madhyamām kuṇḍala-maṇḍitānanām  
 śyāmām nitambārpita-ratna-mekhalām  
 vyañjat-stanīm kuntala-śaṅkitekṣaṇām  
 śuci-smitām bimba-phalādhara-dyuti-  
 śoṇāyamāna-dvija-kunda-kuḍmalām  
 padā calantīm kala-haṁsa-gāminīm  
 siñjat-kalā-nūpura-dhāma-śobhinā  
 vilokya vīrā mumuhuh samāgatā  
 yaśasvinas tat-kṛta-hṛc-chayārditāḥ  
 yām vikṣya te nṛpatayas tad udāra-hāsa-  
 vṛidāvaloka-hṛta-cetasa ujjhitāstrāḥ  
 petuh kṣitau gaja-rathāśva-gatā vimūdhā  
 yātrā-cchalena haraye 'rpayatīm sva-śobhām  
 saivam śanaiś calayatī cala-padma-kośau  
 prāptīm tadā bhagavataḥ prasamikṣamāṇā  
 utsārya vāma-karajair alakān apaṅgaiḥ  
 prāptān hriyaikṣata nṛpān dadṛṣe 'cyutam ca  
 tām rāja-kanyām ratham ārurakṣatīm  
 jahāra kṛṣṇo dviṣatām samikṣatām*

## Synonyms

tām — her; deva — of the Supreme Lord; māyām — the illusory potency; iva — as if; dhīra — even those who are sober; mohinīm — who bewilders; su-madhyamām — whose waist was well-formed; kundala — with earrings; mandita — decorated; ānanām — whose face; śyāmām — uncontaminated beauty; nitamba — on whose hips; arpita — placed; ratna — jewel-studded; mekhalām — a belt; vyañjat — budding; stanīm — whose breasts; kuntala — of the locks of her hair; śankita — frightened; ikṣanām — whose eyes; śuci — pure; smitām — with a smile; bimba-phala — like a *bimba* fruit; adhara — of whose lips; dyuti — by the glow; śonāyamāna — becoming reddened; dvija — whose teeth; kunda — jasmine; kudmalām — like buds; padā — with her feet; calantīm — walking; kala-haṁsa — like that of a royal swan; gāminīm — whose gait; siñjat — tinkling; kalā — skillfully fashioned; nūpura — of whose ankle bells; dhāma — by the effulgence; śobhinā — beautified; vilokya — seeing; vīrah — the heroes; mumuhuh — became bewildered; samāgatāh — assembled; yaśasvinah — respectable; tat — by this; krta — generated; hrt-śaya — by the lust; arditāh — distressed; yām — whom; vīksya — upon seeing; te — these; nr-patayah — kings; tat — her; udāra — broad; hāsa — by the smiles; vridā — of shyness; avaloka — and the glances; hrta — stolen; cetasah — whose minds; ujjhita — dropping; astrāh — their weapons; petuh — they fell; ksitau — to the ground; gaja — on elephants; ratha — chariots; aśva — and horses; gatāh — sitting; vimūdhāh — fainting; yātrā — of the procession; chalena — on the pretext; haraye — to Lord Hari, Kṛṣṇa; arpayatīm — who was offering; sva — her own; śobhām — beauty; sā — she; evam — thus; śanaih — slowly; calayati — making walk; cala — moving; padma — of lotus flowers; kośau — the two whorls (that is, her feet); prāptim — the arrival; tadā — then; bhagavatah — of the Supreme Lord; prasamīksamānā — eagerly awaiting; utsārya — pushing away; vāma — left; kara-jaiḥ — with the nails of her hand; alakān — her hair; apāṅgaiḥ — with sidelong glances; prāptān — those present; hriyā — with shyness; aikṣata — she looked; nṛpān — at the kings; dadrśe — she saw; acyutam — Kṛṣṇa; ca — and; tām — her; rāja-kanyām — the King's daughter; ratham — His chariot; āruruksatīm — who was ready to mount; jahāra — seized; krsnah — Lord Kṛṣṇa; dvisatām — His enemies; samīksatām — as they looked on.

## Translation

Rukmiṇī appeared as enchanting as the Lord's illusory potency, who enchants even the sober and grave. Thus the kings gazed upon her virgin beauty, her shapely waist, and her lovely face adorned with earrings. Her hips were graced with a jewel-studded belt, her breasts were just budding, and her eyes seemed apprehensive of her encroaching locks of hair. She smiled sweetly, her jasmine-bud teeth reflecting the glow of her bimba-red lips. As she walked with the motions of a royal swan, the effulgence of her tinkling ankle bells beautified her feet. Seeing her, the assembled heroes were totally bewildered. Lust tore at their hearts. Indeed, when the kings saw her broad smile and shy glance, they became stupefied, dropped their weapons and fell unconscious to the ground from their elephants, chariots and horses. On the pretext of the procession, Rukmiṇī displayed her beauty for Kṛṣṇa alone. Slowly she advanced the two moving lotus-whorls of her feet, awaiting the arrival of the Supreme Lord. With the fingernails of her left hand she pushed some strands of hair away from her face and shyly looked from the corners of her eyes at the kings standing before her. At that moment she saw Kṛṣṇa. Then, while His enemies looked on, the Lord seized the princess, who was eager to mount His chariot.

### Purport

According to Śrīla Jīva Gosvāmī, Rukmiṇī was anxious that her locks of hair might impede her vision, since she was most eager to see her beloved Kṛṣṇa. The nondevotees, or demons, are bewildered at seeing the opulences of the Lord and think that His potency is meant for their gross sense gratification. But Rukmiṇī, an expansion of Kṛṣṇa's internal pleasure potency, was meant for the Lord alone.

Śrīla Viśvanātha Cakravartī quotes the following verse to describe the kind of woman known as śyāmā:

*śīta-kāle bhaved uṣṇo  
uṣṇa-kāle tu śītalā  
stanau su-kāṭhināu yasyāḥ  
sā śyāmā parikīrtitā*

“A woman is called *śyāmā* when her breasts are very firm and when someone in her presence feels warm in the winter and cool in the summer.”

Śrīla Viśvanātha Cakravartī further points out that since the beautiful form of Rukmiṇī is a manifestation of the Lord’s internal energy, the nondevotees cannot perceive her. Thus the heroic kings assembled in Vidarbha were agitated with lust upon seeing the Lord’s illusory potency, an expansion of Rukmiṇī. In other words, no one can lust after the Lord’s eternal consort, since as soon as one’s mind is contaminated with lust, the covering of Māyā separates one from the pristine beauty of the spiritual world and its inhabitants.

Finally, Śrīmatī Rukmiṇī-devī felt shy as she looked from the corners of her eyes at the other kings, for she did not want to meet the glances of those inferior men.

## ŚB 10.53.56

रथं समारोप्य सुपर्णलक्षणं

राजन्यचक्रं परिभूय माधवः ।

ततो ययौ रामपुरोगमः शनैः

शृगालमध्यादिव भागहृद्धरिः ॥ ५६ ॥

*ratham samāropya suparṇa-lakṣaṇam*

*rājanya-cakram paribhūya mādhabaḥ*

*tato yayau rāma-purogamaḥ śanaīḥ*

*śṛgāla-madhyād iva bhāga-hṛd dhariḥ*

### Synonyms

*ratham* — onto His chariot; *samāropya* — lifting her; *suparṇa* — Garuḍa; *lakṣanam* — whose mark; *rājanya* — of kings; *cakram* — the circle; *paribhūya* — defeating; *mādhabaḥ* — Kṛṣṇa; *tataḥ* — from there; *yayau* — went; *rāma* — by Rāma; *purogamaḥ* — preceded; *śanaīḥ* — slowly; *śṛgāla* — of jackals; *madhyāt* — from the midst; *iva* — as; *bhāga* — his portion; *hṛt* — removing; *hariḥ* — a lion.

### Translation

Lifting the princess onto His chariot, whose flag bore the emblem of Garuḍa, Lord Mādhaba drove back the circle of kings. With Balarāma in the lead, He slowly exited, like a lion removing his prey from the midst of jackals.

## ŚB 10.53.57

तं मानिनः स्वाभिभवं यशःक्षयं  
 परे जरासन्धमुखा न सेहिरे ।  
 अहो धिगस्मान् यश आत्तधन्वनां  
 गोपैर्हृतं केशरिणां मृगैरिव ॥ ५७ ॥

*taṁ māninaḥ svābhibhavaṁ yaśaḥ-kṣayaṁ*  
*pare jarāsandha-mukhā na sehire*  
*aho dhig asmān yaśa ātta-dhanvanām*  
*gopair hṛtaṁ keśariṇāṁ mṛgair iva*

### Synonyms

*taṁ* — that; *māninaḥ* — conceited; *sva* — their; *abhibhavam* — defeat; *yaśaḥ* — their honor; *kṣayam* — ruining; *pare* — the enemies; *jarāsandha-mukhāḥ* — headed by Jarāsandha; *na sehire* — could not tolerate; *aho* — ah; *dhik* — condemnation; *asmān* — upon us; *yaśaḥ* — the honor; *ātta-dhanvanām* — of the archers; *gopaiḥ* — by cowherds; *hṛtam* — taken away; *keśarinām* — of lions; *mṛgaiḥ* — by small animals; *iva* — as if.

### Translation

The kings inimical to the Lord, headed by Jarāsandha, could not tolerate this humiliating defeat. They exclaimed, “Oh, damn us! Though we are mighty archers, mere cowherds have stolen our honor, just as puny animals might steal the honor of lions!”

### Purport

From the last two verses of this chapter it is clear that the perverted intelligence of demons makes them perceive things in a way exactly opposite to reality. It is clearly stated that Kṛṣṇa stole Rukmiṇī like a lion taking his prey from the midst of jackals. The demons, however, saw *themselves* as lions and Lord Kṛṣṇa as an inferior creature. Without Kṛṣṇa consciousness, life becomes most dangerous.

*Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Fifty-third Chapter, of the Śrīmad-Bhāgavatam, entitled “Kṛṣṇa Kidnaps Rukmiṇī.”*

## CHAPTER FIFTY-FOUR

### The Marriage of Kṛṣṇa and Rukmiṇī

This chapter describes how Lord Śrī Kṛṣṇa defeated the opposing kings after kidnapping Rukmiṇī, disfigured Rukmiṇī's brother Rukmī, brought Rukmiṇī to His capital and married her.

As Śrī Kṛṣṇa was taking Princess Rukmiṇī away, the inimical kings gathered their armies and pursued Him. Lord Baladeva and the generals of the Yādava army turned to face these opponents, blocking their advance. The enemy armies then began pouring incessant showers of arrows upon Lord Kṛṣṇa's army. Seeing her husband-to-be's forces under such violent attack, Śrīmatī Rukmiṇī looked at Śrī Kṛṣṇa fearfully. But Kṛṣṇa simply smiled and told her there was nothing to fear because His army would surely destroy the enemy in short order.

Lord Balarāma and the other heroes then began to annihilate the opposing army with *nārāca* arrows. The enemy kings, headed by Jarāsandha, retreated after suffering the destruction of their armies at the hands of the Yādavas.

Jarāsandha consoled Śīsupāla: "Happiness and distress are never permanent and are under the control of the Supreme Lord. Seventeen times Kṛṣṇa defeated me, but in the end I was victorious over Him. Thus seeing that victory and defeat are under the control of destiny and time, I have learned not to succumb to either lamentation or joy. Time now favors the Yādavas, so they have defeated you with only a small army, but in the future time will favor you, and you will surely conquer them." Consoled in this way, Śīsupāla took his followers and returned to his kingdom.

# ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 54



His Divine Grace  
A.C. Bhaktivedanta Swami Prabhupāda



Rukmiṇī's brother Rukmī, who hated Kṛṣṇa, was infuriated by Kṛṣṇa's kidnapping of his sister. So, after vowing before all the kings present that he would not return to Kuṇḍina until Kṛṣṇa had been destroyed and Rukmiṇī rescued, Rukmī set out with his army to attack the Lord. Ignorant of Lord Kṛṣṇa's glories, Rukmī boldly went out to attack Kṛṣṇa in a lone chariot. He approached the Lord, struck Him with arrows and demanded that He release Rukmiṇī. Śrī Kṛṣṇa fended off Rukmī's weapons, breaking them to pieces. Then He raised His sword high and was about to kill Rukmī when Rukmiṇī interceded and fervently pleaded that her brother's life be spared. Lord Kṛṣṇa did not kill Rukmī, but with His sword He shaved off bits of Rukmī's hair here and there, leaving him disfigured. Just then Lord Baladeva appeared on the scene with the Yādava army. Seeing Rukmī disfigured, He gently reproached Kṛṣṇa: "To disfigure such a close family member is as good as killing him; therefore he should not be killed but set free."

Lord Baladeva then told Rukmiṇī that the sorry condition of her brother was only the fruit of his past work, since everyone is responsible for his own happiness and suffering. He further instructed her about the transcendental position of the *jīva* soul and how the illusion of happiness and distress is simply a result of ignorance. Accepting Lord Balarāma's instructions, Rukmiṇī gave up her sorrow.

Rukmī, meanwhile, felt totally frustrated, deprived as he was of all his strength and his will to fight. Since he had vowed not to return home without conquering Kṛṣṇa, Rukmī constructed a city on that very spot and took up residence there in a mood of undiminished anger.

Lord Kṛṣṇa took Rukmiṇī to His capital, Dvārakā, and married her. All the citizens celebrated in lavish style, broadcasting throughout the city accounts of how the Lord had kidnapped Rukmiṇī. Everyone in Dvārakā was delighted to see Lord Kṛṣṇa united with Rukmiṇī.

## ŚB 10.54.1

श्रीशुक उवाच  
इति सर्वे सुसंरब्धा वाहानारुह्य दंशिताः ।  
स्वैः स्वैर्बलैः परिक्रान्ता अन्वीयुर्धृतकार्मुकाः ॥ १ ॥

*śrī-śuka uvāca*  
*iti sarve su-saṁrabdhā*  
*vāhān āruhya daṁśitāḥ*  
*svaiḥ svaiḥ balaiḥ parikrāntā*  
*anvīyur dhrta-kārmukāḥ*

## Synonyms

*śrī-śukah uvāca* — Śukadeva Gosvāmī said; *iti* — thus (speaking); *sarve* — all of them; *su-saṁrabdhāḥ* — greatly angered; *vāhān* — their conveyances; *āruhya* — mounting; *daṁśitāḥ* — wearing armor; *svaiḥ svaiḥ* — each by his own; *balaiḥ* — military force; *parikrāntāḥ* — surrounded; *anvīyuh* — they followed; *dhrta* — holding; *kārmukāḥ* — their bows.

## Translation

Śukadeva Gosvāmī said: Having thus spoken, all those infuriated kings donned their armor and mounted their conveyances. Each king, bow in hand, was surrounded by his own army as he went after Lord Kṛṣṇa.

## ŚB 10.54.2

तानापतत आलोक्य यादवानीकयूथपाः ।  
तस्थुस्तत्सम्मुखा राजन्विस्फूर्ज्य स्वधनूषि ते ॥ २ ॥

*tān āpatata ālokya*  
*yādavānika-yūthapāḥ*  
*tasthus tat-sammukhā rājan*  
*visphūrjya sva-dhanūṁṣi te*

## Synonyms

*tān* — them; *āpatataḥ* — in pursuit; *ālokya* — seeing; *yādava-anika* — of the Yādava army; *yūtha-pah* — the officers; *tasthuh* — stood; *tat* — them; *sammukhāḥ* — directly facing; *rājan* — O King (Parikṣit); *visphūrjya* — twanging; *sva* — their; *dhanūṁṣi* — bows; *te* — they.

## Translation

The commanders of the Yādava army, seeing the enemy racing to attack, turned to face them and stood firm, O King, twanging their bows.

## ŚB 10.54.3

अश्वपृष्ठे गजस्कन्धे रथोपस्थेऽस्त्र कोविदाः ।  
मुमुचुः शरवर्षाणि मेघा अद्रिष्वपो यथा ॥ ३ ॥  
*aśva-prṣṭhe gaja-skandhe*  
*rathopasthe 'stra kovidāḥ*  
*mumucuḥ śara-varṣāṇi*  
*meghā adriṣv apo yathā*

### Synonyms

*aśva-prṣṭhe* — on horseback; *gaja* — of elephants; *skandhe* — on the shoulders; *ratha* — of chariots; *upasthe* — on the seats; *astra* — of weapons; *kovidāḥ* — those expert in the use; *mumucuh* — released; *śara* — of arrows; *varsāni* — rains; *meghāḥ* — clouds; *adriṣu* — upon mountains; *apah* — water; *yathā* — as.

### Translation

Mounted on the backs of horses, the shoulders of elephants and the seats of chariots, the enemy kings, expert with weapons, rained down arrows upon the Yadus like clouds pouring rain on mountains.

## ŚB 10.54.4

पत्युर्बलं शरासारैश्छन्नं वीक्ष्य सुमध्यमा ।  
सत्रीङ्मैक्षत्तद्वक्त्रं भयविह्वललोचना ॥ ४ ॥  
*patyur balam śarāsāraiś*  
*channam vīksya su-madhyamā*  
*sa-vrīḍm aikṣat tad-vaktram*  
*bhaya-vihvala-locanā*

### Synonyms

*patyuh* — of her Lord; *balam* — the army; *śara* — of arrows; *āsāraiḥ* — by heavy rains; *channam* — covered; *vīksya* — seeing; *su-madhyamā* — slender-waisted (Rukmiṇī); *sa-vrīdam* — shyly; *aikṣat* — looked; *tat* — His; *vaktram* — at the face; *bhaya* — with fear; *vihvala* — disturbed; *locanā* — whose eyes.

## Translation

Slender-waisted Rukmiṇī, seeing her Lord’s army covered by torrents of arrows, shyly looked at His face with fear-stricken eyes.

### ŚB 10.54.5

प्रहस्य भगवानाह मा स्म भैरमिलोचने ।  
विनङ्क्ष्यत्यधुनैवैतत्तावकैः शात्रवं बलम् ॥ ५ ॥

*prahasya bhagavān āha  
mā sma bhair vāma-locane  
vinaṅkṣyaty adhunaivaitat  
tāvakaiḥ śātravaṁ balam*

## Synonyms

*prahasya* — laughing; *bhagavān* — the Supreme Lord; *āha* — said; *mā sma bhair* — do not be afraid; *vāma-locane* — O beautiful-eyed one; *vinaṅkṣyati* — will be destroyed; *adhunā eva* — just now; *etat* — this; *tāvakaiḥ* — by your (army); *śātravam* — of enemies; *balam* — force.

## Translation

In response the Lord laughed and assured her, “Do not be afraid, beautiful-eyed one. This enemy force is about to be destroyed by your soldiers.”

## Purport

To express His great affection for Rukmiṇī, Lord Kṛṣṇa gallantly referred to His own Yādava army as “your men,” indicating that the Lord’s entire dynasty was now the property of His beloved queen. The Supreme Lord, Kṛṣṇa, desires to share His blissful opulences with all living beings, and thus He sincerely invites them to come back home, back to Godhead. The Kṛṣṇa consciousness movement, introduced throughout the world by Śrīla Prabhupāda on the order of his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who himself preached all over India on the order of his exalted father, Śrīla Bhaktivinoda Ṭhākura, is broadcasting the loving message of Lord Kṛṣṇa: Remember Him, serve Him, return to Him and share in the infinite bounty of the kingdom of God.

## ŚB 10.54.6

तेषां तद्विक्रमं वीरा गदसङ्घर्षणादयः ।

अमृष्यमाणा नाराचैर्जघ्नुर्हयगजान् रथान् ॥ ६ ॥

*teṣāṃ tad-vikramaṃ vīrā*

*gada-saṅkarṣanādayaḥ*

*amṛṣyamāṇā nārācāiḥ*

*jaghnur haya-gajān rathān*

### Synonyms

*teṣāṃ* — by them (the opposing kings); *tad* — that; *vikramam* — show of prowess; *vīrāḥ* — the heroes; *gada* — Gada, the younger brother of Lord Kṛṣṇa; *saṅkarṣana* — Lord Balarāma; *ādayaḥ* — and others; *amṛṣyamāṇāḥ* — not tolerating; *nārācāiḥ* — with arrows made of iron; *jaghnuḥ* — they struck; *haya* — horses; *gajān* — elephants; *rathān* — and chariots.

### Translation

The heroes of the Lord's army, headed by Gada and Saṅkarṣaṇa, could not tolerate the aggression of the opposing kings. Thus with iron arrows they began to strike down the enemy's horses, elephants and chariots.

## ŚB 10.54.7

पेतुः शिरांसि रथिनामश्विनां गजिनां भुवि ।

सकुण्डलकिरीटानि सोष्णीषाणि च कोटिशः ॥ ७ ॥

*petuḥ śirāṁsi rathinām*

*aśvinām gajinām bhuvi*

*sa-kuṇḍala-kirītāni*

*soṣṇīṣāṇi ca koṭīśaḥ*

### Synonyms

*petuḥ* — fell; *śirāṁsi* — the heads; *rathinām* — of those riding on chariots; *aśvinām* — of those riding horses; *gajinām* — of those riding elephants; *bhuvī* — to the ground; *sa* — with; *kuṇḍala* — earrings; *kirītāni* — and helmets; *sa* — with; *usnīṣāni* — turbans; *ca* — and; *koṭīśaḥ* — by the millions.

### Translation

The heads of soldiers fighting on chariots, horses and elephants fell to the ground by the millions; some heads wore earrings and helmets, others turbans.

## ŚB 10.54.8

हस्ताः सासिगदेष्वासाः करभा ऊरवोऽङ्घ्रयः ।

अश्वधतरनागोष्ट्रखरमर्त्यशिरांसि च ॥ ८ ॥

*hastāḥ sāsi-gadeṣv-āsāḥ*  
*karabhā ūravo 'ṅghrayaḥ*  
*aśvāśvatara-nāgoṣṭra-*  
*khara-martya-śirāṁsi ca*

### Synonyms

*hastāḥ* — hands; *sa* — with; *asi* — swords; *gadā* — clubs; *isu-āsāḥ* — bows; *karabhāḥ* — fingerless hands; *ūravah* — thighs; *aṅghrayah* — legs; *aśva* — of horses; *aśvatara* — donkeys; *nāga* — elephants; *uṣtra* — camels; *khara* — wild asses; *martya* — and humans; *śirāṁsi* — heads; *ca* — also.

### Translation

Lying all around were thighs, legs and fingerless hands, along with hands clutching swords, clubs and bows, and also the heads of horses, donkeys, elephants, camels, wild asses and humans.

### Purport

*Karabhāḥ* indicates the portion of the hand from the wrist to the base of the fingers. The same word may also indicate an elephant's trunk, and thus in this verse the implication is that the thighs lying on the battlefield resembled the trunks of elephants.

## ŚB 10.54.9

हन्यमानबलानीका वृष्णिभिर्जयकाङ्क्षिभिः ।

राजानो विमुखा जग्मुर्जरासन्धपुरःसराः ॥ ९ ॥

*hanyamāna-balānikā*  
*vṛṣṇibhir jaya-kāṅkṣibhiḥ*

*rājāno vimukhā jagmur  
jarāsandha-puraḥ-sarāḥ*

## Synonyms

*hanyamāna* — being killed; *bala-anikāh* — whose armies; *vrsnibhih* — by the Vṛṣṇis; *jaya* — for victory; *kāṅksibhih* — who were eager; *rājānah* — the kings; *vimukhāh* — discouraged; *jagmuh* — left; *jarāsandha-puraḥ-sarāḥ* — headed by Jarāsandha.

## Translation

Seeing their armies being struck down by the Vṛṣṇis, who were eager for victory, the kings headed by Jarāsandha were discouraged and left the battlefield.

## ŚB 10.54.10

शिशुपालं समभ्येत्य हतदारमिवातुस्म ।  
नष्टत्विषं गतोत्साहं शुष्यद्वदनमब्रुवन् ॥ १० ॥

*śiśupālam samabhyetya  
hrta-dāram ivāturam  
naṣṭa-tviṣam gatotsāham  
śuṣyad-vadanam abruvan*

## Synonyms

*śiśupālam* — Śiśupāla; *samabhyetya* — approaching; *hrta* — stolen; *dāram* — whose wife; *iva* — as if; *āturam* — perturbed; *nasta* — lost; *tviṣam* — whose color; *gata* — gone; *utsāham* — whose enthusiasm; *śuṣyat* — dried up; *vadanam* — whose face; *abruvan* — they addressed.

## Translation

The kings approached Śiśupāla, who was disturbed like a man who has lost his wife. His complexion was drained of color, his enthusiasm was gone, and his face appeared dried up. The kings spoke to him as follows.

## Purport

Although Śiśupāla had not married Rukmiṇī, he passionately considered her his property, and thus he was devastated, like a man who has lost his beloved wife.

## ŚB 10.54.11

भो भोः पुरुषशार्दूल दौर्मनस्यमिदं त्यज ।  
न प्रियाप्रिययो राजन् निष्ठा देहिषु दृश्यते ॥ ११ ॥

*bho bhoh puruṣa-śārdūla*  
*daurmanasyam idaṁ tyaja*  
*na priyāpriyayo rājan*  
*niṣṭhā dehiṣu drśyate*

### Synonyms

*bhoh bhoh* — O sir; *puruṣa* — among men; *śārdūla* — O tiger; *daurmana-syam* — depressed state of mind; *idam* — this; *tyaja* — give up; *na* — no; *priya* — of the desirable; *apriyayoh* — or the undesirable; *rājan* — O King; *niṣṭhā* — permanence; *dehiṣu* — among embodied beings; *drśyate* — is seen.

### Translation

[Jarāsandha said:] Listen, Śiśupāla, O tiger among men, give up your depression. After all, embodied beings' happiness and unhappiness is never seen to be permanent, O King.

## ŚB 10.54.12

यथा दारुमयी योषित् नृत्यते कुहकेच्छया ।  
एवमीश्वरतन्त्रोऽयमीहते सुखदुःखयोः ॥ १२ ॥

*yathā dāru-mayī yoṣit*  
*nṛtyate kuhakecchayā*  
*evam īśvara-tantro 'yam*  
*ihate sukha-duḥkhayoh*

### Synonyms

*yathā* — as; *dāru-mayī* — made of wood; *yoṣit* — a woman; *nṛtyate* — dances; *kuhaka* — of the showman; *icchayā* — by the desire; *evam* — in the same way; *īśvara* — of the Supreme Lord; *tantrah* — under the control; *ayam* — this world; *ihate* — endeavors; *sukha* — in joy; *duḥkhayoh* — and misery.

### Translation



**Just as a puppet in the form of a woman dances by the desire of the puppeteer, so this world, controlled by the Supreme Lord, struggles in both happiness and misery.**

## Purport

By the will of the Supreme Lord, living beings are awarded the proper results of their own activities. One who understands the Absolute Truth surrenders to the Absolute Truth, the Supreme Personality of Godhead, and is no longer considered to be within the material system of existence. Since those endeavoring within the material system, or world, are necessarily trying to exploit the creation of God, they must be subjected to reactions, which are perceived by the conditioned souls as miserable and joyful. In fact, the entire material way of life is a fiasco when seen from the perspective of absolute bliss.

## ŚB 10.54.13

शौरेः सप्तदशाहं वै संयुगानि पराजितः ।  
त्रयोविंशतिभिः सैन्यैर्जिग्ये एकमहं परम् ॥ १३ ॥

*śaureḥ sapta-daśāhaṁ vai  
saṁyugāni parājitaḥ  
trayo-viṁśatibhiḥ sainyair  
jigye ekam ahaṁ param*

## Synonyms

*śaureḥ* — with Kṛṣṇa; *sapta-daśa* — seventeen; *ahaṁ* — I; *vai* — indeed; *saṁyugāni* — battles; *parājitaḥ* — lost; *trayaḥ-viṁśatibhiḥ* — twenty-three; *sainyair* — with armies; *jigye* — won; *ekam* — one; *ahaṁ* — I; *param* — only.

## Translation

**In battle with Kṛṣṇa I and my twenty-three armies lost seventeen times; only once did I defeat Him.**

## Purport

Jarāsandha offers his own life as an example of the inevitable happiness and distress of this material world.

## ŚB 10.54.14

तथाप्यहं न शोचामि न प्रहृष्यामि कर्हिचित् ।  
कालेन दैवयुक्तेन जानन् विद्रावितं जगत् ॥ १४ ॥

*tathāpy ahaṁ na śocāmi  
na prahr̥ṣyāmi karhicit  
kālena daiva-yuktena  
jānan vidrāvitaṁ jagat*

### Synonyms

*tathā api* — nonetheless; *aham* — I; *na śocāmi* — do not lament; *na prahr̥ṣyāmi* — do not rejoice; *karhicit* — ever; *kālena* — by time; *daiva* — with fate; *yuktena* — conjoined; *jānan* — knowing; *vidrāvitaṁ* — driven; *jagat* — the world.

### Translation

**But still I never lament or rejoice, because I know this world is driven by time and fate.**

### Purport

Having stated that the Supreme Lord controls this world, Jarāsandha explains the specific method of control. It should be remembered that in the Vedic context *kāla*, or time, does not refer merely to a system of measuring planetary movements such as days, weeks, months and years but rather to the way things are being moved. Everything is moving according to its destiny, and this destiny is also described as “time,” since everyone’s destiny is revealed and imposed by the movements of time.

## ŚB 10.54.15

अधुनापि वयं सर्वे वीरयूथपयूथपाः ।  
पराजिताः फल्गुतन्त्रैर्यदुभिः कृष्णपालितैः ॥ १५ ॥

*adhunāpi vayaṁ sarve  
vīra-yūthapa-yūthapāḥ  
parājitāḥ phalgu-tantrair  
yadubhiḥ kṛṣṇa-pālitaiḥ*

### Synonyms

*adhunā* — now; *api* — even; *vayam* — we; *sarve* — all; *vīra* — of heroes; *yūtha-pa* — of the leaders; *yūtha-pāh* — the leaders; *parājitāh* — defeated; *phalgu* — meager; *tantraiḥ* — whose entourage; *yadubhiḥ* — by the Yadus; *kṛṣṇa-pālitaiḥ* — protected by Kṛṣṇa.

## Translation

And now all of us, great commanders of military leaders, have been defeated by the Yadus and their small entourage, who are protected by Kṛṣṇa.

## ŚB 10.54.16

रिपवो जिग्युरधुना काल आत्मानुसारिणि ।  
तदा वयं विजेष्यामो यदा कालः प्रदक्षिणः ॥ १६ ॥

*ripavo jigyur adhunā*  
*kāla ātmānusāriṇi*  
*tadā vyaṁ vijeṣyāmo*  
*yadā kālaḥ pradakṣiṇaḥ*

## Synonyms

*ripavaḥ* — our enemies; *jigyuh* — have conquered; *adhunā* — now; *kāle* — the time; *ātma* — them; *anusāriṇi* — favoring; *tadā* — then; *vayam* — we; *vijesyāmaḥ* — shall conquer; *yadā* — when; *kālah* — time; *pradaksinaḥ* — turned toward us.

## Translation

Now our enemies have conquered because time favors them, but in the future, when time is auspicious for us, we shall conquer.

## ŚB 10.54.17

श्रीशुक उवाच  
एवं प्रबोधितो मित्रैश्चैद्योऽगात् सानुगः पुरम् ।  
हतशेषाः पुनस्तेऽपि ययुः स्वं स्वं पुरं नृपाः ॥ १७ ॥

*śrī-śuka uvāca*  
*evaṁ prabodhito mitraiś*  
*caidyō 'gāt sānugaḥ puram*  
*hata-śeṣāḥ punas te 'pi*  
*yayuh svaṁ svaṁ puram nṛpāḥ*

## Synonyms

*śrī-śukah uvāca* — Śukadeva Gosvāmī said; *evam* — thus; *prabodhitah* — persuaded; *mitraih* — by his friends; *caidyah* — Śiśupāla; *agāt* — went; *sa-anugah* — with his followers; *puram* — to his city; *hata* — from the killed; *śeśāh* — who remained; *punah* — again; *te* — they; *api* — also; *yayuh* — went; *svam svam* — each to his own; *puram* — city; *nrpāh* — kings.

## Translation

Śukadeva Gosvāmī said: Thus persuaded by his friends, Śiśupāla took his followers and went back to his capital. The surviving warriors also returned to their respective cities.

## ŚB 10.54.18

रुक्मी तु राक्षसोद्वाहं कृष्णद्विडसहन् स्वसुः ।  
पृष्ठतोऽन्वगमत् कृष्णमक्षौहिण्या वृतो बली ॥ १८ ॥

*rukmi tu rākṣasodvāham*  
*kṛṣṇa-dviḍ asahan svasuḥ*  
*prṣṭhato 'nvagamat kṛṣṇam*  
*akṣauhinyā vṛto balī*

## Synonyms

*rukmi* — Rukmī; *tu* — however; *rākṣasa* — in the style of demons; *udvāham* — the marriage; *kṛṣṇa-dvit* — the hater of Kṛṣṇa; *asahan* — unable to bear; *svasuḥ* — of his sister; *prsthatah* — from behind; *anvagamat* — he followed; *kṛṣṇam* — Lord Kṛṣṇa; *akṣauhinyā* — by an entire *akṣauhiṇī* division; *vṛtah* — surrounded; *balī* — powerful.

## Translation

Powerful Rukmī, however, was especially envious of Kṛṣṇa. He could not bear the fact that Kṛṣṇa had carried off his sister to marry her in the Rākṣasa style. Thus he pursued the Lord with an entire military division.

## ŚB 10.54.19-20

रुक्म्यमर्षी सुसंरब्धः शृण्वतां सर्वभूभुजाम् ।  
प्रतिजज्ञे महाबाहुर्दशितः सशरासनः ॥ १९ ॥

अहत्वा समरे कृष्णमप्रत्यूह्य च रुक्मिणीम् ।  
कुण्डिनं न प्रवेक्ष्यामि सत्यमेतद् ब्रवीमि वः ॥ २० ॥

*rukmy amarṣī su-saṁrabdhah  
śṛṅvatām sarva-bhūbhujām  
pratijajñe mahā-bāhur  
damśitaḥ sa-śarāsanah  
ahatvā samare kṛṣṇam  
apratyūhya ca rukmiṇīm  
kuṇḍinam na pravekṣyāmi  
satyam etad bravīmi vaḥ*

## Synonyms

*rukmi* — Rukmī; *amarṣī* — intolerant; *su-saṁrabdhah* — extremely angry; *śṛṅvatām* — while they listened; *sarva* — all; *bhū-bhujām* — the kings; *pratijajñe* — he swore; *mahā-bāhuh* — mighty-armed; *damśitaḥ* — wearing his armor; *sa-śarāsanah* — with his bow; *ahatvā* — without killing; *samare* — in battle; *kṛṣṇam* — Kṛṣṇa; *apratyūhya* — without bringing back; *ca* — and; *rukmiṇīm* — Rukmiṇī; *kuṇḍinam* — the city of Kuṇḍina; *na pravekṣyāmi* — I shall not enter; *satyam* — in truth; *etad* — this; *bravīmi* — I say; *vaḥ* — to all of you.

## Translation

**Frustrated and enraged, mighty-armed Rukmī, dressed in armor and wielding his bow, had sworn before all the kings, “I shall not again enter Kuṇḍina if I do not kill Kṛṣṇa in battle and bring Rukmiṇī back with me. I swear this to you.”**

## Purport

Rukmī spoke these angry words and then set off to pursue Lord Kṛṣṇa, as described in the following verses.

## ŚB 10.54.21

इत्युक्त्वा रथमारुह्य सारथिं प्राह सत्वरः ।  
चोदयाश्वान् यतः कृष्णः तस्य मे संयुगं भवेत् ॥ २१ ॥

*ity uktvā ratham āruhya  
sārathim prāha satvarah*

*codayāśvān yataḥ kṛṣṇaḥ  
tasya me saṁyugam bhavet*

## Synonyms

*iti* — thus; *uktvā* — speaking; *ratham* — on his chariot; *āruhya* — climbing; *sārathim* — to his driver; *prāha* — said; *satvarah* — quickly; *codaya* — drive; *aśvān* — the horses; *yataḥ* — to where; *kṛṣṇaḥ* — Kṛṣṇa; *tasya* — His; *me* — with me; *saṁyugam* — fight; *bhavet* — must be.

## Translation

Having said this, he had mounted his chariot and told his charioteer, “Drive the horses quickly to where Kṛṣṇa is. He and I must fight.

## ŚB 10.54.22

अद्याहं निशितैर्बाणैर्गोपालस्य सुदुर्मतेः ।  
नेष्ये वीर्यमदं येन स्वसा मे प्रसभं हृता ॥ २२ ॥

*adyāhaṁ niśitair bāṇair  
gopālasya su-durmateḥ  
neṣye vīrya-madam yena  
svasā me prasabham hṛtā*

## Synonyms

*adya* — today; *aham* — I; *niśitaih* — sharp; *bāṇaih* — with my arrows; *gopālasya* — of the cowherd; *su-durmateḥ* — whose mentality is most wicked; *neṣye* — I will remove; *vīrya* — in His power; *madam* — the intoxicated pride; *yena* — by which; *svasā* — sister; *me* — my; *prasabham* — violently; *hṛtā* — abducted.

## Translation

“This wicked-minded cowherd boy, infatuated with His prowess, has violently abducted my sister. But today I will remove His pride with my sharp arrows.”

## Purport

Śrīla Śrīdhara Svāmī explains that *gopālasya* actually means “of the protector of the Vedas,” while *durmateḥ* means “of Him whose beautiful mind is compassionate even toward the wicked.” Śrīla Viśvanātha Cakravartī adds that the real meaning of what

Rukmī said is that today, fighting with Lord Kṛṣṇa, Rukmī would relieve himself of his pretensions to being a great hero.

## ŚB 10.54.23

विकत्थमानः कुमतिरीश्वरस्याप्रमाणवित् ।  
रथेनैकेन गोविन्दं तिष्ठ तिष्ठेत्यथाह्वयत् ॥ २३ ॥

*vikatthamānaḥ kumatir  
īśvarasyāpramāṇa-vit  
rathenaikena govindam  
tiṣṭha tiṣṭhety athāhvayat*

### Synonyms

*vikatthamānaḥ* — boasting; *ku-matih* — foolish; *īśvarasya* — of the Supreme Lord; *apramāṇa-vit* — not knowing the dimensions; *rathena ekena* — with a single chariot; *govindam* — to Lord Kṛṣṇa; *tiṣṭha tiṣṭha* — stand and fight; *iti* — so saying; *atha* — then; *āhvayat* — he called.

### Translation

Boasting thus, foolish Rukmī, ignorant of the true extent of the Supreme Lord’s power, approached Lord Govinda in his lone chariot and challenged Him, “Just stand and fight!”

### Purport

It appears from these verses that though Rukmī set out with an entire military division, he personally rushed up to Lord Kṛṣṇa to fight with Him.

## ŚB 10.54.24

धनुर्विकृष्य सुदृढं जघ्ने कृष्णं त्रिभिः शरैः ।  
आह चात्र क्षणं तिष्ठ यदूनां कुलपांसन ॥ २४ ॥

*dhanur vikṛṣya su-dṛḍham  
jaghne kṛṣṇam tribhiḥ śaraiḥ  
āha cātra kṣaṇam tiṣṭha  
yadūnām kula-pānsana*

## Synonyms

*ghanuh* — his bow; *vikṛṣya* — drawing; *su* — very; *drdham* — firmly; *jaghne* — he struck; *kṛṣṇam* — Lord Kṛṣṇa; *tribhiḥ* — with three; *śaraiḥ* — arrows; *āha* — he said; *ca* — and; *atra* — here; *ksanam* — a moment; *tistha* — stand; *yadūnām* — of the Yadus; *kula* — of the dynasty; *pāṁsana* — O corrupter.

## Translation

Rukmī drew his bow with great strength and struck Lord Kṛṣṇa with three arrows. Then he said, “Stand here for a moment, O defiler of the Yadu dynasty!”

## Purport

Śrīla Śrīdhara Svāmī points out that *kula-pāṁsana* may be understood as a combination of the words *kula-pa*, “O master of the Yadu dynasty,” and *āṁsana*, “O expert killer of enemies.” The *ācārya* gives the grammatical details that make this interpretation possible.

## ŚB 10.54.25

यत्र यासि स्वसारं मे मुषित्वा ध्वाङ्क्षवद्धविः ।  
हरिष्येऽद्य मदं मन्द मायिनः कूटयोधिनः ॥ २५ ॥

*yatra yāsi svasāraṁ me*  
*muṣitvā dhvāṅkṣa-vad dhaviḥ*  
*hariṣye 'dya madam manda*  
*māyinaḥ kūṭa-yodhinaḥ*

## Synonyms

*yatra* — wherever; *yāsi* — You go; *svasāram* — sister; *me* — my; *muṣitvā* — having stolen; *dhvāṅkṣa-vat* — like a crow; *haviḥ* — the sacrificial butter; *hariṣye* — I will remove; *adya* — today; *madam* — Your false pride; *manda* — You fool; *māyinaḥ* — of the deceiver; *kūṭa* — cheating; *yodhinaḥ* — of the fighter.

## Translation



“Wherever You go, carrying off my sister like a crow stealing sacrificial butter, I will follow. This very day I shall relieve You of Your false pride, You fool, You deceiver, You cheater in battle!

## Purport

In his hysterical attack, Rukmī displays the very qualities he attributes to Śrī Kṛṣṇa. Every living being is part and parcel of the Lord and belongs to the Lord. Therefore Rukmī was like a crow trying to steal the sacrificial offering meant for the enjoyment of the Lord.

## ŚB 10.54.26

यावन्न मे हतो बाणैः शयीथा मुञ्च दारीकाम् ।  
स्मयन् कृष्णो धनुश्चित्त्वा षड्भिर्विव्याध रुक्मिणम् ॥ २६ ॥

*yāvan na me hato bāṇaiḥ*

*śayīthā muñca dārikām*

*smayan kṛṣṇo dhanuś chittvā*

*ṣaḍbhir vivyādha rukmiṇam*

## Synonyms

*yāvat* — while; *na* — not; *me* — my; *hataḥ* — killed; *bāṇaiḥ* — by the arrows; *śayīthah* — you lie down; *muñca* — release; *dārikām* — the girl; *smayan* — smiling; *kṛṣṇah* — Lord Kṛṣṇa; *dhanuḥ* — his bow; *chittvā* — breaking; *ṣaḍbhiḥ* — with six (arrows); *vivyādha* — pierced; *rukminam* — Rukmī.

## Translation

“Release the girl before You are struck dead by my arrows and made to lie down!” In response to this, Lord Kṛṣṇa smiled, and with six arrows He struck Rukmī and broke his bow.

## Purport

Śrīla Viśvanātha Cakravartī points out that in fact Lord Kṛṣṇa was meant to lie down together with Rukmī on a beautiful bed of flowers, but out of shyness Rukmī did not directly mention this point.

## ŚB 10.54.27

अष्टभिश्चतुरो वाहान् द्वाभ्यां सूतं ध्वजं त्रिभिः ।  
स चान्यद्द्वनुराधाय कृष्णं विव्याध पञ्चभिः ॥ २७ ॥

*aṣṭabhiś caturo vāhān*  
*dvābhyām sūtaṁ dhvajam tribhiḥ*  
*sa cānyad dhanur ādhāya*  
*kṛṣṇam vivyādha pañcabhiḥ*

## Synonyms

*aṣṭabhiḥ* — with eight (arrows); *caturah* — the four; *vāhān* — horses; *dvābhyām* — with two; *sūtam* — the chariot driver; *dhvajam* — the flagpole; *tribhiḥ* — with three; *sah* — he, Rukmī; *ca* — and; *anyat* — another; *dhanuh* — bow; *ādhāya* — taking up; *kṛṣṇam* — Kṛṣṇa; *vivyādha* — pierced; *pañcabhiḥ* — with five.

## Translation

The Lord struck Rukmī's four horses with eight arrows, his chariot driver with two, and the chariot's flag with three. Rukmī grabbed another bow and struck Lord Kṛṣṇa with five arrows.

## ŚB 10.54.28

तैस्ताडितः शरौघैस्तु चिच्छेद धनुरच्युतः ।  
पुनरन्यदुपादत्त तदप्यच्छिनदव्ययः ॥ २८ ॥

*tais tāditah śaraughais tu*  
*ciccheda dhanur acyutah*  
*punar anyad upādatta*  
*tad apy acchinad avyayah*

## Synonyms

*taiḥ* — by these; *tāditah* — struck; *śara* — of arrows; *oghaih* — floods; *tu* — although; *ciccheda* — broke; *dhanuh* — (Rukmī's) bow; *acyutah* — Lord Kṛṣṇa; *punah* — again; *anyat* — another; *upādatta* — he (Rukmī) picked up; *tad* — that; *api* — also; *acchinat* — broke; *avyayah* — the infallible Lord.

## Translation

Although hit by these many arrows, Lord Acyuta again broke Rukmī's bow. Rukmī picked up yet another bow, but the infallible Lord broke that one to pieces as well.

## ŚB 10.54.29

परिघं पट्टिशं शूलं चर्मासी शक्तितोमरौ ।  
यद् यदायुधमादत्त तत्सर्वं सोऽच्छिनद्धरिः ॥ २९ ॥

*pariḡham paṭṭiśam śūlam*  
*carṃāsī śakti-tomarau*  
*yad yad āyudham ādatta*  
*tat sarvaṃ so 'cchinad dhariḥ*

### Synonyms

*pariḡham* — spiked iron bludgeon; *paṭṭiśam* — three-pointed spear; *śūlam* — lance; *carṃa-asī* — shield and sword; *śakti* — pike; *tomarau* — javelin; *yat yat* — whatever; *āyudham* — weapon; *ādatta* — he took up; *tat sarvam* — all of them; *sah* — He; *acchinat* — broke; *hariḥ* — Lord Kṛṣṇa.

### Translation

Iron bludgeon, three-pointed spear, sword and shield, pike, javelin — whatever weapon Rukmī picked up, Lord Hari smashed it to bits.

## ŚB 10.54.30

ततो रथादवप्लुत्य खड्गपाणिर्जिघांसया ।  
कृष्णमभ्यद्रवत् क्रुद्धः पतङ्ग इव पावकम् ॥ ३० ॥

*tato rathād avaplutya*  
*khaḍga-pāṇir jighāṃsayā*  
*kṛṣṇam abhyadravat kruddhaḥ*  
*patanḡga iva pāvakam*

### Synonyms

*tataḥ* — then; *rathāt* — from his chariot; *avaplutya* — leaping down; *khaḍga* — a sword; *paniḥ* — in his hand; *jighāṃsayā* — with the desire to kill; *kṛṣṇam* — Lord Kṛṣṇa; *abhyadravat* — he ran toward; *kruddhaḥ* — furious; *patanḡgaḥ* — a bird; *iva* — as; *pāvakam* — the wind.

## Translation

Then Rukmī leaped down from his chariot and, sword in hand, rushed furiously toward Kṛṣṇa to kill Him, like a bird flying into the wind.

### ŚB 10.54.31

तस्य चापततः खड्गं तिलशश्चर्म चेषुभिः ।  
छित्त्वासिमाददे तिग्मं रुक्मिणं हन्तुमुद्यतः ॥ ३१ ॥

*tasya cāpatataḥ khadgam  
tilaśaś carma ceṣubhiḥ  
chittvāsim ādade tigman  
rukmiṇaṁ hantum udyataḥ*

## Synonyms

*tasya* — of him; *ca* — and; *āpatataḥ* — who was attacking; *khadgam* — the sword; *tilaśaḥ* — into small pieces; *carma* — the shield; *ca* — and; *iṣubhiḥ* — with His arrows; *chittvā* — breaking; *asim* — His sword; *ādade* — He took; *tigman* — sharp; *rukminam* — Rukmī; *hantum* — to kill; *udyataḥ* — prepared.

## Translation

As Rukmī attacked Him, the Lord shot arrows that broke Rukmī’s sword and shield into small pieces. Kṛṣṇa then took up His own sharp sword and prepared to kill Rukmī.

### ŚB 10.54.32

दृष्ट्वा भ्रातृवधोद्योगं रुक्मिणी भयविह्वला ।  
पतित्वा पादयोर्भर्तुरुवाच करुणं सती ॥ ३२ ॥

*dr̥ṣṭvā bhrāṭṛ-vadhodyogaṁ  
rukmiṇī bhaya-vihvalā  
patitvā pādāyor bhartur  
uvāca karuṇaṁ satī*

## Synonyms

*dr̥ṣṭvā* — seeing; *bhrāṭṛ* — her brother; *vadha* — to kill; *udyogam* — the attempt; *rukmiṇī* — Śrīmatī Rukmiṇī; *bhaya* — by fear; *vihvalā* — agitated; *patitvā* — falling;

*pādayoh* — at the feet; *bhartuh* — of her husband; *uvāca* — spoke; *karunam* — pathetically; *sati* — saintly.

## Translation

Seeing Lord Kṛṣṇa ready to kill her brother, saintly Rukmiṇī was filled with alarm. She fell at her husband's feet and piteously spoke as follows.

## ŚB 10.54.33

श्रीरुक्मिण्युवाच  
योगेश्वराप्रमेयात्मन् देवदेव जगत्पते ।  
हन्तुं नार्हसि कल्याण भ्रातरं मे महाभुज ॥ ३३ ॥

*śrī-rukmiṇy uvāca*  
*yogeśvarāprameyātman*  
*deva-deva jagat-pate*  
*hantum nārhasi kalyāṇa*  
*bhrātaram me mahā-bhuja*

## Synonyms

*śrī-rukmiṇī uvāca* — Śrī Rukmiṇī said; *yoga-īśvara* — O controller of all mystic power; *aprameya-ātman* — O immeasurable one; *deva-deva* — O Lord of lords; *jagat-pate* — O master of the universe; *hantum na arhasi* — please do not kill; *kalyāṇa* — O all auspicious one; *bhrātaram* — brother; *me* — my; *mahā-bhuja* — O mighty-armed one.

## Translation

Śrī Rukmiṇī said: O controller of all mystic power, immeasurable one, Lord of lords, master of the universe! O all auspicious and mighty-armed one, please do not kill my brother!

## ŚB 10.54.34

श्रीशुक उवाच  
तया परित्रासविकम्पिताङ्गया  
शुचावशुष्यन्मुखरुद्धकण्ठया ।  
कातर्यविस्रंसितहेममालया  
गृहीतपादः करुणो न्यवर्तत ॥ ३४ ॥

*śrī-śuka uvāca*  
*tayā paritrāsa-vikampitāṅgayā*  
*śucāvaśuṣyan-mukha-ruddha-kaṅṭhayā*  
*kātarya-visraṁsita-hema-mālayā*  
*grhīta-pādaḥ karuṇo nyavartata*

## Synonyms

*śrī-śukah uvāca* — Śukadeva Gosvāmī said; *tayā* — by her; *paritrāsa* — in total fear; *vikampita* — trembling; *āṅgayā* — whose limbs; *śucā* — out of sorrow; *avaśuṣyat* — drying up; *mukha* — whose mouth; *ruddha* — and choked; *kaṅṭhayā* — whose throat; *kātarya* — in her agitation; *visraṁsita* — disheveled; *hema* — golden; *mālayā* — whose necklace; *grhīta* — held; *pādaḥ* — His feet; *karuṇah* — compassionate; *nyavartata* — He desisted.

## Translation

Śukadeva Gosvāmī said: Rukmiṇī’s utter fear caused her limbs to tremble and her mouth to dry up, while her throat choked up out of sorrow. And in her agitation her golden necklace scattered. She grasped Kṛṣṇa’s feet, and the Lord, feeling compassionate, desisted.

## Purport

Śrīla Viśvanātha Cakravartī quotes the “worldly rule” that one’s sister is the personification of mercy: *dayāyā bhaginī mūrṭiḥ*. Even though Rukmī was wicked and was opposed to his sister’s best interest, Rukmiṇī was compassionate toward him, and the Lord shared her compassion.

## ŚB 10.54.35

चैलेन बद्ध्वा तमसाधुकारीणं  
 सश्मश्रुकेशं प्रवपन् व्यरूपयत् ।  
 तावन्ममर्दुः परसैन्यमद्भुतं  
 यदुप्रवीरा नलिनीं यथा गजाः ॥ ३५ ॥  
*cailena baddhvā tam asādhu-kārīṇaṁ*  
*sa-śmaśru-keśaṁ pravapan vyarūpayat*  
*tāvan mamarduḥ para-sainyam adbhutaṁ*  
*yadu-pravīrā nalinīm yathā gajāḥ*

## Synonyms

*cailena* — with a strip of cloth; *baddhvā* — tying up; *tam* — him; *asādhu-kārinam* — the evil-doer; *sa-śmaśru-keśam* — leaving some of his mustache and hair remaining; *pravapan* — by shaving him; *vyarūpayat* — made him disfigured; *tāvat* — by then; *mamarduh* — they had crushed; *para* — opposing; *sainyam* — the army; *adbhutam* — extraordinary; *yadu-pravīrah* — the heroes of the Yadu dynasty; *nalinim* — a lotus flower; *yathā* — as; *gajāh* — elephants.

## Translation

Lord Kṛṣṇa tied up the evil-doer with a strip of cloth. He then proceeded to disfigure Rukmī by comically shaving him, leaving parts of his mustache and hair. By that time the Yadu heroes had crushed the extraordinary army of their opponents, just as elephants crush a lotus flower.

## Purport

Lord Kṛṣṇa used His same sharp sword to give the wicked Rukmī a peculiar haircut.

## ŚB 10.54.36

कृष्णान्तिकमुपव्रज्य ददृशुस्तत्र रुक्मिणम् ।

तथाभूतं हतप्रायं दृष्ट्वा सङ्कर्षणो विभुः ।

विमुच्य बद्धं करुणो भगवान् कृष्णमब्रवीत् ॥ ३६ ॥

*kṛṣṇāntikam upavrajya*

*dadrśus tatra rukmiṇam*

*tathā-bhūtaṁ hata-prāyaṁ*

*dṛṣtvā saṅkarṣaṇo vibhuḥ*

*vimucya baddhaṁ karuṇo*

*bhagavān kṛṣṇam abravīt*

## Synonyms

*kṛṣṇa* — of Kṛṣṇa; *antikam* — the proximity; *upavrajya* — approaching; *dadrśuh* — they (the Yadu soldiers) saw; *tatra* — there; *rukminam* — Rukmī; *tathā-bhūtam* — in such a condition; *hata* — dead; *prāyam* — practically; *drstvā* — seeing; *saṅkarṣanah* — Balarāma; *vibhuḥ* — the omnipotent; *vimucya* — releasing; *baddham* — the bound-

up (Rukmī); [karunah](#) — compassionate; [bhagavān](#) — the Lord; [kṛṣṇam](#) — to Kṛṣṇa; [abravīt](#) — said.

## Translation

As the Yadus approached Lord Kṛṣṇa, they saw Rukmī in this sorry condition, practically dying of shame. When the all-powerful Lord Balarāma saw Rukmī, He compassionately released him and spoke the following to Lord Kṛṣṇa.

## ŚB 10.54.37

असाध्विदं त्वया कृष्ण कृतमस्मज्जुगुप्सितम् ।  
वपनं श्मश्रुकेशानां वैरूप्यं सुहृदो वधः ॥ ३७ ॥  
*asādhv idam tvayā kṛṣṇa*  
*kṛtam asmaj-jugupsitam*  
*vapanam śmaśru-keśānām*  
*vairūpyam suhrdo vadhaḥ*

## Synonyms

[asādhv](#) — improperly; [idam](#) — this; [tvayā](#) — by You; [kṛṣṇa](#) — O Kṛṣṇa; [kṛtam](#) — done; [asmaj](#) — for Us; [jugupsitam](#) — terrible; [vapanam](#) — the shaving; [śmaśru-keśānām](#) — of his mustache and hair; [vairūpyam](#) — the disfigurement; [suhṛdah](#) — of a family member; [vadhaḥ](#) — death.

## Translation

[Lord Balarāma said:] My dear Kṛṣṇa, You have acted improperly! This deed will bring shame on Us, for to disfigure a close relative by shaving off his mustache and hair is as good as killing him.

## Purport

Omniscient Balarāma knew that Rukmī was the guilty party, but to encourage the lamenting Rukmiṇī He decided to gently reproach Śrī Kṛṣṇa

## ŚB 10.54.38

मैवास्मान् साध्व्यसूयेथा भ्रातुर्वैरूप्यचिन्तया ।  
सुखदुःखदो न चान्योऽस्ति यतः स्वकृतभुक् पुमान् ॥ ३८ ॥



*maivāsmān sādhy asūyethā  
 bhrātur vairūpya-cintayā  
 sukha-duḥkha-do na cānyo 'sti  
 yataḥ sva-kṛta-bhuk pumān*

## Synonyms

*mā* — please do not; *eva* — indeed; *asmān* — toward Us; *sādhyi* — O saintly lady; *asūyethāh* — feel inimical; *bhrātuh* — of your brother; *vairūpya* — over the disfigurement; *cintayā* — out of concern; *sukha* — of happiness; *duḥkha* — and unhappiness; *dah* — bestower; *na* — not; *ca* — and; *anyah* — anyone else; *asti* — there is; *yataḥ* — since; *sva* — of his own; *kṛta* — action; *bhuk* — the sufferer of the reaction; *pumān* — a man.

## Translation

**Saintly lady, please do not be displeased with Us out of anxiety for your brother's disfigurement. No one but oneself is responsible for one's joy and grief, for a man experiences the result of his own deeds.**

## ŚB 10.54.39

बन्धुर्वधार्हदोषोऽपि न बन्धोर्वधमर्हति ।  
 त्याज्यः स्वेनैव दोषेण हतः किं हन्यते पुनः ॥ ३९ ॥  
*bandhur vadhārha-doṣo 'pi  
 na bandhor vadham arhati  
 tyājyaḥ svenaiva doṣeṇa  
 hataḥ kiṁ hanyate punaḥ*

## Synonyms

*bandhuh* — a relative; *vadha* — being killed; *arha* — which merits; *doṣah* — whose wrong-doing; *api* — even though; *na* — not; *bandhoh* — from a relative; *vadham* — being killed; *arhati* — deserves; *tyājyah* — to be cast out; *svena eva* — by his own; *doṣena* — fault; *hataḥ* — killed; *kim* — why; *hanyate* — is to be killed; *punaḥ* — again.

## Translation

[Again addressing Kṛṣṇa, Balarāma said:] A relative should not be killed even if his wrongdoing warrants capital punishment. Rather, he should be thrown out of the family. Since he has already been killed by his own sin, why kill him again?

## Purport

To further encourage Lady Rukmiṇī, Balarāma again emphasizes that Kṛṣṇa should not humiliate Rukmī.

## ŚB 10.54.40

क्षत्रियाणामयं धर्मः प्रजापतिविनिर्मितः ।  
भ्रातापि भ्रातरं हन्याद् येन घोरतमस्ततः ॥ ४० ॥

*kṣatriyāṇām ayam dharmah*  
*prajāpati-vinirmitaḥ*  
*bhrātāpi bhrātaram hanyād*  
*yena ghoratamas tataḥ*

## Synonyms

*kṣatriyāṇām* — of warriors; *ayam* — this; *dharmah* — code of sacred duty; *prajāpati* — by the original progenitor, Lord Brahmā; *vinirmitaḥ* — established; *bhrātā* — a brother; *api* — even; *bhrātaram* — his brother; *hanyāt* — has to kill; *yena* — by which (code); *ghora-tamah* — most terrible; *tataḥ* — therefore.

## Translation

[Turning to Rukmiṇī, Balarāma continued:] The code of sacred duty for warriors established by Lord Brahmā enjoins that one may have to kill even his own brother. That is indeed a most dreadful law.

## Purport

Lord Balarāma, in the interest of fairness, is giving a complete analysis of the situation. Although one should not kill a relative, there are extenuating circumstances according to military codes. In the American Civil War, which took place in the 1860s, many families were divided between the army of the North and that of the South, and thus fratricidal killing unfortunately became a common affair.

Such killing is certainly *ghoratama*, most dreadful. Yet such is the nature of the material world, where duty, honor and so-called justice often create conflict. Only on the spiritual platform, in pure Kṛṣṇa consciousness, can we transcend the unacceptable pain of material existence. Rukmī was maddened by pride and envy and thus could not understand anything about Kṛṣṇa or Kṛṣṇa consciousness.

## ŚB 10.54.41

राज्यस्य भूमेर्वित्तस्य स्त्रियो मानस्य तेजसः ।  
मानिनोऽन्यस्य वा हेतोः श्रीमदान्धाः क्षिपन्ति हि ॥ ४१ ॥

*rājyasya bhūmer vittasya  
striyo mānasya tejasah  
mānino 'nyasya vā hetoh  
śrī-madāndhāḥ kṣipanti hi*

### Synonyms

*rājyasya* — of kingdom; *bhūmeh* — of land; *vittasya* — of wealth; *striyah* — of a woman; *mānasya* — of honor; *tejasah* — of power; *māninaḥ* — those who are proud; *anyasya* — of something else; *vā* — or; *hetoh* — for the reason; *śrī* — in their opulence; *mada* — by their intoxication; *andhāḥ* — blinded; *kṣipanti* — they commit insult; *hi* — indeed.

### Translation

[Again Balarāma addressed Kṛṣṇa:] **Blinded by conceit with their personal opulences, proud men offend others for the sake of such things as kingdom, land, wealth, women, honor and power.**

### Purport

Lord Kṛṣṇa was originally meant to marry Rukmiṇī. All along this was the best arrangement for all concerned, and yet from the beginning Rukmī had maliciously opposed this beautiful arrangement. When his sister's desire was finally fulfilled and she was taken by Kṛṣṇa, he viciously attacked the Lord with vulgar insults and mortal weapons. In return Lord Kṛṣṇa tied him up and partially clipped his hair and mustache. While certainly humiliating for a puffed-up prince like Rukmī, his punishment was a mere slap on the wrist, considering what he had done.

## ŚB 10.54.42

तवेयं विषमा बुद्धिः सर्वभूतेषु दुर्हृदाम् ।  
यन्मन्यसे सदाभद्रं सुहृदां भद्रमज्ञवत् ॥ ४२ ॥

*taveyaṁ viṣamā buddhiḥ  
sarva-bhūteṣu durhṛdām  
yaṁ manyase sadābhadraṁ  
suhṛdāṁ bhadraṁ ajña-vat*

### Synonyms

*tava* — your; *iyam* — this; *viṣamā* — biased; *buddhiḥ* — attitude; *sarva-bhūteṣu* — toward all living beings; *durhṛdām* — of those who have ill intentions; *yat* — that; *manyase* — you wish; *sadā* — always; *abhadraṁ* — evil; *suhṛdām* — to your well-wishers; *bhadraṁ* — good; *ajña-vat* — like an ignorant person.

### Translation

[To Rukmiṇī Balarāma said:] Your attitude is unfair, for like an ignorant person you wish good to those who are inimical to all living beings and who have done evil to your true well-wishers.

## ŚB 10.54.43

आत्ममोहो नृणामेव कल्पते देवमायया ।  
सुहृद् दुर्हृदुदासीन इति देहात्ममानिनाम् ॥ ४३ ॥

*ātma-moho nṛṇām eva  
kalpate deva-māyayā  
suhṛd durhṛd udāsīna  
iti dehātma-māninām*

### Synonyms

*ātma* — about the self; *mohah* — the bewilderment; *nṛnām* — of men; *eva* — only; *kalpate* — is effected; *deva* — of the Supreme Lord; *māyayā* — by the illusory, material energy; *suhṛt* — a friend; *durhṛt* — an enemy; *udāsīnah* — a neutral party; *iti* — thus thinking; *deha* — the body; *ātma* — as the self; *māninām* — for those who consider.

### Translation

The Supreme Lord's Māyā makes men forget their real selves, and thus, taking the body for the self, they consider others to be friends, enemies or neutral parties.

## ŚB 10.54.44

एक एव परो ह्यात्मा सर्वेषामपि देहिनाम् ।  
नानेव गृह्यते मूढैर्यथा ज्योतिर्यथा नभः ॥ ४४ ॥

*eka eva paro hy ātmā  
sarveṣām api dehinām  
nāneva grhyate mūḍhair  
yathā jyotir yathā nabhaḥ*

### Synonyms

*ekah* — one; *eva* — only; *parah* — the Supreme; *hi* — indeed; *ātmā* — Soul; *sarveṣām* — among all; *api* — and; *dehinām* — embodied beings; *nānā* — many; *iva* — as if; *grhyate* — is perceived; *mūḍhair* — by those who are bewildered; *yathā* — as; *jyotiḥ* — a celestial body; *yathā* — as; *nabhaḥ* — the sky.

### Translation

Those who are bewildered perceive the one Supreme Soul, who resides in all embodied beings, as many, just as one may perceive the light in the sky, or the sky itself, as many.

### Purport

The last line of this text, *yathā jyotir yathā nabhaḥ*, introduces two analogies in which we perceive one thing to be many. *Jyotiḥ* indicates the light of heavenly bodies such as the sun or moon. Although there is only one moon, we may see the moon reflected in pools, rivers, lakes and buckets of water. Then it would appear as if there were many moons, although there is only one. Similarly, we perceive a divine presence in each living being because the Supreme Lord is present everywhere, although He is one. The second analogy given here, *yathā nabhaḥ*, is that of the sky. If we have a row of sealed clay pots in a room, the sky, or air, is in each pot, although the sky itself is one.

The [Śrīmad-Bhāgavatam \(1.2.32\)](#) gives a similar analogy concerning fire and wood:

*yathā hy avahito vahnir  
dāruṣv ekaḥ sva-yoniṣu  
nāneva bhāti viśvātmā  
bhūteṣu ca tathā pumān*

“The Lord, as the Supersoul, pervades all things, just as fire permeates wood, and so He appears to be of many varieties, though He is the absolute one without a second.”

## ŚB 10.54.45

देह आद्यन्तवानेष द्रव्यप्राणगुणात्मकः ।  
आत्मन्यविद्यया क्लृप्तः संसारयति देहिनम् ॥ ४५ ॥

*deha ādy-antavān eṣa  
dravya-prāṇa-guṇātmakah  
ātmany avidyayā klptah  
saṁsārayati dehinam*

### Synonyms

*dehah* — the material body; *ādi* — beginning; *anta* — and end; *vān* — having; *eṣa* — this; *dravya* — of the physical elements; *prāṇa* — the senses; *guṇa* — and the primary modes of material nature (goodness, passion and ignorance); *ātmakah* — composed; *ātmani* — on the self; *avidyayā* — by material ignorance; *klptah* — imposed; *saṁsārayati* — causes to experience the cycle of birth and death; *dehinam* — an embodied being.

### Translation

**This material body, which has a beginning and an end, is composed of the physical elements, the senses and the modes of nature. The body, imposed on the self by material ignorance, causes one to experience the cycle of birth and death.**

### Purport

The material body, composed of various material qualities, elements and so on, attracts and repels the conditioned soul and thus entangles him in material existence. Because of our attraction and repulsion for our own body and other

bodies, we establish temporary relationships, dedicate ourselves to great endeavors and sacrifices, concoct imaginary religions, make noble speeches and thoroughly involve ourselves in material illusion. As Shakespeare said, “All the world’s a stage.” Beyond the somewhat absurd theater of material existence is the real and meaningful world of Kṛṣṇa consciousness, the liberated life of pure souls devoted in loving service to the Supreme Lord.

## ŚB 10.54.46

नात्मनोऽन्येन संयोगो वियोगश्चासतः सति ।  
तद्धेतुत्वात्तत्प्रसिद्धेर्द्रुपाभ्यां यथा रवेः ॥ ४६ ॥

*nātmano 'nyena saṁyogo*  
*viyogaś casataḥ sati*  
*tad-dhetutvāt tat-prasiddher*  
*ḍṛg-rūpābhyām yathā raveḥ*

### Synonyms

*na* — not; *ātmanah* — for the self; *anyena* — with anything else; *saṁyogah* — contact; *viyogah* — separation; *ca* — and; *asataḥ* — with that which is insubstantial; *sati* — O discriminating one; *tat* — from it (the self); *hetutvāt* — because of originating; *tat* — by it (the self); *prasiddheḥ* — because of being revealed; *ḍṛk* — with the sense of vision; *rūpābhyām* — and visible form; *yathā* — as; *raveḥ* — for the sun.

### Translation

**O intelligent lady, the soul never undergoes contact with or separation from insubstantial, material objects, because the soul is their very origin and illuminator. Thus the soul resembles the sun, which neither comes in contact with nor separates from the sense of sight and what is seen.**

### Purport

As explained in the previous text, the conditioned soul ignorantly assumes himself to be the material body and thus rotates in the cycle of birth and death. In fact, matter and spirit are co-energies of the original source of everything, the Supreme Lord, who is the Absolute Truth.

As Lord Kṛṣṇa explains in the [Bhagavad-gītā \(7.5\)](#), *jīva-bhūtām mahā-bāho yayedam dhāryate jagat*. The material world is sustained by the living beings' desire to exploit it. The material world is like a prison. Criminals are determined to commit crimes, and thus the government finds it necessary to maintain a prison system. Similarly, the Supreme Lord maintains the material universes because the conditioned souls are determined to rebel against Him and try to enjoy without His loving cooperation. Thus here the phrase *tad-dhetutvāt* is used to describe the soul, meaning that the soul is the cause of matter assembling itself into a material body. The term *tat-prasiddheḥ* indicates that the soul is the cause of the body's being perceived, and the same term also indicates that this fact is well known to the enlightened.

Besides its given meaning, the word *ātmanah* in this verse may indicate the Supreme Soul, in which case the term *tad-dhetutvāt* indicates that Lord Kṛṣṇa expands His personal potency and thus manifests the material universe. Since the Lord exists eternally in His pure, spiritual body, He never becomes material, as indicated here.

## ŚB 10.54.47

जन्मादयस्तु देहस्य विक्रियानात्मनः क्वचित् ।  
कलानामिव नैवेन्दोर्मृतिर्ह्यस्य कुहूरिव ॥ ४७ ॥

*janmādayas tu dehasya  
vikriyā nātmanah kvacit  
kalānām iva naivendor  
mṛtir hy asya kuhūr iva*

### Synonyms

*janma-ādayah* — birth and so on; *tu* — but; *dehasya* — of the body; *vikriyāh* — transformations; *na* — not; *ātmanah* — of the self; *kvacit* — ever; *kalānām* — of the phases; *iva* — as; *na* — not; *eva* — indeed; *indoh* — of the moon; *mṛtiḥ* — the death; *hi* — indeed; *asya* — of it; *kuhūr* — the new moon day; *iva* — as.

### Translation

**Birth and other transformations are undergone by the body but never by the self, just as change occurs for the moon's phases but never for the moon, though the new-moon day may be called the moon's "death."**



## Purport

Lord Balarāma here explains how the conditioned souls identify with the body and how this identification should be given up. Certainly every ordinary person considers himself or herself young, middle-aged or old, healthy or sick. But such identification is an illusion, just as the waxing and waning of the moon is an illusion. When we identify ourselves with the material body, we lose our power to understand the soul.

## ŚB 10.54.48

यथा शयान् आत्मानं विषयान् फलमेव च ।  
अनुभुङ्क्ते ऽप्यसत्यर्थे तथाप्नोत्यबुधो भवम् ॥ ४८ ॥

*yathā śayāna ātmānam  
viṣayān phalam eva ca  
anubhūṅkte 'py asaty arthe  
tathāpnoty abudho bhavam*

## Synonyms

*yathā* — as; *śayānah* — a sleeping person; *ātmānam* — himself; *viṣayān* — sense objects; *phalam* — the fruits; *eva* — indeed; *ca* — also; *anubhūṅkte* — experiences; *api* — even; *asati arthe* — in that which is not real; *tathā* — so; *āpnoti* — undergoes; *abudhah* — the unintelligent; *bhavam* — material existence.

## Translation

As a sleeping person perceives himself, the objects of sense enjoyment and the fruits of his acts within the illusion of a dream, so one who is unintelligent undergoes material existence.

## Purport

As stated in *śruti*, *asaṅgo hy ayam puruṣaḥ*: “The living being has no intimate connection with the material world.” This point is explained in the present verse. A similar statement is found in the [Śrīmad-Bhāgavatam \(11.22.56\)](#):

*arthe 'hy avidyamāne 'pi  
saṁsṛtir na nivartate*

*dhyāyato viṣayān asya  
svapne 'narthāgamo yathā*

“For one who is meditating on sense gratification, material life, although lacking factual existence, does not go away, just as the unpleasant experiences of a dream do not.”

## ŚB 10.54.49

तस्मादज्ञानजं शोकमात्मशोषविमोहनम् ।  
तत्त्वज्ञानेन निर्हृत्य स्वस्था भव शुचिस्मिते ॥ ४९ ॥

*tasmād ajñāna-jam śokam  
ātma-śoṣa-vimohanam  
tattva-jñānena nirhr̥tya  
sva-sthā bhava śuci-smite*

### Synonyms

*tasmāt* — therefore; *ajñāna* — out of ignorance; *jam* — born; *śokam* — the lamentation; *ātma* — yourself; *śoṣa* — drying up; *vimohanam* — and bewildering; *tattva* — of the truth; *jñānena* — with knowledge; *nirhr̥tya* — dispelling; *sva-sthā* — reinstated in your natural mood; *bhava* — please be; *śuci-smite* — O you whose smile is pure.

### Translation

Therefore, with transcendental knowledge dispel the grief that is weakening and confounding your mind. Please resume your natural mood, O princess of the pristine smile.

### Purport

Lord Balarāma reminds Śrīmatī Rukmiṇī that she is the eternal goddess of fortune performing pastimes with the Lord in this world and should thus give up her so-called grief.

## ŚB 10.54.50

श्रीशुक उवाच  
 एवं भगवता तन्वी रामेण प्रतिबोधिता ।  
 वैमनस्यं परित्यज्य मनो बुद्ध्या समादधे ॥ ५० ॥

*śrī-śuka uvāca*  
*evam bhagavatā tanvī*  
*rāmeṇa pratibodhitā*  
*vaimanasyaṁ parityajya*  
*mano buddhyā samādadhe*

## Synonyms

*śrī-śukah uvāca* — Śukadeva Gosvāmī said; *evam* — thus; *bhagavatā* — by the Supreme Lord; *tanvī* — slender-waisted Rukmiṇī; *rāmeṇa* — by Balarāma; *pratibodhitā* — enlightened; *vaimanasyaṁ* — her depression; *parityajya* — giving up; *manah* — her mind; *buddhyā* — by intelligence; *samādadhe* — composed.

## Translation

Śukadeva Gosvāmī said: Thus enlightened by Lord Balarāma, slender Rukmiṇī forgot her depression and steadied her mind by spiritual intelligence.

## ŚB 10.54.51

प्राणावशेष उत्सृष्टो द्विड्भिर्हतबलप्रभः ।  
 स्मरन् विरूपकरणं वितथात्ममनोरथः ।  
 चक्रे भोजकटं नाम निवासाय महत्पुरम् ॥ ५१ ॥

*prāṇāvaśeṣa utsrṣṭo*  
*dviḍbhir hata-bala-prabhaḥ*  
*smaran virūpa-karaṇaṁ*  
*vitathātma-manorathaḥ*  
*cakre bhojakaṭaṁ nāma*  
*nivāsāya mahat puram*

## Synonyms

*prāṇa* — his life air; *avaśeṣah* — remaining only; *utsrṣṭah* — expelled; *dviḍbhiḥ* — by his enemies; *hata* — destroyed; *bala* — his strength; *prabhaḥ* — and bodily effulgence; *smaran* — remembering; *virūpa-karanam* — his disfigurement; *vitatha* — frustrated; *ātma* — his personal; *manah-rathaḥ* — desires; *cakre* — he made; *bhoja-*

*kaṭam nāma* — named Bhojakaṭa; *nivāsāya* — for his residence; *mahat* — large; *puram* — a city.

## Translation

Left with only his life air, cast out by his enemies and deprived of his strength and bodily radiance, Rukmī could not forget how he had been disfigured. In frustration he constructed for his residence a large city, which he called Bhojakaṭa.

## ŚB 10.54.52

अहत्वा दुर्मतिं कृष्णमप्रत्यूह्य यवीयसीम् ।  
कुण्डिनं न प्रवेक्ष्यामीत्युक्त्वा तत्रावसद् रुषा ॥ ५२ ॥

*ahatvā durmatim kṛṣṇam*  
*apratyūhya yavīyasīm*  
*kuṇḍinaṁ na pravekṣyāmīty*  
*uktvā tatrāvasad ruṣā*

## Synonyms

*ahatvā* — without killing; *durmatim* — evil-minded; *kṛṣṇam* — Kṛṣṇa; *apratyūhya* — without bringing back; *yavīyasīm* — my younger sister; *kuṇḍinam* — Kuṇḍina; *na pravekṣyāmi* — I will not enter; *iti* — such; *uktvā* — having spoken; *tatra* — there (in the same place where he had been disfigured); *avasat* — he took up residence; *ruṣā* — in anger.

## Translation

Because he had promised “I will not reenter Kuṇḍina until I have killed wicked Kṛṣṇa and brought back my younger sister,” in a mood of angry frustration Rukmī took up residence at that very place.

## Purport

Śrīla Viśvanātha Cakravartī explains that the word *bhoja* means “experience” and that, *kaṭaḥ*, according to the *Nānārtha-varga* dictionary, means “vow.” Thus Bhojakaṭa is the place where Rukmī experienced misery as a result of his vow.

## ŚB 10.54.53

भगवान् भीष्मकसुतामेवं निर्जित्य भूमिपान् ।  
पुरमानीय विधिवदुपयेमे कुरुद्वह ॥ ५३ ॥

*bhagavān bhīṣmaka-sutām*  
*evaṁ nirjitya bhūmi-pān*  
*puram āniya vidhi-vad*  
*upayeme kurūdvaha*

## Synonyms

*bhagavān* — the Supreme Lord; *bhīṣmaka-sutām* — the daughter of Bhīṣmaka; *evaṁ* — thus; *nirjitya* — defeating; *bhūmi-pān* — the kings; *puram* — to His capital; *āniya* — bringing; *vidhi-vat* — in accordance with the injunctions of the Vedas; *upayeme* — married; *kuru-udvaha* — O protector of the Kurus.

## Translation

Thus defeating all the opposing kings, the Supreme Personality of Godhead brought the daughter of Bhīṣmaka to His capital and married her according to the Vedic injunctions, O protector of the Kurus.

## ŚB 10.54.54

तदा महोत्सवो नृणां यदुपुर्या गृहे गृहे ।  
अभूदनन्यभावानां कृष्णे यदुपतौ नृप ॥ ५४ ॥

*tadā mahotsavo nṛṇām*  
*yadu-puryām grhe grhe*  
*abhūd ananya-bhāvānām*  
*kṛṣṇe yadu-patau nṛpa*

## Synonyms

*tadā* — then; *mahā-utsavah* — great rejoicing; *nṛnām* — by the people; *yadu-puryām* — in the capital of the Yadus, Dvārakā; *grhe grhe* — in each and every home; *abhūt* — arose; *ananya-bhāvānām* — who had exclusive love; *kṛṣṇe* — for Kṛṣṇa; *yadu-patau* — the chief of the Yadus; *nṛpa* — O King (Parīkṣit).

## Translation

At that time, O King, there was great rejoicing in all the homes of Yadupurī, whose citizens loved only Kṛṣṇa, chief of the Yadus.

## ŚB 10.54.55

नरा नार्यश्च मुदिताः प्रमृष्टमणिकुण्डलाः ।  
पारिबर्हमुपाजहुर्वरयोश्चित्रवाससोः ॥ ५५ ॥

*narā nāryaś ca muditāḥ  
pramṛṣṭa-maṇi-kuṇḍalāḥ  
pāribarham upājahrur  
varayoś citra-vāsasoḥ*

### Synonyms

*narāḥ* — the men; *nāryaḥ* — women; *ca* — and; *muditāḥ* — joyful; *pramṛṣṭa* — polished; *maṇi* — their jewels; *kuṇḍalāḥ* — and earrings; *pāribarham* — wedding gifts; *upājahrur* — they respectfully presented; *varayoh* — to the groom and the bride; *citra* — wonderful; *vāsasoḥ* — whose dress.

### Translation

All the men and women, full of joy and adorned with shining jewels and earrings, brought wedding presents, which they reverently offered to the exquisitely dressed groom and bride.

## ŚB 10.54.56

सा वृष्णिपुर्युत्तम्भितेन्द्रकेतुभि-  
विचित्रमाल्याम्बररत्नतोरणैः ।  
बभौ प्रतिद्वार्युपकृप्तमङ्गलै-  
रापूर्णकुम्भागुरुधूपदीपकैः ॥ ५६ ॥

*sā vṛṣṇi-pury uttambhitendra-ketubhir  
vicitra-mālyāmbara-ratna-toraṇaiḥ  
babhau prati-dvāry upakṛpta-maṅgalair  
āpūrṇa-kumbhāguru-dhūpa-dīpakaiḥ*

### Synonyms

*sā* — that; *vṛṣṇi-purī* — city of the Vṛṣṇis; *uttambhita* — upraised; *indra-ketubhiḥ* — with festive columns; *vicitra* — variegated; *mālya* — having flower garlands; *ambara* — cloth banners; *ratna* — and jewels; *toraṇaiḥ* — with archways; *babhau* — appeared beautiful; *prati* — in every; *dvāri* — doorway; *upakṛpta* — arranged;

*maṅgalaiḥ* — with auspicious items; *āpūrṇa* — full; *kumbha* — waterpots; *aguru* — scented with *aguru*; *dhūpa* — with incense; *dīpakaiḥ* — and lamps.

## Translation

The city of the Vṛṣṇis appeared most beautiful: there were tall, festive columns, and also archways decorated with flower garlands, cloth banners and precious gems. Arrangements of auspicious, full waterpots, aguru-scented incense, and lamps graced every doorway.

## ŚB 10.54.57

सिक्तमार्गा मदच्युद्धिराहूतप्रेष्ठभूभुजाम् ।  
गजैर्द्वाःसु परामृष्टरम्भापूगोपशोभिता ॥ ५७ ॥  
*sikta-mārgā mada-cyudbhir*  
*āhūta-preṣṭha-bhūbhujām*  
*gajair dvāḥsu parāmrṣṭa-*  
*rambhā-pūgopaśobhitā*

## Synonyms

*sikta* — sprinkled; *mārgā* — its streets; *mada* — a secretion that flows from the foreheads of excited elephants; *cyudbhiḥ* — exuding; *āhūta* — invited; *preṣṭha* — beloved; *bhū-bhujām* — of the kings; *gajaiḥ* — by the elephants; *dvāḥsu* — in the doorways; *parāmrṣṭa* — handled; *rambhā* — by plantain trees; *pūga* — and betel-nut trees; *upaśobhitā* — beautified.

## Translation

The city's streets were cleansed by the intoxicated elephants belonging to the beloved kings who were guests at the wedding, and these elephants further enhanced the beauty of the city by placing trunks of plantain and betel-nut trees in all the doorways.

## ŚB 10.54.58

कुरुसृञ्जयकैकेयविदर्भयदुकुन्तयः ।  
मिथो मुमुदिरे तस्मिन् सम्भ्रमात् परिधावताम् ॥ ५८ ॥

*kuru-sṛñjaya-kaikeya-  
vidarbha-yadu-kuntayah  
mitho mumudire tasmin  
sambhramāt paridhāvatām*

## Synonyms

[kuru-sṛñjaya-kaikeya-vidarbha-yadu-kuntayah](#) — of the members of the Kuru, Sṛñjaya, Kaikeya, Vidarbha, Yadu and Kunti clans; [mithah](#) — with one another; [mumudire](#) — they took pleasure; [tasmin](#) — in that (festivity); [sambhramāt](#) — out of excitement; [paridhāvatām](#) — among those who were running about.

## Translation

Those who belonged to the royal families of the Kuru, Sṛñjaya, Kaikeya, Vidarbha, Yadu and Kunti clans joyfully met one another in the midst of the crowds of people excitedly running here and there.

## ŚB 10.54.59

रुक्मिण्या हरणं श्रुत्वा गीयमानं ततस्ततः ।  
राजानो राजकन्याश्च बभूवुर्भूशविस्मिताः ॥ ५९ ॥

*rukmiṇyā haraṇam śrutvā  
gīyamānam tatas tataḥ  
rājāno rāja-kanyāś ca  
babhūvur bhrśa-vismitāḥ*

## Synonyms

[rukmiṇyāḥ](#) — of Rukmiṇī; [haraṇam](#) — about the kidnapping; [śrutvā](#) — hearing; [gīyamānam](#) — which was being sung; [tataḥ tataḥ](#) — all over; [rājānah](#) — the kings; [rāja-kanyāḥ](#) — the kings' daughters; [ca](#) — and; [babhūvuh](#) — became; [bhrśa](#) — extremely; [vismitāḥ](#) — amazed.

## Translation

The kings and their daughters were totally astonished to hear the story of Rukmiṇī's abduction, which was being glorified in song everywhere.

## ŚB 10.54.60



द्वारकायामभूद् राजन् महामोदः पुरौकसाम् ।  
रुक्मिण्या रमयोपेतं दृष्ट्वा कृष्णं श्रियः पतिम् ॥ ६० ॥

*dvārakāyām abhūd rājan*  
*mahā-modah puraukasām*  
*rukmiṇyā ramayopetaṁ*  
*dr̥ṣṭvā kṛṣṇaṁ śriyaḥ patim*

## Synonyms

*dvārakāyām* — in Dvārakā; *abhūt* — there was; *rājan* — O King; *mahā-modah* — great joy; *pura-okasām* — for the inhabitants of the city; *rukmiṇyā* — with Rukmiṇī; *ramayā* — the goddess of fortune; *upetaṁ* — joined; *dr̥ṣṭvā* — seeing; *kṛṣṇam* — Lord Kṛṣṇa; *śriyaḥ* — of all opulence; *patim* — the master.

## Translation

Dvārakā’s citizens were overjoyed to see Kṛṣṇa, the Lord of all opulence, united with Rukmiṇī, the goddess of fortune.

## Purport

*Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Fifty-fourth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Marriage of Kṛṣṇa and Rukmiṇī.”*