

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 61



His Divine Grace
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CHAPTER SIXTY-ONE

Lord Balarāma Slays Rukmī

This chapter lists Lord Śrī Kṛṣṇa's sons, grandsons and other progeny. It also describes how Lord Balarāma killed Rukmī at Aniruddha's marriage ceremony and how Lord Kṛṣṇa arranged for His sons and daughters to be married.

Not understanding the full truth about Śrī Kṛṣṇa, each of His wives thought that since He remained constantly in her palace she must be His favorite wife. They were all entranced by the Lord's beauty and His loving conversations with them, but they could not agitate His mind with the charming gestures of their eyebrows or by any other means. Having attained as their husband Lord Kṛṣṇa, whom even demigods like Brahmā find it difficult to know in truth, the Lord's queens were always eager to associate with Him. Thus, although each of them had hundreds of maidservants, they would personally render Him menial service.

Each of Lord Kṛṣṇa's wives had ten sons, who in turn each fathered many sons and grandsons. In the womb of Rukmī's daughter Rukmavati, Pradyumna fathered Aniruddha. Though Śrī Kṛṣṇa had disrespected Rukmī, to please his sister Rukmī gave his daughter in marriage to Pradyumna, and his granddaughter to Aniruddha. Balī, the son of Kṛtavarmā, married Rukmiṇī's daughter Cārumatī.

At Aniruddha's wedding, Lord Baladeva, Śrī Kṛṣṇa and other Yādavas went to Rukmī's palace in the city of Bhojakaṭa. After the ceremony, Rukmī challenged Lord Baladeva to a game of dice. In the first match Rukmī defeated Baladeva, whereupon the King of Kaliṅga laughed at the Lord, displaying all his teeth. Lord Baladeva won the next match, but Rukmī refused to concede defeat. A voice then spoke from the sky, announcing that Baladeva had in fact won. But Rukmī, encouraged by the wicked kings, offended Lord Baladeva by saying that while He was certainly expert at tending cows, He knew nothing of playing dice. Thus insulted, Lord Baladeva angrily struck Rukmī dead with His club. The King of Kaliṅga tried to flee, but Lord Baladeva seized him and knocked out all his teeth. Then the other offensive kings, their arms, thighs and heads wounded by Baladeva's blows, fled in all directions, bleeding profusely. Śrī Kṛṣṇa expressed neither approval nor disapproval of His

brother-in-law's death, fearing He would jeopardize His loving ties with either Rukmiṇī or Baladeva.

Lord Baladeva and the other Yādavas then seated Aniruddha and His bride on a fine chariot, and they all set off for Dvārakā.

ŚB 10.61.1

श्रीशुक उवाच

एकैकशस्ताः कृष्णस्य पुत्रान् दश दशाबलाः ।
अजीजनन्नवमान्पितुः सर्वात्मसम्पदा ॥ १ ॥

śrī-śuka uvāca

ekaikaśas tāḥ kṛṣṇasya

putrān daśa-daśābāḥ

ajījanann anavamān

pituḥ sarvātma-sampadā

Synonyms

śrī-śukah uvāca — Śrī Śukadeva Gosvāmī said; *eka-ekaśah* — each one of them; *tāḥ* — they; *kṛṣṇasya* — of Lord Kṛṣṇa; *putrān* — sons; *daśa-daśa* — ten each; *abalāḥ* — the wives; *ajījanan* — gave birth to; *anavamān* — not inferior; *pituḥ* — to their father; *sarva* — in all; *ātma* — His personal; *sampadā* — opulences.

Translation

Śukadeva Gosvāmī said: Each of Lord Kṛṣṇa's wives gave birth to ten sons, who were not less than their father, having all His personal opulence.

Purport

Lord Kṛṣṇa had 16,108 wives, and thus this verse indicates that the Lord begot 161,080 sons.

ŚB 10.61.2

गृहादनपगं वीक्ष्य राजपुत्र्योऽच्युतं स्थितम् ।
प्रेष्ठं न्यमंसत स्वं स्वं न तत्तत्त्वविदः स्त्रियः ॥ २ ॥

*grhād anapagam vikṣya
rāja-putryo 'cyutam sthitam
preṣṭham nyamaṁsata svam svam
na tat-tattva-vidah striyah*

Synonyms

grhāt — from their palaces; *anapagam* — never going out; *vikṣya* — seeing; *rāja-putryah* — daughters of kings; *acyutam* — Lord Kṛṣṇa; *sthitam* — remaining; *preṣṭham* — most dear; *nyamaṁsata* — they considered; *svam svam* — each their own; *na* — not; *tat* — about Him; *tattva* — the truth; *vidah* — knowing; *striyah* — the women.

Translation

Because each of these princesses saw that Lord Acyuta never left her palace, each thought herself the Lord's favorite. These women did not understand the full truth about Him.

Purport

Śrīla Viśvanātha Cakravartī Ṭhākura notes that Lord Kṛṣṇa would leave the palaces only with the permission of His wives, and thus each one considered herself His favorite.

ŚB 10.61.3

चार्वब्जकोशवदनायतबाहुनेत्र-
सप्रेमहासरसवीक्षितवल्गुजल्पैः ।
सम्मोहिता भगवतो न मनो विजेतुं
स्वैर्विभ्रमैः समशकन् वनिता विभूम्नः ॥ ३ ॥
*cārv-abja-kośa-vadanāyata-bāhu-netra-
sa-prema-hāsa-rasa-vikṣita-valgu-jalpaiḥ
sammohitā bhagavato na mano vijetum
svair vibhramaiḥ samaśakan vanitā vibhūmnaḥ*

Synonyms

cāru — beautiful; *abja* — of a lotus; *kośa* — (like) the whorl; *vadana* — by His face; *āyata* — extended; *bāhu* — by His arms; *netra* — and eyes; *sa-prema* — loving; *hāsa* — of laughter; *rasa* — in the mood; *vikṣita* — by His glances; *valgu* — attractive;

jalpaih — and by His conversations; *sammohitāh* — totally bewildered; *bhagavatah* — of the Supreme Lord; *na* — not; *manah* — the mind; *vijetum* — to conquer; *svaiḥ* — with their own; *vibhramaiḥ* — allurements; *samaśakan* — were able; *vanitāh* — the women; *vibhūmnah* — of the perfectly complete.

Translation

The Supreme Lord's wives were fully enchanted by His lovely, lotuslike face, His long arms and large eyes, His loving glances imbued with laughter, and His charming talks with them. But with all their charms these ladies could not conquer the mind of the all-powerful Lord.

Purport

The previous verse stated that Lord Kṛṣṇa's queens could not understand the truth of the Lord. This truth is explained in the present verse. The Lord is all-powerful, full in Himself, with infinite opulence.

ŚB 10.61.4

स्मायावलोकलवदर्शितभावहारि-

भ्रूमण्डलप्रहितसौरतमन्त्रशौण्डैः ।

पत्न्यस्तु षोडशसहस्रमनङ्गबाणै-

र्यस्येन्द्रियं विमथितुं करणैर्न शेकुः ॥ ४ ॥

smāyāvaloka-lava-darśita-bhāva-hāri

bhrū-maṇḍala-prahita-saurata-mantra-śauṇḍaiḥ

patnyas tu śoḍaśa-sahasram anaṅga-bāṇair

yasyendriyaṁ vimathitum karaṇair na śekuh

Synonyms

smāya — with concealed laughter; *avaloka* — of glances; *lava* — by the traces; *darśita* — displayed; *bhāva* — by the intentions; *hāri* — enchanting; *bhrū* — of the eyebrows; *maṇḍala* — by the arch; *prahita* — sent forth; *saurata* — romantic; *mantra* — of messages; *śauṇḍaiḥ* — with the manifestations of boldness; *patnyah* — wives; *tu* — but; *śoḍaśa* — sixteen; *sahasram* — thousand; *anaṅga* — of Cupid; *bāṇaiḥ* — with the arrows; *yasya* — whose; *indriyam* — senses; *vimathitum* — to agitate; *karanaiḥ* — and by (other) means; *na śekuh* — were unable.

Translation

The arched eyebrows of these sixteen thousand queens enchantingly expressed those ladies' secret intentions through coyly smiling sidelong glances. Thus their eyebrows boldly sent forth conjugal messages. Yet even with these arrows of Cupid, and with other means as well, they could not agitate Lord Kṛṣṇa's senses.

ŚB 10.61.5

इत्थं रमापतिमवाप्य पतिं स्त्रियस्ता

ब्रह्मादयोऽपि न विदुः पदवीं यदीयाम् ।

भेजुर्मुदाविरतमेधितयानुराग-

हासावलोकनवसङ्गमलालसाद्यम् ॥ ५ ॥

ittham ramā-patim avāpya patim striyas tā

brahmādayo 'pi na viduḥ padavīm yadiyām

bhejur mudāviratam edhitayānurāga-

hāsāvaloka-nava-saṅgama-lālasādyam

Synonyms

ittham — in this manner; *ramā-patim* — the Lord of the goddess of fortune; *avāpya* — obtaining; *patim* — as their husband; *striyah* — the women; *tāh* — they; *brahma-ādayah* — Lord Brahmā and other demigods; *api* — even; *na viduḥ* — do not know; *padavīm* — the means of attaining; *yadiyām* — whom; *bhejuh* — partook of; *mudā* — with pleasure; *aviratam* — incessantly; *edhitayā* — increasing; *anurāga* — loving attraction; *hāsa* — smiling; *avaloka* — glances; *nava* — ever-fresh; *saṅgama* — for intimate association; *lālasa* — eagerness; *ādyam* — beginning with.

Translation

Thus these women obtained as their husband the master of the goddess of fortune, although even great demigods like Brahmā do not know how to approach Him. With ever-increasing pleasure, they felt loving attraction for Him, exchanged smiling glances with Him, eagerly anticipated associating with Him in ever-fresh intimacy and enjoyed in many other ways.

Purport

This text describes the intense conjugal attraction the queens felt for Lord Kṛṣṇa.

ŚB 10.61.6

प्रत्युद्गमासनवरार्हणपादशौच-
ताम्बूलविश्रमणवीजनगन्धमाल्यैः ।
केशप्रसारशयनस्नपनोपहार्यै-
र्दासीशता अपि विभोर्विदधुः स्म दास्यम् ॥ ६ ॥
pratyudgamāsana-varārhaṇa-pāda-śauca-
tāmbūla-viśramaṇa-vijana-gandha-mālyaiḥ
keśa-prasāra-śayana-snapanopahāryaiḥ
dāsī-śatā api vibhor vidadhuḥ sma dāsyaṃ

Synonyms

pratyudgama — by approaching; *āsana* — offering a seat; *vara* — first class; *arhana* — worship; *pāda* — His feet; *śauca* — washing; *tāmbūla* — (offering) betel nut; *viśramaṇa* — helping Him to relax (by massaging His feet); *vijana* — fanning; *gandha* — (offering) fragrant substances; *mālyaiḥ* — and flower garlands; *keśa* — His hair; *prasāra* — by dressing; *śayana* — arranging His bed; *snapana* — bathing Him; *upahāryaiḥ* — and by presenting gifts; *dāsī* — maidservants; *śatāḥ* — having hundreds; *api* — although; *vibhor* — for the almighty Lord; *vidadhuḥ-sma* — they executed; *dāsyaṃ* — service.

Translation

Although the Supreme Lord’s queens each had hundreds of maidservants, they chose to personally serve the Lord by approaching Him humbly, offering Him a seat, worshiping Him with excellent paraphernalia, bathing and massaging His feet, giving Him pān to chew, fanning Him, anointing Him with fragrant sandalwood paste, adorning Him with flower garlands, dressing His hair, arranging His bed, bathing Him and presenting Him with various gifts.

Purport

Śrīla Śrīdhara Svāmī explains that Śukadeva Gosvāmī is so eager to describe these glorious pastimes of the Lord with His queens that he has repeated these verses. That is, text 5 of this chapter is almost identical with text 44 of the Fifty-ninth Chapter in

this canto, and text 6 is identical with text 45 of that chapter. Śrīla Viśvanātha Cakravartī explains that the term *varārhaṇa* (“excellent offerings”) indicates that the queens offered the Lord palmfuls of flowers (*puṣpāñjali*) and palmfuls of jewels (*ratnāñjali*).

ŚB 10.61.7

तासां या दशपुत्राणां कृष्णस्त्रीणां पुरोदिताः ।
अष्टौ महिष्यस्तत्पुत्रान् प्रद्युम्नादीन् गृणामि ते ॥ ७ ॥

tāsām yā daśa-putrāṇām
kṛṣṇa-strīṇām puroditāḥ
aṣṭau mahiṣyas tat-putrān
pradyumnādīn gṛṇāmi te

Synonyms

tāsām — among those; *yāḥ* — who; *daśa* — having ten; *putrāṇām* — sons; *kṛṣṇa-strīṇām* — wives of Lord Kṛṣṇa; *purā* — previously; *uditāḥ* — mentioned; *aṣṭau* — eight; *mahiṣyah* — chief queens; *tat* — their; *putrān* — sons; *pradyumna-ādīn* — headed by Pradyumna; *gṛṇāmi* — I shall recite; *te* — for you.

Translation

Among Lord Kṛṣṇa’s wives, each of whom had ten sons, I previously mentioned eight principal queens. I shall now recite for you the names of those eight queens’ sons, headed by Pradyumna.

ŚB 10.61.8-9

चारुदेष्णः सुदेष्णश्च चारुदेहश्च वीर्यवान् ।
सुचारुश्चारुगुप्तश्च भद्रचारुस्तथापरः ॥ ८ ॥
चारुचन्द्रो विचारुश्च चारुश्च दशमो हरेः ।
प्रद्युम्नप्रमुखा जाता रुक्मिण्यां नावमाः पितुः ॥ ९ ॥

cārudeṣṇaḥ sudeṣṇaś ca
cārudehaś ca vīryavān
sucāruś cāruguptaś ca
bhadracārus tathāparaḥ
cārucandro vicāruś ca
cāruś ca daśamo hareḥ

*pradyumna-pramukhā jātā
rukmiṇyām nāvamāḥ pituḥ*

Synonyms

cārudeśnah sudeśnah ca — Cārudeśṇa and Sudeśṇa; *cārudehah* — Cārudeha; *ca* — and; *vīrya-vān* — powerful; *sucāruḥ cāruguptah ca* — Sucāru and Cārugupta; *bhadracāruḥ* — Bhadracāru; *tathā* — also; *aparah* — another; *cārucandraḥ vicārah ca* — Cārucandra and Vicāru; *cārah* — Cāru; *ca* — also; *daśamah* — the tenth; *hareh* — by Lord Hari; *pradyumna-pramukhāḥ* — headed by Pradyumna; *jātah* — begotten; *rukmiṇyām* — in Rukmiṇī; *na* — not; *avamāḥ* — inferior; *pituḥ* — to their father.

Translation

The first son of Queen Rukmiṇī was Pradyumna, and also born of her were Cārudeśṇa, Sudeśṇa and the powerful Cārudeha, along with Sucāru, Cārugupta, Bhadracāru, Cārucandra, Vicāru and Cāru, the tenth. None of these sons of Lord Hari was less than his father.

ŚB 10.61.10-12

भानुः सुभानुः स्वर्भानुः प्रभानुर्भानुमांस्तथा ।
चन्द्रभानुर्बृहद्भानुरतिभानुस्तथाष्टमः ॥ १० ॥
श्रीभानुः प्रतिभानुश्च सत्यभामात्मजा दश ।
साम्बः सुमित्रः पुरुजिच्छतजिच्च सहस्रजित् ॥ ११ ॥
विजयश्चित्रकेतुश्च वसुमान् द्रविडः क्रतुः ।
जाम्बवत्याः सुता ह्येते साम्बाद्याः पितृसम्मताः ॥ १२ ॥

*bhānuḥ subhānuḥ svarbhānuḥ
prabhānur bhānumāns tathā
candrabhānur bṛhadbhānur
atibhānus tathāṣṭamah
śrībhānuḥ pratibhānuś ca
satyabhāmātmajā daśa
sāmbaḥ sumitraḥ purujic
chatajic ca sahasrajit
viyayaś citraketuś ca
vasumān draṇḍaḥ kratuḥ*

*jāmbavatyāḥ sutā hy ete
sāmbādyāḥ pitṛ-sammatāḥ*

Synonyms

bhānuḥ subhānuḥ svarbhānuḥ — Bhānu, Subhānu and Svarbhānu; *prabhānaḥ bhānumān* — Prabhānu and Bhānumān; *tathā* — also; *candrabhānuḥ brhadbhānuḥ* — Candrabhānu and Bṛhadbhānu; *atibhānuḥ* — Atibhānu; *tathā* — also; *astamah* — the eighth; *śrībhānuḥ* — Śrībhānu; *pratibhānuḥ* — Pratibhānu; *ca* — and; *satyabhāmā* — of Satyabhāmā; *ātmajāḥ* — the sons; *daśa* — ten; *sāmbaḥ sumitraḥ purujit śatajit ca sahasrajit* — Sāmba, Sumitra, Purujit, Śatajit and Sahasrajit; *vijayah citraketuḥ ca* — Vijaya and Citraketu; *vasumān draviḍaḥ kratuḥ* — Vasumān, Draviḍa and Kratu; *jāmbavatyāḥ* — of Jāmbavatī; *sutāḥ* — sons; *hi* — indeed; *ete* — these; *sāmba-ādyāḥ* — headed by Sāmba; *pitṛ* — by their father; *sammatāḥ* — favored.

Translation

The ten sons of Satyabhāmā were Bhānu, Subhānu, Svarbhānu, Prabhānu, Bhānumān, Candrabhānu, Bṛhadbhānu, Atibhānu (the eighth), Śrībhānu and Pratibhānu. Sāmba, Sumitra, Purujit, Śatajit, Sahasrajit, Vijaya, Citraketu, Vasumān, Draviḍa and Kratu were the sons of Jāmbavatī. These ten, headed by Sāmba, were their father’s favorites.

Purport

Śrīla Jīva Gosvāmī translates the compound *pitṛ-sammatāḥ* in this verse as “highly regarded by their father.” The word also indicates that these sons, like the others already mentioned, were regarded as being just like their glorious father, Lord Kṛṣṇa.

ŚB 10.61.13

वीरश्चन्द्रोऽश्वसेनश्च चित्रगुर्वेगवान् वृषः ।
आमः शङ्कुर्वसुः श्रीमान् कुन्तिर्नाग्रजितेः सुताः ॥ १३ ॥
*vīraś candro ’śvasenaś ca
citratur vegavān vṛṣaḥ
āmaḥ śaṅkur vasuḥ śrīmān
kuntir nāgnajiteḥ sutāḥ*

Synonyms

vīrah candrah aśvasenah ca — Vīra, Candra and Aśvasena; citraguh vegavān vrsah — Citragu, Vegavān and Vṛṣa; āmah śaṅkuh vasuh — Āma, Śaṅku and Vasu; śrī-mān — opulent; kuntih — Kunti; nāgnajiteh — of Nagnajiti; sutāh — the sons.

Translation

The sons of Nāgnajiti were Vīra, Candra, Aśvasena, Citragu, Vegavān, Vṛṣa, Āma, Śaṅku, Vasu and the opulent Kunti.

ŚB 10.61.14

श्रुतः कविर्वृषो वीरः सुबाहुर्भद्र एकलः ।
शान्तिर्दर्शः पूर्णमासः कालिन्द्याः सोमकोऽवरः ॥ १४ ॥

*śrutah kavir vṛṣo vīrah
subāhur bhadra ekalah
śāntir darśah pūrṇamāśah
kālindyāḥ somako 'varah*

Synonyms

śrutah kavih vrsah vīrah — Śruta, Kavi, Vṛṣa and Vīra; subāhuh — Subāhu; bhadrah — Bhadra; ekalah — one of them; śāntih darśah pūrṇamāśah — Śānti, Darśa and Pūrṇamāśa; kālindyāḥ — of Kālindī; somakah — Somaka; avarah — the youngest.

Translation

Śruta, Kavi, Vṛṣa, Vīra, Subāhu, Bhadra, Śānti, Darśa and Pūrṇamāśa were sons of Kālindī. Her youngest son was Somaka.

ŚB 10.61.15

प्रघोषो गात्रवान्सिंहो बलः प्रबल ऊर्धगः ।
माद्रयाः पुत्रा महाशक्तिः सह ओजोऽपराजितः ॥ १५ ॥

*praghoṣo gātravān simho
balaḥ prabala ūrdhagaḥ
mādryāḥ putrā mahāśaktiḥ
saha ojo 'parājitaḥ*

Synonyms

praghosaḥ gātravān simhaḥ — Praghosa, Gātravān and Simha; *balah prabalah ūrdhagah* — Bala, Prabala and Ūrdhaga; *mādryāḥ* — of Mādrā; *putrāḥ* — sons; *mahāsaktiḥ sahaḥ ojaḥ aparājitaḥ* — Mahāsakti, Saha, Oja and Aparājita.

Translation

Mādrā's sons were Praghosa, Gātravān, Simha, Bala, Prabala, Ūrdhaga, Mahāsakti, Saha, Oja and Aparājita.

Purport

Mādrā is also known as Lakṣmaṇā.

ŚB 10.61.16

वृको हर्षोऽनिलो गृध्रो वर्धनोन्नद एव च ।
महांसः पावनो वह्निर्मित्रविन्दात्मजाः क्षुधिः ॥ १६ ॥

vṛko harṣo 'nilo grdhro
vardhanonnāda eva ca
mahāmsaḥ pāvano vahnir
mitravindātmajāḥ kṣudhiḥ

Synonyms

vṛkaḥ harsaḥ anilāḥ grdhraḥ — Vṛka, Harṣa, Anila and Ḡrdhra; *vardhana-unnādaḥ* — Vardhana and Unnāda; *eva ca* — also; *mahāmsaḥ pāvanāḥ vahnīḥ* — Mahāmsa, Pāvana and Vahni; *mitravindā* — of Mitravindā; *ātmajāḥ* — sons; *kṣudhiḥ* — Kṣudhi.

Translation

Mitravindā's sons were Vṛka, Harṣa, Anila, Ḡrdhra, Vardhana, Unnāda, Mahāmsa, Pāvana, Vahni and Kṣudhi.

ŚB 10.61.17

सङ्ग्रामजिद् बृहत्सेनः शूरः प्रहरणोऽरिजित् ।
जयः सुभद्रो भद्राया वाम आयुश्च सत्यकः ॥ १७ ॥

saṅgrāmajid brhatsenaḥ
śūraḥ praharaṇo 'rijit
ajāḥ subhadro bhadrāyā
vāma āyuś ca satyakaḥ

Synonyms

[saṅgrāmajit](#) [brhatsenah](#) — Saṅgrāmajit and Bṛhatsena; [śūrah](#) [praharanah](#) [arijit](#) — Śūra, Praharaṇa and Arijit; [jayah](#) [subhadrah](#) — Jaya and Subhadra; [bhadrāyāh](#) — of Bhadrā (Śaibyā); [vāmah](#) [āyus](#) [ca](#) [satyakah](#) — Vāma, Āyur and Satyaka.

Translation

Saṅgrāmajit, Bṛhatsena, Śūra, Praharaṇa, Arijit, Jaya and Subhadra were the sons of Bhadrā, together with Vāma, Āyur and Satyaka.

ŚB 10.61.18

दीप्तिमांस्ताम्रतप्ताद्या रोहिण्यास्तनया हरेः ।
 प्रद्यम्नाच्चानिरुद्धोऽभूद्रुक्मवत्यां महाबलः ।
 पुत्र्यां तु रुक्मिणो राजन् नाम्ना भोजकटे पुरे ॥ १८ ॥

dīptimāṁs tāmrataptādyā
rohinyās tanayā hareḥ
pradyamnāc cāniruddho 'bhūd
ruknavatyām mahā-balaḥ
putryām tu rukmiṇo rājan
nāmnā bhojakate pure

Synonyms

[dīptimān](#) [tāmratapta-ādyāh](#) — Dīptimān, Tāmratapta and others; [rohinyāh](#) — of Rohiṇī (chief of the remaining 16,100 queens); [tanayāh](#) — sons; [hareh](#) — of Lord Kṛṣṇa; [pradyumnāt](#) — from Pradyumna; [ca](#) — and; [aniruddhah](#) — Aniruddha; [abhūt](#) — was born; [ruknavatyām](#) — in Rukmavati; [mahā-balah](#) — greatly powerful; [putryām](#) — in the daughter; [tu](#) — indeed; [rukminah](#) — of Rukmī; [rājan](#) — O King (Parikṣit); [nāmnā](#) — by name; [bhojakate pure](#) — in the city of Bhojakaṭa (Rukmī's domain).

Translation

Dīptimān, Tāmratapta and others were the sons of Lord Kṛṣṇa and Rohiṇī. Lord Kṛṣṇa's son Pradyumna fathered the greatly powerful Aniruddha in the womb of Rukmavati, the daughter of Rukmī. O King, this took place while they were living in the city of Bhojakaṭa.

Purport

Lord Kṛṣṇa's eight principal queens are Rukmiṇī, Satyabhāmā, Jāmbavatī, Nāgnajitī, Kālindī, Lakṣmaṇā, Mitravindā and Bhadrā. Having mentioned all their sons, Śukadeva Gosvāmī now refers to the sons of the other 16,100 queens by mentioning the two principal sons of Queen Rohiṇī, the foremost of the remaining queens.

ŚB 10.61.19

एतेषां पुत्रपौत्राश्च बभूवुः कोटिशो नृप ।
मातरः कृष्णजातीनां सहस्राणि च षोडश ॥ १९ ॥

*eteṣāṃ putra-pautrāś ca
babhūvuh koṭiśo nṛpa
mātarah kṛṣṇa-jātīnām
sahasrāṇi ca ṣoḍaśa*

Synonyms

eteṣām — of these; *putra* — sons; *pautrāḥ* — and grandsons; *ca* — and; *babhūvuh* — were born; *koṭiśah* — by the tens of millions; *nṛpa* — O King; *mātarah* — the mothers; *kṛṣṇa-jātīnām* — of the descendants of Lord Kṛṣṇa; *sahasrāṇi* — thousands; *ca* — and; *ṣoḍaśa* — sixteen.

Translation

My dear King, the sons and grandsons of Lord Kṛṣṇa's children numbered in the tens of millions. Sixteen thousand mothers gave rise to this dynasty.

ŚB 10.61.20

श्रीराजोवाच
कथं रुक्म्यरीपुत्राय प्रादाद् दुहितरं युधि ।
कृष्णेन परिभूतस्तं हन्तुं रन्ध्रं प्रतीक्षते ।
एतदाख्याहि मे विद्वन् द्विषोर्वैवाहिकं मिथः ॥ २० ॥

*śrī-rājovāca
katham rukmy arī-putrāya
prādād duhitaram yudhi
kṛṣṇena paribhūtas taṁ
hantum randhram pratīkṣate*

*etad ākhyāhi me vidvan
dviṣor vaivāhikam mithaḥ*

Synonyms

śrī-rājā uvāca — the King said; *katham* — how; *rukmi* — Rukmī; *ari* — of his enemy; *putrāya* — to the son; *prādāt* — gave; *duhitaram* — his daughter; *yudhi* — in battle; *krsnena* — by Kṛṣṇa; *paribhūtaḥ* — defeated; *tam* — Him (Lord Kṛṣṇa); *hantum* — to kill; *randhram* — the opportunity; *pratīksate* — he was waiting for; *etat* — this; *ākhyāhi* — please explain; *me* — to me; *vidvan* — O learned one; *dviṣoh* — of the two enemies; *vaivāhikam* — the marital arrangement; *mithaḥ* — between them.

Translation

King Parīkṣit said: How could Rukmī give his daughter to his enemy’s son? After all, Rukmī had been defeated by Lord Kṛṣṇa in battle and was waiting for an opportunity to kill Him. Please explain this to me, O learned one — how these two inimical parties became united through marriage.

ŚB 10.61.21

अनागतमतीतं च वर्तमानमतीन्द्रियम् ।
विप्रकृष्टं व्यवहितं सम्यक् पश्यन्ति योगिनः ॥ २१ ॥

*anāgatam atītam ca
vartamānam atīndriyam
viprakṛṣṭam vyavahitam
samyak paśyanti yoginaḥ*

Synonyms

anāgatam — not yet happened; *atītam* — past; *ca* — also; *vartamānam* — present; *atīndriyam* — beyond the purview of the senses; *viprakṛṣṭam* — distant; *vyavahitam* — blocked by obstacles; *samyak* — perfectly; *paśyanti* — see; *yoginaḥ* — mystic yogīs.

Translation

Mystic yogīs can perfectly see that which has not yet happened, as well as things in the past or present, beyond the senses, remote or blocked by physical obstacles.

Purport

Here King Parīkṣit encourages Śukadeva Gosvāmī to explain why Rukmī gave his daughter to Lord Kṛṣṇa's son Pradyumna. The King stresses that since great yogīs like Śukadeva Gosvāmī know everything, the sage must also know this and should explain it to the anxious King.

ŚB 10.61.22

श्रीशुक उवाच

वृतः स्वयंवरे साक्षादनङ्गोऽङ्गयुतस्तया ।

राज्ञः समेतान् निर्जित्य जहारैकरथो युधि ॥ २२ ॥

śrī-śuka uvāca

vṛtaḥ svayaṁvare sāksād

anaṅgo 'ṅga-yutas tayā

rājñāḥ sametān nirjitya

jahāraika-ratho yudhi

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *vṛtaḥ* — chosen; *svayaṁvare* — in her *svayaṁvara* ceremony; *sāksāt* — manifest; *anaṅgaḥ* — Cupid; *aṅga-yataḥ* — incarnate; *tayā* — by her; *rājñāḥ* — the kings; *sametān* — assembled; *nirjitya* — defeating; *jahāra* — He took her away; *eka-rathah* — having only one chariot; *yudhi* — in battle.

Translation

Śrī Śukadeva Gosvāmī said: At her *svayaṁvara* ceremony, Rukmavati herself chose Pradyumna, who was the re-embodiment of Cupid. Then, although He fought alone on a single chariot, Pradyumna defeated the assembled kings in battle and took her away.

ŚB 10.61.23

यद्यप्यनुस्मरन् वैरं रुक्मी कृष्णावमानितः ।

व्यतरद् भागिनेयाय सुतां कुर्वन् स्वसुः प्रियम् ॥ २३ ॥

yady apy anusmaran vairam

rukmi kṛṣṇāvamānitaḥ

*vyatarad bhāgineyāya
sutām kurvan svasuḥ priyam*

Synonyms

yadi api — although; *anusmaran* — always remembering; *vairam* — his enmity; *rukmi* — Rukmī; *kṛsna* — by Lord Kṛṣṇa; *avamānitah* — insulted; *vyatarat* — granted; *bhāgineyāya* — to his sister’s son; *sutām* — his daughter; *kurvan* — doing; *svasuḥ* — of his sister; *priyam* — the pleasing.

Translation

Though Rukmī always remembered his enmity toward Lord Kṛṣṇa, who had insulted him, in order to please his sister he sanctioned his daughter’s marriage to his nephew.

Purport

The answer to King Parīkṣit’s question is given here. Ultimately Rukmī approved his daughter’s marriage to Pradyumna in order to please his sister, Rukmiṇī.

ŚB 10.61.24

रुक्मिण्यास्तनयां राजन् कृतवर्मसुतो बली ।
उपयेमे विशालाक्षीं कन्यां चारुमतीं किल ॥ २४ ॥

*rukmiṇyās tanayām rājan
kṛtavarma-suto balī
upayeme viśālākṣīm
kanyām cārumatīm kila*

Synonyms

rukmiṇyāh — of Rukmiṇī; *tanayām* — the daughter; *rājan* — O King; *kṛtavarma-sutah* — the son of Kṛtavarmā; *balī* — named Balī; *upayeme* — married; *viśāla* — broad; *akṣim* — whose eyes; *kanyām* — young, innocent girl; *cārumatīm* — named Cārumatī; *kila* — indeed.

Translation

O King, Balī, the son of Kṛtavarmā, married Rukmiṇī’s young daughter, large-eyed Cārumatī.

Purport

Śrīla Śrīdhara Svāmī explains that each of the Lord's queens had one daughter, and that this mention of Cārumatī's marriage is an indirect reference to the marriages of all these princesses.

ŚB 10.61.25

दौहित्रायानिरुद्धाय पौत्रीं रुक्म्याददाद्धरेः ।
 रोचनां बद्धवैरोऽपि स्वसुः प्रियचिकीर्षया ।
 जानन्नधर्मं तद् यौनं स्नेहपाशानुबन्धनः ॥ २५ ॥

*dauhitrāyāniruddhāya
 pauṭrīm rukmy ādadād dhareḥ
 rocanām baddha-vairo 'pi
 svasuh priya-cikīṣayā
 jānann adharmam tad yaunam
 sneha-pāśānubandhanaḥ*

Synonyms

dauhitrāya — to his daughter's son; *aniruddhāya* — Aniruddha; *pauṭrīm* — his granddaughter; *rukmi* — Rukmī; *ādadāt* — gave; *hareḥ* — toward Lord Kṛṣṇa; *rocanām* — named Rocanā; *baddha* — bound; *vairah* — in enmity; *api* — although; *svasuh* — his sister; *priya-cikīṣayā* — wanting to please; *jānan* — knowing; *adharmam* — irreligion; *tad* — that; *yaunam* — marriage; *sneha* — of affection; *pāśa* — by the ropes; *anubandhanaḥ* — whose bondage.

Translation

Rukmī gave his granddaughter Rocanā to his daughter's son, Aniruddha, despite Rukmī's relentless feud with Lord Hari. Although Rukmī considered this marriage irreligious, he wanted to please his sister, bound as he was by the ropes of affection.

Purport

Śrīla Śrīdhara Svāmī explains that according to worldly standards one should not give one's beloved granddaughter to the grandson of one's bitter enemy. Thus we find the following injunction: *dviṣad-annam na bhoktavyam dviṣantam naiva bhojayet*.

“One should not eat an enemy’s food or feed an enemy.” There is also the following prohibition: *asvargyaṁ loka-vidviṣṭaṁ dharmam apy ācaren na tu*. “One should not execute religious injunctions if they will obstruct one’s journey to heaven, or if they are odious to human society.”

It should be pointed out here that Lord Kṛṣṇa is not really the enemy of anyone. As the Lord states in the [Bhagavad-gītā \(5.29\)](#), *suhṛdaṁ sarva-bhūtānāṁ jñātvā mām śāntim ṛcchati*: “One achieves peace by understanding that I am the well-wishing friend of every living being.” Although Lord Kṛṣṇa is everyone’s friend, Rukmī could not appreciate this fact and considered Lord Kṛṣṇa his enemy. Still, out of affection for his sister, he gave his granddaughter to Aniruddha.

Finally, we should note that, contrary to the prohibition quoted above, one may not give up the basic principles of spiritual life merely because such principles are unpopular with people in general. As Lord Kṛṣṇa states in the [Gītā \(18.66\)](#), *sarva-dharmān parityajya mām ekaṁ śaranam vraja*. The last word in spiritual duties is to surrender to the Supreme Lord, and that duty takes precedence over all secondary injunctions. Moreover, in this age Śrī Caitanya Mahāprabhu has kindly presented a sublime process that will attract all sincere people to come to the point of surrendering to the Lord. By following Lord Caitanya’s blissful process of chanting, dancing, feasting and discussing spiritual philosophy, anyone can easily go back home, back to Godhead, for an eternal life of bliss and knowledge.

Still, someone may argue that the members of the Kṛṣṇa consciousness movement should not practice in the Western countries those ceremonies or activities that displease people in general. We respond that even in the Western countries, when people are properly informed of the activities of the Kṛṣṇa consciousness movement, they generally appreciate this great spiritual institution. Those who are especially envious of God will not appreciate any type of religious movement, and since such persons are themselves little better than animals, they cannot impede the great Kṛṣṇa consciousness movement, just as the envious Rukmī could not impede the performance of Lord Kṛṣṇa’s pure pastimes.

ŚB 10.61.26

तस्मिन्नभ्युदये राजन् रुक्मिणी रामकेशवौ ।
पुरं भोजकटं जग्मुः साम्बप्रद्युम्नकादयः ॥ २६ ॥

*tasminn abhyudaye rājan
rukmiṇī rāma-keśavau
puram bhojakatam jagmuḥ
sāmba-pradyumnakādayaḥ*

Synonyms

tasmin — on the occasion of that; *abhyudaye* — happy event; *rājan* — O King; *rukmiṇī* — Rukmiṇī; *rāma-keśavau* — Balarāma and Kṛṣṇa; *puram* — to the city; *bhojakatam* — Bhojakata; *jagmuḥ* — went; *sāmba-pradyumnaka-ādayaḥ* — Sāmba, Pradyumna and others.

Translation

On the joyous occasion of that marriage, O King, Queen Rukmiṇī, Lord Balarāma, Lord Kṛṣṇa and several of the Lord's sons, headed by Sāmba and Pradyumna, went to the city of Bhojakata.

ŚB 10.61.27-28

तस्मिन् निवृत्त उद्वाहे कालिङ्गप्रमुखा नृपाः ।
दृप्तास्ते रुक्मिणं प्रोचुर्बलमक्षैर्विनिर्जय ॥ २७ ॥
अनक्षज्ञो ह्ययं राजन्नपि तद्व्यसनं महत् ।
इत्युक्तो बलमाहूय तेनाक्षैरुक्म्यदीव्यत ॥ २८ ॥

*tasmin nivṛtta udvāhe
kāliṅga-pramukhā nṛpāḥ
drptās te rukmiṇam procur
balam akṣair vinirjaya
anakṣa-jño hy ayam rājann
api tad-vyasanam mahat
ity ukto balam āhūya
tenākṣair rukmy adīvyata*

Synonyms

tasmin — when that; *nivṛtte* — was finished; *udvāhe* — the marriage ceremony; *kāliṅga-pramukhāḥ* — headed by the ruler of Kaliṅga; *nṛpāḥ* — kings; *drptāḥ* — arrogant; *te* — they; *rukminam* — to Rukmiṇī; *procuḥ* — spoke; *balam* — Balarāma;

aksaih — with dice; *vinirjaya* — you should defeat; *anaksa-jñah* — not expert in gambling with dice; *hi* — indeed; *ayam* — He; *rājan* — O King; *api* — although; *tat* — with that; *vyasanam* — His fascination; *mahat* — great; *iti* — thus; *uktah* — addressed; *balam* — Lord Balarāma; *āhūya* — inviting; *tena* — with Him; *aksaih* — at dice; *rukmi* — Rukmī; *adivyata* — played.

Translation

After the wedding, a group of arrogant kings headed by the King of Kalinga told Rukmī, “You should defeat Balarāma at dice. He’s not expert at dice, O King, but still He’s quite addicted to it.” Thus advised, Rukmī challenged Balarāma and began a gambling match with Him.

ŚB 10.61.29

शतं सहस्रमयुतं रामस्तत्राददे पणम् ।
तं तु रुक्म्यजयत्तत्र कालिङ्गः प्राहसद् बलम् ।
दन्तान् सन्दर्शयन्नुच्चैर्नमृष्यत्तद्धलायुधः ॥ २९ ॥

śataṁ sahasram ayutaṁ
rāmas tatrādade paṇam
taṁ tu rukmy ajayat tatra
kāliṅgaḥ prāhasad balam
dantān sandarśayann uccair
nāmr̥syat tad dhalāyudhaḥ

Synonyms

śatam — one hundred; *sahasram* — one thousand; *ayatam* — ten thousand; *rāmah* — Lord Balarāma; *tatra* — in that (match); *ādade* — accepted; *panam* — wager; *tam* — that; *tu* — but; *rukmi* — Rukmī; *ajayat* — won; *tatra* — thereupon; *kāliṅgaḥ* — the King of Kalinga; *prāhasat* — laughed loudly; *balam* — at Lord Balarāma; *dantān* — his teeth; *sandarśayan* — showing; *uccaih* — openly; *na amr̥syat* — did not forgive; *tat* — this; *hala-āyudhah* — Balarāma, the carrier of the plow weapon.

Translation

In that match Lord Balarāma first accepted a wager of one hundred coins, then one thousand, then ten thousand. Rukmī won this first round, and the King of

Kaliṅga laughed loudly at Lord Balarāma, showing all his teeth. Lord Balarāma could not tolerate this.

Purport

Śrīla Viśvanātha Cakravartī explains that the wagers consisted of gold coins. Lord Balarāma inwardly became quite angry when He saw the gross offense of the King of Kaliṅga.

ŚB 10.61.30

ततो लक्षं रुक्म्यगृह्णाद्ग्लहं तत्राजयद् बलः ।
जितवानहमित्याह रुक्मी कैतवमाश्रितः ॥ ३० ॥

*tato lakṣam rukmy agrhṇād
glaham tatrājayad balaḥ
jitavān aham ity āha
rukmi kaitavam āśritaḥ*

Synonyms

tataḥ — then; *lakṣam* — one hundred thousand; *rukmi* — Rukmī; *agrhṇāt* — accepted; *glaham* — a bet; *tatra* — in that; *ajayat* — won; *balah* — Lord Balarāma; *jitavān* — have won; *aham* — I; *iti* — thus; *āha* — said; *rukmi* — Rukmī; *kaitavam* — deception; *āśritaḥ* — resorting to.

Translation

Next Rukmī accepted a bet of one hundred thousand coins, which Lord Balarāma won. But Rukmī tried to cheat, declaring “I’m the winner!”

ŚB 10.61.31

मन्युना क्षुभितः श्रीमान् समुद्र इव पर्वणि ।
जात्यारुणाक्षोऽतिरुषा न्यर्बुदं ग्लहमाददे ॥ ३१ ॥

*manyunā kṣubhitaḥ śrīmān
samudra iva parvaṇi
jātyāruṇākṣo ’ti-ruṣā
nyarbudaṁ glaham ādade*

Synonyms

manyunā — by anger; *ksubhitah* — agitated; *śrī-mān* — possessing beauty, or the beautiful goddess of fortune; *samudrah* — the ocean; *iva* — like; *parvani* — on the full-moon day; *jātyā* — by nature; *aruna* — reddish; *aksah* — whose eyes; *ati* — extreme; *rusā* — with anger; *nyarbudam* — of one hundred million; *glaham* — a wager; *ādade* — accepted.

Translation

Shaking with anger like the ocean on the full-moon day, handsome Lord Balarāma, His naturally reddish eyes even redder in His fury, accepted a wager of one hundred million gold coins.

ŚB 10.61.32

तं चापि जितवान् रामो धर्मेण छलमाश्रितः ।
रुक्मी जितं मयात्रेमे वदन्तु प्राश्रिका इति ॥ ३२ ॥

taṁ cāpi jītavān rāmo
dharmēṇa chalam āśritaḥ
rukmi jitaṁ mayātreṁe
vadantu prāśnikā iti

Synonyms

taṁ — that; *ca api* — also; *jītavān* — won; *rāmah* — Lord Balarāma; *dharmena* — fairly; *chalam* — deceit; *āśritaḥ* — resorting to; *rukmi* — Rukmī; *jitaṁ* — won; *mayā* — by me; *atra* — in this regard; *ime* — these; *vadantu* — may speak; *prāśnikāḥ* — witnesses; *iti* — thus.

Translation

Lord Balarāma fairly won this wager also, but Rukmī again resorted to cheating and declared, “I have won! Let these witnesses here say what they saw.”

Purport

Rukmī undoubtedly had his friends in mind when he called for the witnesses to speak. But even as his witnesses prepared to aid their cheating friend, a wonderful event took place, as described in the next verse.

ŚB 10.61.33

तदाब्रवीन्नभोवाणी बलेनैव जितो ग्लहः ।
धर्मतो वचनेनैव रुक्मी वदति वै मृषा ॥ ३३ ॥

tadābravīn nabho-vāṇī
balenaiva jito glahaḥ
dharmato vacanenaiva
rukmi vadati vai mṛṣā

Synonyms

tadā — then; *abravīt* — spoke; *nabhaḥ* — in the sky; *vāṇī* — a voice; *balena* — by Lord Balarāma; *eva* — indeed; *jitaḥ* — won; *glahaḥ* — the wager; *dharmataḥ* — fairly; *vacanena* — with words; *eva* — certainly; *rukmi* — Rukmī; *vadati* — speaks; *vai* — indeed; *mṛṣā* — duplicitous.

Translation

Just then a voice from the sky declared, “Balarāma has fairly won this wager. Rukmī is surely lying.”

ŚB 10.61.34

तामनादृत्य वैदर्भो दुष्टराजन्यचोदितः ।
सङ्कर्षणं परिहसन् बभाषे कालचोदितः ॥ ३४ ॥

tām anādrtya vaidarbho
duṣṭa-rājanya-coditaḥ
saṅkarṣaṇam parihasan
babhāṣe kāla-coditaḥ

Synonyms

tām — that (voice); *anādrtya* — disregarding; *vaidarbhaḥ* — Rukmī, Prince of Vidarbha; *duṣṭa* — wicked; *rājanya* — by the kings; *coditaḥ* — urged on; *saṅkarṣanam* — to Lord Balarāma; *parihasan* — ridiculing; *babhāṣe* — he spoke; *kāla* — by the force of time; *coditaḥ* — impelled.

Translation

Urged on by the wicked kings, Rukmī ignored the divine voice. In fact destiny itself was urging Rukmī on, and thus he ridiculed Lord Balarāma as follows.

ŚB 10.61.35

नैवाक्षकोविदा यूयं गोपाला वनगोचराः ।
अक्षैर्दीव्यन्ति राजानो बाणैश्च न भवादृशाः ॥ ३५ ॥

*naivākṣa-kovidā yūyam
gopālā vana-gocarāḥ
akṣair dīvyanti rājāno
bāṇaiś ca na bhavādrśāḥ*

Synonyms

na — not; *eva* — indeed; *akṣa* — in playing at dice; *kovidāḥ* — expert; *yūyam* — You; *gopālāḥ* — cowherds; *vana* — in the forest; *gocarāḥ* — ranging about; *akṣaiḥ* — with dice; *dīvyanti* — play; *rājānah* — kings; *bāṇaiḥ* — with arrows; *ca* — and; *na* — not; *bhavādrśāḥ* — the likes of You.

Translation

[Rukmī said:] You cowherds who wander about the forests know nothing about dice. Playing with dice and sporting with arrows are only for kings, not for the likes of You.

ŚB 10.61.36

रुक्मिणैवमधिक्षितो राजभिश्चोपहासितः ।
क्रुद्धः परिघमुद्यम्य जघ्ने तं नृम्णसंसदि ॥ ३६ ॥

*rukmiṇaivam adhikṣipto
rājabhiś copahāsitaḥ
kruddhaḥ pariḥam udyamya
jaghne taṁ nṛmṇa-saṁsadi*

Synonyms

rukminā — by Rukmī; *evam* — in this manner; *adhikṣiptaḥ* — insulted; *rājabhiḥ* — by the kings; *ca* — and; *upahāsitaḥ* — laughed at; *kruddhaḥ* — angered; *pariḥam* — His club; *udyamya* — raising; *jaghne* — He struck dead; *taṁ* — him; *nṛmna-saṁsadi* — in the auspicious assembly.

Translation

Thus insulted by Rukmī and ridiculed by the kings, Lord Balarāma was provoked to anger. In the midst of the auspicious wedding assembly, He raised His club and struck Rukmī dead.

ŚB 10.61.37

कलिङ्गराजं तरसा गृहीत्वा दशमे पदे ।
दन्तानपातयत् क्रुद्धो योऽहसद् विवृतैर्द्विजैः ॥ ३७ ॥

kaliṅga-rājam tarasā
grhītvā daśame pade
dantān apātayat kruddho
yo 'hasad vivṛtair dvijaiḥ

Synonyms

[kaliṅga-rājam](#) — the King of Kaliṅga; [tarasā](#) — quickly; [grhītvā](#) — seizing; [daśame](#) — on his tenth; [pade](#) — step (as he tried to run away); [dantān](#) — his teeth; [apātayat](#) — He knocked out; [kruddhah](#) — angry; [yah](#) — who; [ahasat](#) — laughed; [vivr̥taiḥ](#) — with openly displayed; [dvijaiḥ](#) — teeth.

Translation

The King of Kaliṅga, who had laughed at Lord Balarāma and shown his teeth, tried to run away, but the furious Lord quickly seized him on his tenth step and knocked out all his teeth.

ŚB 10.61.38

अन्ये निर्भिन्नबाहूरुशिरसो रुधिरोक्षिताः ।
राजानो दुद्रवर्भीता बलेन परिघार्दिताः ॥ ३८ ॥

anye nirbhinna-bāhūru-
śirasō rudhīrokṣitāḥ
rājāno dudravar bhītā
balena paṅghārditāḥ

Synonyms

[anye](#) — others; [nirbhinna](#) — broken; [bāhu](#) — their arms; [ūru](#) — thighs; [śirasah](#) — and heads; [rudhira](#) — with blood; [ukṣitāḥ](#) — drenched; [rājānah](#) — kings; [dudr̥vuh](#) — fled;

bhītāh — frightened; balena — by Lord Balarāma; parigha — with His club; arditāh — tormented.

Translation

Tormented by Lord Balarāma's club, the other kings fled in fear, their arms, thighs and heads broken and their bodies drenched in blood.

ŚB 10.61.39

निहते रुक्मिणि श्याले नाब्रवीत् साध्वसाधु वा ।
रुक्मिणीबलयो राजन् स्नेहभङ्गभयाद्धरिः ॥ ३९ ॥

nihate rukmiṇi śyāle
nābravīt sādhy asādhu vā
rakmiṇī-balayo rājan
sneha-bhaṅga-bhayād dhariḥ

Synonyms

nihate — being killed; rukmini — Rukmī; śyāle — His brother-in-law; na abravīt — did not say; sādhu — good; asādhu — not good; vā — or; rukmiṇī-balayoh — of Rukmiṇi and Balarāma; rājan — O King; sneha — the affection; bhaṅga — of breaking; bhayāt — out of fear; hariḥ — Lord Kṛṣṇa.

Translation

When His brother-in-law Rukmī was slain, Lord Kṛṣṇa neither applauded nor protested, O King, for He feared jeopardizing His affectionate ties with either Rukmiṇi or Balarāma.

ŚB 10.61.40

ततोऽनिरुद्धं सह सूर्यया वरं
रथं समारोप्य ययुः कुशस्थलीम् ।
रामादयो भोजकटाद् दशार्हाः

सिद्धाखिलार्था मधुसूदनाश्रयाः ॥ ४० ॥

tato 'niruddham saha sūryayā varam
ratham samāropya yayuḥ kuśasthalim
rāmādayo bhojakaṭād daśārḥāḥ
siddhākhilārthā madhusūdanāśrayāḥ

Synonyms

tatah — then; *aniruddham* — Aniruddha; *saha* — together with; *sūryayā* — His bride; *varam* — the groom; *ratham* — on His chariot; *samāropya* — placing; *yayuh* — they went; *kuśasthalim* — to Kuśasthalī (Dvārakā); *rāma-ādayah* — headed by Lord Balarāma; *bhojakatāt* — from Bhojakaṭa; *daśārḥāh* — the descendants of Daśārha; *siddha* — fulfilled; *akhila* — all; *arthāh* — whose purposes; *madhusūdana* — of Lord Kṛṣṇa; *āśrayāh* — under the shelter.

Translation

Then the descendants of Daśārha, headed by Lord Balarāma, seated Aniruddha and His bride on a fine chariot and set off from Bhojakaṭa for Dvārakā. Having taken shelter of Lord Madhusūdana, they had fulfilled all their purposes.

Purport

Even though Rukmiṇī was very dear to all the Dāśārhas, her brother Rukmī had constantly opposed and insulted Kṛṣṇa since Rukmiṇī's wedding. Thus, Śrīla Viśvanātha Cakravartī explains, the associates of Lord Kṛṣṇa could hardly lament Rukmī's sudden demise.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Sixty-first Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Balarāma Slays Rukmī."

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 62



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER SIXTY-TWO

The Meeting of Ūṣā and Aniruddha

This chapter recounts the meeting of Aniruddha and Ūṣā, and also Aniruddha's battle with Bāṇāsura.

Of the one hundred sons of King Bali, the oldest was Bāṇāsura. He was a great devotee of Lord Śiva, who favored Bāṇa so much that even demigods like Indra would serve him. Bāṇāsura once satisfied Śiva by playing musical instruments with his one thousand hands while Śiva danced his *tāṇḍava-nṛtya*. In response, Śiva offered Bāṇa whatever benediction he chose, and Bāṇa asked Śiva to become the guardian of his city.

One day when Bāṇa was feeling an urge to do battle, he told Lord Śiva: "Except for you, in the whole world there is no warrior strong enough to fight me. Therefore these thousand arms you've given me are merely a heavy burden." Angered by these words, Lord Śiva replied, "Your pride will be crushed in battle when you meet my equal. Indeed, your chariot flag will fall to the ground, broken."

Bāṇāsura's daughter, Ūṣā, once had an encounter with a lover in her sleep. Several nights in a row this occurred, until one night she failed to see Him in her dreams. She suddenly awoke, speaking aloud to Him in a state of agitation, but when she noticed her maidservants around her, she felt embarrassed. Ūṣā's companion Citralekhā asked her who she had been addressing, and Ūṣā told her everything. Hearing of Ūṣā's dreamlover, Citralekhā tried to relieve her friend's distress by drawing pictures of Gandharvas and other celestial personalities, as well as various men of the Vṛṣṇi dynasty. Citralekhā asked Ūṣā to pick out the man she had seen in her dreams, and Ūṣā pointed to the picture of Aniruddha. Citralekhā, who had mystic powers, knew at once that the young man her friend had pointed out was Lord Kṛṣṇa's grandson Aniruddha. Then, using her mystic powers, Citralekhā flew through the sky to Dvārakā, found Aniruddha and brought Him back with her to Śoṇitapura, Bāṇāsura's capital. There she presented Him to Ūṣā.

Having obtained the man of her desires, Ūṣā began serving Him very affectionately within her private quarters, which were supposed to be strictly off limits to men.

After some time the female guards of the inner palace noticed symptoms of sexual activity on Ūṣā's person, and they went to Bāṇāsura to inform him. Greatly disturbed, Bāṇāsura rushed to his daughter's apartments with many armed guards and, to his great surprise, saw Aniruddha there. As the guards attacked Him, Aniruddha took up His club and succeeded in killing a few before the powerful Bāṇa could capture Him with his mystic *nāga-pāśa* ropes, filling Ūṣā with lamentation.

ŚB 10.62.1

श्रीराजोवाच

बाणस्य तनयामूषामुपयेमे यदूत्तमः ।

तत्र युद्धमभूद् घोरं हरिशङ्करयोर्महत् ।

एतत् सर्वं महायोगिन् समाख्यातुं त्वमर्हसि ॥ १ ॥

śrī-rājovāca

bāṇasya tanayām ūṣām

upayeme yadūttamaḥ

tatra yuddham abhūd ghoram

hari-śaṅkarayor mahat

etat sarvaṁ mahā-yogin

samākhyātum tvam arhasi

Synonyms

śrī-rājā uvāca — the King (Parīkṣit Mahārāja) said; *bāṇasya* — of the demon Bāṇa; *tanayām* — the daughter; *ūṣām* — named Ūṣā; *upayeme* — married; *yadu-uttamaḥ* — the best of the Yadus (Aniruddha); *tatra* — in connection with that; *yuddham* — a battle; *abhūt* — occurred; *ghoram* — fearsome; *hari-śaṅkarayoh* — between Lord Hari (Kṛṣṇa) and Lord Śaṅkara (Śiva); *mahat* — great; *etat* — this; *sarvam* — all; *mahā-yogin* — O great mystic; *samākhyātum* — to explain; *tvam* — you; *arhasi* — deserve.

Translation

King Parīkṣit said: The best of the Yadus married Bāṇāsura's daughter, Ūṣā, and as a result a great, fearsome battle occurred between Lord Hari and Lord Śaṅkara. Please explain everything about this incident, O most powerful of mystics.

ŚB 10.62.2

श्रीशुक उवाच

बाणः पुत्रशतज्येष्ठो बलेरासीन्महात्मनः ।
 येन वामनरूपाय हरयेऽदायि मेदिनी ॥
 तस्यौरसः सुतो बाणः शिवभक्तिरतः सदा ।
 मान्यो वदान्यो धीमांश्च सत्यसन्धो दृढव्रतः ।
 शोणितारख्ये पुरे रम्ये स राज्यमकरोत् पुरा ॥
 तस्य शम्भोः प्रासादेन किङ्करा इव तेऽमराः ।
 सहस्रबाहुर्वाद्येन ताण्डवेऽतोषयन्मृडम् ॥ २ ॥

śrī-śuka uvāca

*bāṇaḥ putra-śata-jyeṣṭho
 baler āsīn mahātmanaḥ
 yena vāmana-rūpāya
 haraye 'dāyi medinī
 tasyaurasaḥ suto bāṇaḥ
 śiva-bhakti-rataḥ sadā
 mānyo vadānyo dhīmāṁś ca
 satya-sandho ḍṛḍha-vrataḥ
 śoṇitākhye pure ramye
 sa rājyam akarot purā
 tasya śambhoḥ prasādena
 kiṅkarā iva te 'marāḥ
 sahasra-bāhur vādyena
 tāṇdave 'toṣayan mṛḍam*

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *bāṇaḥ* — Bāṇa; *putra* — of sons; *śata* — one hundred; *jyesthaḥ* — the oldest; *baleḥ* — of Mahārāja Bali; *āsīt* — was; *mahā-ātmanaḥ* — of the great soul; *yena* — by whom (Bali); *vāmana-rūpāya* — in the form of the dwarf, Vāmanadeva; *haraye* — to the Supreme Lord Hari; *adāyi* — was given; *medinī* — the earth; *tasya* — his; *aurasaḥ* — from the semen; *sutaḥ* — the son; *bāṇaḥ* — Bāṇa; *śiva-bhakti* — in devotion for Lord Śiva; *rataḥ* — fixed; *sadā* — always; *mānyaḥ* — respectable; *vadānyaḥ* — magnanimous; *dhī-man* — intelligent; *ca* — and; *satya-sandhaḥ* — truthful; *ḍṛḍha-vrataḥ* — firm in his vows; *śoṇita-ākhye* — known as Śoṇita; *pure* — in the city; *ramye* — charming; *saḥ* — he; *rājyam akarot* — made his

kingdom; *purā* — in the past; *tasya* — upon him; *śambhoh* — of Lord Śambhu (Śiva); *prasādena* — by the pleasure; *kinkarāh* — servants; *iva* — as if; *te* — they; *amarāh* — the demigods; *sahasra* — one thousand; *bāhuh* — having arms; *vādyena* — with the playing of musical instruments; *tāndave* — while he (Lord Śiva) was dancing his *tāṇḍava-nṛtya*; *atosayat* — he satisfied; *mr̥dam* — Lord Śiva.

Translation

Śukadeva Gosvāmī said: Bāṇa was the oldest of the hundred sons fathered by the great saint Bali Mahārāja, who gave the whole earth in charity to Lord Hari when He appeared as Vāmanadeva. Bāṇāsura, born from Bali's semen, became a great devotee of Lord Śiva. His behavior was always respectable, and he was generous, intelligent, truthful and firm in his vows. The beautiful city of Śoṇitapura was under his dominion. Because Lord Śiva had favored him, the very demigods waited on Bāṇāsura like menial servants. Once, when Śiva was dancing his *tāṇḍava-nṛtya*, Bāṇa especially satisfied the lord by playing a musical accompaniment with his one thousand arms.

ŚB 10.62.3

भगवान् सर्वभूतेशः शरण्यो भक्तवत्सलः ।
वरेण छन्दयामास स तं वव्रे पुराधिपम् ॥ ३ ॥

bhagavān sarva-bhūteśaḥ
śaraṇyo bhakta-vatsalaḥ
vareṇa chandayām āsa
sa taṁ vavre purāधिपam

Synonyms

bhagavān — the lord; *sarva* — of all; *bhūta* — created beings; *īśaḥ* — the master; *śaranyah* — the giver of shelter; *bhakta* — to his devotees; *vatsalah* — compassionate; *varena* — with a choice of benedictions; *chandayām āsa* — gratified him; *sah* — he, Bāṇa; *tam* — him, Lord Śiva; *vavre* — chose; *pura* — of his city; *adhipam* — as the guardian.

Translation

The lord and master of all created beings, the compassionate refuge of his devotees, gladdened Bāṇāsura by offering him the benediction of his choice. Bāṇa chose to have him, Lord Śiva, as the guardian of his city.

ŚB 10.62.4

स एकदाह गिरिशं पार्श्वस्थं वीर्यदुर्मदः ।
किरीटेनार्कवर्णेन संस्पृशंस्तत्पदाम्बुजम् ॥ ४ ॥

*sa ekadāha giriśam
pārśva-stham vīrya-durmadaḥ
kirīṭenārka-varṇena
saṁsprśams tat-padāmbujam*

Synonyms

sah — he, Bāṇāsura; ekadā — once; āha — said; giri-śam — to Lord Śiva; pārśva — at his side; stham — present; vīrya — by his strength; durmadaḥ — intoxicated; kirīṭena — with his helmet; arka — like the sun; varṇena — whose color; saṁsprśan — touching; tat — his, Lord Śiva's; pada-ambujam — lotus feet.

Translation

Bāṇāsura was intoxicated with his strength. One day, when Lord Śiva was standing beside him, Bāṇāsura touched the lord's lotus feet with his helmet, which shone like the sun, and spoke to him as follows.

ŚB 10.62.5

नमस्ये त्वां महादेव लोकानां गुरुमीश्वरम् ।
पुंसामपूर्णकामानां कामपूरामराङ्घ्रिपम् ॥ ५ ॥

*namasye tvāṁ mahā-deva
lokānām gurum īśvaram
puṁsām apūrṇa-kāmānām
kāma-pūrāmarāṅghripam*

Synonyms

namasye — I bow down; tvām — to you; mahā-deva — O greatest of gods; lokānām — of the worlds; gurum — to the spiritual master; īśvaram — to the controller; puṁsām

— for men; *apūrṇa* — unfulfilled; *kāmānām* — whose desires; *kāma-pūra* — fulfilling desires; *amara-aṅghripam* — (like) a tree of heaven.

Translation

[Bāṇāsura said:] O Lord Mahādeva, I bow down to you, the spiritual master and controller of the worlds. You are like the heavenly tree that fulfills the desires of those whose desires are unfulfilled.

ŚB 10.62.6

दोःसहस्रं त्वया दत्तं परं भाराय मेऽभवत् ।
त्रिलोक्यां प्रतियोद्धारं न लभे त्वदृते समम् ॥ ६ ॥

*doh-sahasraṁ tvayā dattaṁ
paraṁ bhārāya me ’bhavat
tri-lokyāṁ pratiyoddhāraṁ
na labhe tvad ṛte samam*

Synonyms

doh — the arms; *sahasram* — one thousand; *tvayā* — by you; *dattam* — given; *param* — only; *bhārāya* — a burden; *me* — for me; *abhavat* — have become; *tri-lokyam* — in the three worlds; *pratiyoddhāram* — an opposing fighter; *na labhe* — I do not find; *tvat* — you; *ṛte* — except for; *samam* — equal.

Translation

These one thousand arms you bestowed upon me have become merely a heavy burden. Besides you, I find no one in the three worlds worthy to fight.

Purport

According to the *ācāryas*, Bāṇāsura’s subtle implication here is this: “And so when I have defeated you, Lord Śiva, my world conquest will be complete and my desire for battle satisfied.”

ŚB 10.62.7

कण्डूत्या निभृतैर्दोर्भिर्युत्सुर्दिग्गजानहम् ।
आघायां चूर्णयन्नद्रीन् भीतास्तेऽपि प्रदुद्रुवुः ॥ ७ ॥

*kaṇḍūtyā nibhrtair dorbhir
yuyutsur dig-gajān aham
ādyāyāṁ cūrṇayann adrīn
bhītās te 'pi pradudruvuh*

Synonyms

kaṇḍūtyā — with itching; *nibhrtaih* — filled; *dorbhīh* — with my arms; *yuyutsuh* — eager to fight; *dik* — of the directions; *gajān* — the elephants; *aham* — I; *ādya* — O primeval one; *ayam* — went; *cūrṇayan* — crushing to powder; *adrīn* — mountains; *bhītāh* — frightened; *te* — they; *api* — even; *pradudruvuh* — ran away.

Translation

Eager to fight with the elephants who rule the directions, O primeval lord, I went forth, pulverizing mountains with my arms, which were itching for battle. But even those great elephants fled in fear.

ŚB 10.62.8

तच्छ्रुत्वा भगवान् क्रुद्धः केतुस्ते भज्यते यदा ।
त्वद्वर्षघ्नं भवेन्मूढ संयुगं मत्समेन ते ॥ ८ ॥
*tac chrutvā bhagavān kruddhah
ketus te bhajyate yadā
tvad-darpa-ghnam bhaven mūḍha
saṁyugam mat-samena te*

Synonyms

tat — that; *śrutva* — hearing; *bhagavān* — the lord; *kruddhah* — angry; *ketuh* — flag; *te* — your; *bhajyate* — is broken; *yadā* — when; *tvat* — your; *darpa* — pride; *ghnam* — destroyed; *bhavet* — will be; *mūḍha* — O fool; *saṁyugam* — battle; *mat* — to me; *samena* — with Him who is equal; *te* — your.

Translation

Hearing this, Lord Śiva became angry and replied, “Your flag will be broken, fool, when you have done battle with one who is my equal. That fight will vanquish your conceit.”

Purport

Lord Śiva could have immediately chastised Bāṇāsura and personally destroyed his pride, but since Bāṇāsura had been such a faithful servant of his, Śiva did not do so.

ŚB 10.62.9

इत्युक्तः कुमतिर्हृष्टः स्वगृहं प्राविशन्नृप ।
प्रतीक्षन् गिरिशादेशं स्ववीर्यनशनं कुधीः ॥ ९ ॥

ity uktaḥ kumatir hr̥ṣṭaḥ
sva-grham prāviśan nṛpa
pratīkṣan giriśādeśam
sva-vīrya-naśanam kudhīḥ

Synonyms

iti — thus; *uktaḥ* — spoken to; *ku-matih* — foolish; *hr̥ṣṭaḥ* — delighted; *sva* — his own; *grham* — home; *prāviśat* — entered; *nṛpa* — O King (Parīkṣit); *pratīkṣan* — waiting for; *giriśa* — of Lord Śiva; *ādeśam* — prediction; *sva-vīrya* — of his prowess; *naśanam* — the destruction; *ku-dhīḥ* — unintelligent.

Translation

Thus advised, unintelligent Bāṇāsura was delighted. The fool then went home, O King, to wait for that which Lord Giriśa had predicted: the destruction of his prowess.

Purport

Here Bāṇāsura is described as *ku-dhī* (“having bad intelligence”) and *ku-mati* (“foolish”) because he completely misunderstood the actual situation. This demon was so arrogant that he was convinced no one could defeat him. He was delighted to hear that someone as powerful as Lord Śiva would come to fight with him and satisfy his itching for battle. Even though Śiva had said that this person would break Bāṇa’s flag and destroy his prowess, the demon was too foolish to take this statement seriously and eagerly awaited the fight.

At the present moment materialistic people are delighted by the many unprecedented facilities for sense gratification. Although it is clear that death, both individual and collective, is quickly approaching them, modern sense gratifiers are

oblivious to their inevitable destruction. As stated in the [Bhāgavatam \(2.1.4\)](#), *paśyann aṅi na paśyati*: Even though their imminent destruction is apparent, they are too blind to see it, being intoxicated by sex enjoyment and family attachment. Similarly, Bāṇāsura was intoxicated with his material prowess and could not believe that he was about to be cut down to size.

ŚB 10.62.10

तस्योषा नाम दुहिता स्वप्ने प्राद्युम्निना रतिम् ।
कन्यालभत कान्तेन प्राग्दृष्टश्रुतेन सा ॥ १० ॥
tasyoṣā nāma duhitā
svapne prādyumninā ratim
kanyālabhata kāntena
prāg adrṣṭa-śrutena sā

Synonyms

tasya — his; *ūṣā nāma* — named Ūṣā; *duhitā* — daughter; *svapne* — in a dream; *prādyumninā* — with the son of Pradyumna (Aniruddha); *ratim* — an amorous encounter; *kanyā* — the unmarried maiden; *alabhata* — obtained; *kāntena* — with her lover; *prāk* — previously; *adrṣṭa* — never seen; *śrutena* — or heard of; *sā* — she.

Translation

In a dream Bāṇa’s daughter, the maiden Ūṣā, had an amorous encounter with the son of Pradyumna, though she had never before seen or heard of her lover.

Purport

The incidents now described will lead up to the fight predicted by Lord Śiva. Śrīla Viśvanātha Cakravartī Ṭhākura quotes the following verses from the *Viṣṇu Purāṇa*, which explain Ūṣā’s dream:

ūṣā bāṇa-sutā vipra
pārvatīm śambhunā saha
krīḍantīm upalakṣyoccaiḥ
sprhām cakre tad-āśrayām

“O *brāhmaṇa*, when *Ūṣā*, the daughter of *Bāṇa*, happened to see *Pārvatī* playing with her husband, Lord *Śambhu*, *Ūṣā* intensely desired to experience the same feelings.”

tataḥ sakala-citta-jñā
gaurī tām aha bhāvinīm
alam atyartha-tāpena
bhartrā tvam api raṁsyase

“At that time Goddess *Gaurī* [*Pārvatī*], who knows everyone’s heart, told the sensitive young girl, ‘Don’t be so disturbed! You will have a chance to enjoy with your own husband.’”

ity uktā sā tadā cakre
kadeti matim ātmanaḥ
ko vā bhartā mamety enām
punar apy āha pārvatī

“Hearing this, *Ūṣā* thought to herself, ‘But when? And who will my husband be?’ In response, *Pārvatī* addressed her once more.”

vaiśākha-śukla-dvādaśyām
svapne yo ’bhibhavaṁ tava
karīṣyati sa te bhartā
rāja-putri bhaviṣyati

“The man who approaches you in your dream on the twelfth lunar day of the bright fortnight of the month *Vaiśākha* will become your husband, O princess.”

ŚB 10.62.11

सा तत्र तमपश्यन्ती क्वासि कान्तेति वादिनी ।
 सखीनां मध्य उत्तस्थौ विह्वला व्रीडिता भृशम् ॥ ११ ॥

sā tatra tam apaśyanti
kvāsi kānteti vādini
sakhinām madhya uttasthau
vihvalā vṛḍitā bhṛśam

Synonyms

sā — she; *tatra* — there (in her dream); *tam* — Him; *apaśyanti* — not seeing; *kva* — where; *asi* — are You; *kānta* — my lover; *iti* — thus; *vādinī* — speaking; *sakhinām* — of her girlfriends; *madhye* — in the midst; *uttasthau* — arose; *vihvalā* — disturbed; *vriditā* — embarrassed; *bhrśam* — greatly.

Translation

Losing sight of Him in her dream, Ūṣā suddenly sat up in the midst of her girlfriends, crying out “Where are You, my lover?” She was greatly disturbed and embarrassed.

Purport

Coming to her senses and remembering that she was surrounded by her girlfriends, Ūṣā was naturally very embarrassed to have cried out in that way. At the same time she was disturbed by attachment to the beloved man who had appeared in her dream.

ŚB 10.62.12

बाणस्य मन्त्री कुम्भाण्डश्चित्रलेखा च तत्सुता ।
सख्यपृच्छत् सखीमूषां कौतूहलसमन्विता ॥ १२ ॥

bāṇasya mantri kumbhāṇḍaś
citralekhā ca tat-sutā
sakhy aprcchat sakhīm ūṣām
kautūhala-samanvitā

Synonyms

bāṇasya — of Bāṇa; *mantri* — the minister; *kumbhāṇḍaś* — Kumbhāṇḍa; *Citralekhā* — citralekhā; *ca* — and; *tat* — his; *sutā* — daughter; *sakhī* — the girlfriend; *aprcchat* — she asked; *sakhīm* — her girlfriend; *ūsām* — Ūṣā; *kautūhala* — with curiosity; *samanvitā* — full.

Translation

Bāṇāsura had a minister named Kumbhāṇḍa, whose daughter was Citralekhā. A companion of Ūṣā’s, she was filled with curiosity, and thus she inquired from her friend.

ŚB 10.62.13

कं त्वं मृगयसे सुभ्रु कीदृशस्ते मनोरथः ।
हस्तग्राहं न तेऽद्यापि राजपुत्र्युपलक्षये ॥ १३ ॥

*kam tvam mṛgayase su-bhru
kīdrśas te manorathaḥ
hasta-grāham na te 'dyāpi
rāja-putry upalakṣaye*

Synonyms

kam — who; *tvam* — you; *mṛgayase* — are looking for; *su-bhru* — O beautiful-browed one; *kīdrśah* — of what sort; *te* — your; *manah-rathaḥ* — hankering; *hasta* — of the hand; *grāham* — a taker; *na* — not; *te* — your; *adya api* — up until now; *rāja-putri* — O princess; *upalakṣaye* — do I see.

Translation

[Citralekhā said:] Who are you searching for, O fine-browed one? What is this hankering you're feeling? Until now, O princess, I haven't seen any man take your hand in marriage.

ŚB 10.62.14

दृष्टः कश्चिन्नरः स्वप्ने श्यामः कमललोचनः ।
पीतवासा बृहद्बाहुयोषितां हृदयंगमः ॥ १४ ॥

*dr̥ṣṭaḥ kaścīn naraḥ svapne
śyāmaḥ kamala-locanaḥ
pīta-vāsā bṛhad-bāhur
yoṣitām hṛdayaṅ-gamaḥ*

Synonyms

dr̥ṣṭah — seen; *kaścīn* — a certain; *narah* — man; *svapne* — in my dream; *śyāmah* — dark blue; *kamala* — lotuslike; *locanaḥ* — whose eyes; *pīta* — yellow; *vāsāḥ* — whose clothing; *bṛhat* — mighty; *bāhuh* — whose arms; *yoṣitām* — of women; *hṛdayam* — the hearts; *gamaḥ* — touching.

Translation

[Ūṣā said:] In my dream I saw a certain man who had a darkblue complexion, lotus eyes, yellow garments and mighty arms. He was the kind who touches women's hearts.

ŚB 10.62.15

तमहं मृगये कान्तं पाययित्वाधरं मधु ।
क्वापि यातः स्पृहयतीं क्षिप्त्वा मां वृजिनार्णवे ॥ १५ ॥

*tam ahaṁ mṛgaye kāntaṁ
pāyayitvādharaṁ madhu
kvāpi yātaḥ sprhayatīm
kṣiptvā mām vṛjinārṇave*

Synonyms

tam — Him; *aham* — I; *mṛgaye* — am seeking; *kāntam* — lover; *pāyayitvā* — having made drink; *ādharam* — of His lips; *madhu* — the honey; *kva api* — somewhere; *yātaḥ* — has gone; *sprhayatīm* — hankering for Him; *kṣiptvā* — having thrown; *mām* — me; *vṛjina* — of distress; *arnave* — in the ocean.

Translation

It is that lover I search for. After making me drink the honey of His lips, He has gone elsewhere, and thus He has thrown me, hankering fervently for Him, into the ocean of distress.

ŚB 10.62.16

चित्रलेखोवाच
व्यसनं तेऽपकर्षामि त्रिलोक्यां यदि भाव्यते ।
तमानेष्ये नरं यस्ते मनोहर्ता तमादिश ॥ १६ ॥

*citrলেখovāca
vyasanaṁ te 'pakarṣāmi
tri-lokyāṁ yadi bhāvvyate
tam āneṣye varam yas te
mano-hartā tam ādiśa*

Synonyms

citralekhā uvāca — Citralekhā said; *vyasanam* — distress; *te* — your; *apakarsāmi* — I will take away; *tri-lokyām* — within the three worlds; *yadi* — if; *bhāvvyate* — He is to be found; *tam* — Him; *ānesye* — I will bring; *varam* — husband-to-be; *yah* — who; *te* — your; *manah* — of the heart; *hartā* — the thief; *tam* — Him; *ādiśa* — please point out.

Translation

Citrলেখা said: I will remove your distress. If He is to be found anywhere in the three worlds, I will bring this future husband of yours who has stolen your heart. Please show me who He is.

Purport

Interestingly, the name Citralekhā indicates a person skilled in the art of drawing or painting. *Citra* means “excellent” or “variegated,” and *lekhā* means “the art of drawing or painting.” Citralekhā, as described in the following verse, will now utilize the talent indicated by her name.

ŚB 10.62.17

इत्युक्त्वा देवगन्धर्वसिद्धचारणपन्नगान् ।
दैत्यविद्याधरान् यक्षान् मनुजांश्च यथालिखत् ॥ १७ ॥

ity uktvā deva-gandharva
siddha-cāraṇa-pannagān
daitya-vidyādhārān yakṣān
manujāṁś ca yathālikhat

Synonyms

iti — thus; *uktvā* — saying; *deva-gandharva* — demigods and Gandharvas; *siddha-cāraṇa-pannagān* — Siddhas, Cāraṇas and Pannagas; *daitya-vidyādhārān* — demons and Vidyādharas; *yakṣān* — Yakṣas; *manu-jān* — humans; *ca* — also; *yathā* — accurately; *alikhāt* — she drew.

Translation

Saying this, Citralekhā proceeded to draw accurate pictures of various demigods, Gandharvas, Siddhas, Cāraṇas, Pannagas, Daityas, Vidyādhara, Yakṣas and humans.

ŚB 10.62.18-19

मनुजेषु च सा वृष्णीन् शूरमानकदुन्दुभिम् ।
 व्यलिखद् रामकृष्णौ च प्रद्युम्नं वीक्ष्य लज्जिता ॥ १८ ॥
 अनिरुद्धं विलिखितं वीक्ष्योषावाङ्मुखी हिया ।
 सोऽसावसाविति प्राह स्मयमाना महीपते ॥ १९ ॥

*manuṣeṣu ca sā vṛṣṇīn
 śūram ānakadundubhim
 vyalikhad rāma-kṛṣṇau ca
 pradyumnaṁ vīkṣya lajjitā
 aniruddhaṁ vilikhitam
 vīkṣyoṣāvāṅ-mukhī hriyā
 so 'sāv asāv iti prāha
 smayamānā mahī-pate*

Synonyms

manuṣeṣu — among the humans; *ca* — and; *sā* — she (Citralekhā); *vṛṣṇīn* — the Vṛṣṇis; *śūram* — Śūrasena; *ānakadundubhim* — Vasudeva; *vyalikhat* — drew; *rāma-kṛṣṇau* — Balarāma and Kṛṣṇa; *ca* — and; *pradyumnam* — Pradyumna; *vīkṣya* — seeing; *lajjitā* — becoming shy; *aniruddham* — Aniruddha; *vilikhitam* — drawn; *vīkṣya* — seeing; *ūsā* — Ūṣā; *avāk* — bending down; *mukhī* — her head; *hriyā* — out of embarrassment; *sah asau asau iti* — “That’s the one! That’s the one!”; *prāha* — she said; *smayamānā* — smiling; *mahī-pate* — O King.

Translation

O King, among the humans, Citralekhā drew pictures of the Vṛṣṇis, including Śūrasena, Ānakadundubhi, Balarāma and Kṛṣṇa. When Ūṣā saw the picture of Pradyumna she became bashful, and when she saw Aniruddha’s picture she bent her head down in embarrassment. Smiling, she exclaimed, “He’s the one! It’s Him!”

Purport

Śrīla Viśvanātha Cakravartī gives this further insight: When Ūṣā saw the picture of Pradyumna, she became bashful because she thought, “This is my father-in-law.” Then she saw the picture of her lover, Aniruddha, and cried out in joy.

ŚB 10.62.20

चित्रलेखा तमाज्ञाय पौत्रं कृष्णस्य योगिनी ।
ययौ विहायसा राजन् द्वारकां कृष्णपालिताम् ॥ २० ॥

*citralekhā tam ājñāya
pautram kṛṣṇasya yoginī
yayau vihāyasā rājan
dvārakāṁ kṛṣṇa-pālitām*

Synonyms

citralekhā — Citralekhā; *tam* — Him; *ājñāya* — recognizing; *pautram* — as the grandson; *kṛṣṇasya* — of Lord Kṛṣṇa; *yoginī* — female mystic; *yayau* — she went; *vihāyasā* — by the mystic skyways; *rājan* — O King; *dvārakām* — to Dvārakā; *kṛṣṇa-pālitām* — protected by Kṛṣṇa.

Translation

Citrলেখা, endowed with mystic powers, recognized Him as Kṛṣṇa’s grandson [Aniruddha]. My dear King, she then traveled by the mystic skyway to Dvārakā, the city under Lord Kṛṣṇa’s protection.

ŚB 10.62.21

तत्र सुप्तं सुपर्यङ्गे प्राद्युम्नि योगमास्थिता ।
गृहीत्वा शोणितपुरं सख्यै प्रियमदर्शयत् ॥ २१ ॥

*tatra suptam su-paryanike
prādyumnim yogam āsthitā
grhītvā śoṇita-puram
sakhyai priyam adarśayat*

Synonyms

tatra — there; *suptam* — asleep; *su* — excellent; *paryanike* — on a bed; *pradyumnim* — the son of Pradyumna; *yogam* — mystic power; *āsthitā* — using; *grhītvā* — taking

Him; [śonita-puram](#) — to Śoṇitapura, Bāṇāsura’s capital; [salshyai](#) — to her girlfriend, Ūṣā; [priyam](#) — her beloved; [adarśayat](#) — she showed.

Translation

There she found Pradyumna’s son Aniruddha sleeping upon a fine bed. With her yogic power she took Him away to Śoṇitapura, where she presented her girlfriend Ūṣā with her beloved.

Purport

Śrīla Viśvanātha Cakravartī comments as follows on this verse: “It is stated here that Citralekhā resorted to mystic power (*yogam āsthitā*). As explained in the *Hari-varṇśa* and other literatures, she needed to employ her powers because when she arrived at Dvārakā she found herself unable to enter Lord Kṛṣṇa’s city. At that time Śrī Nārada Muni instructed her in the mystic art of entering. Some authorities also say that Citralekhā is herself an expansion of Yoga-māyā.”

ŚB 10.62.22

सा च तं सुन्दरवरं विलोक्य मुदितानना ।
दुष्प्रेक्ष्ये स्वगृहे पुम्भी रेमे प्राद्युम्निना समम् ॥ २२ ॥

sā ca taṁ sundara-varaṁ

vilokya muditānanā

duṣprekṣye sva-grhe pumbhī

reme prādyumninā samam

Synonyms

sā — she; *ca* — and; *taṁ* — Him; *sundara-varaṁ* — the most beautiful man; *vilokya* — beholding; *mudita* — joyful; *ānanā* — her face; *duṣprekṣye* — which was not to be seen; *sva* — in her own; *grhe* — quarters; *pumbhī* — by men; *reme* — she enjoyed; *pradyumninā samam* — together with the son of Pradyumna.

Translation

When Ūṣā beheld Him, the most beautiful of men, her face lit up with joy. She took the son of Pradyumna to her private quarters, which men were forbidden even to see, and there enjoyed with Him.

ŚB 10.62.23-24

परार्ध्यवासःस्रग्गन्धधूपदीपासनादिभिः ।
 पानभोजनभक्ष्यैश्च वाक्यैः शुश्रूषणार्चितः ॥ २३ ॥
 गूढः कन्यापुरे शश्वत्प्रवृद्धस्नेहया तया ।
 नार्हणान् स बुबुधे ऊषयापहृतेन्द्रियः ॥ २४ ॥

*parārdhya-vāsaḥ-srag-gandha-
 dhūpa-dīpāsanādibhiḥ
 pāna-bhojana-bhaksyais ca
 vākyaḥ śuśrūṣaṅārcitaḥ
 gūḍhaḥ kanyā-pure śaśvat-
 pravṛddha-snehayā tayā
 nāhar-gaṇān sa bubudhe
 ūṣayāpahṛtendriyaḥ*

Synonyms

parārdhya — priceless; *vāsaḥ* — with garments; *srag* — garlands; *gandha* — fragrances; *dhūpa* — incense; *dīpa* — lamps; *āsana* — sitting places; *ādibhiḥ* — and so on; *pāna* — with beverages; *bhojana* — food that is chewed; *bhaksyaiḥ* — food that is not chewed; *ca* — also; *vākyaḥ* — with words; *śuśrūṣana* — by faithful service; *arcitaḥ* — worshiped; *gūḍhaḥ* — kept hidden; *kanyā-pure* — in the quarters for unmarried girls; *śaśvat* — continuously; *pravṛddha* — greatly increasing; *snehayā* — whose affection; *tayā* — by her; *na* — not; *ahar-gaṇān* — the days; *sah* — He; *bubudhe* — noticed; *ūṣayā* — by Ūṣā; *apahrta* — diverted; *indriyaḥ* — His senses.

Translation

Ūṣā worshiped Aniruddha with faithful service, offering Him priceless garments, along with garlands, fragrances, incense, lamps, sitting places and so on. She also offered Him beverages, all types of food, and sweet words. As He thus remained hidden in the young ladies' quarters, Aniruddha did not notice the passing of the days, for His senses were captivated by Ūṣā, whose affection for Him ever increased.

ŚB 10.62.25-26

तां तथा यदुवीरेण भुज्यमानां हतव्रताम् ।
हेतुभिर्लक्षयां चक्रुरापृईतां दुखच्छदैः ॥ २५ ॥
भटा आवेदयां चक्रु राजंस्ते दुहितुर्वयम् ।
विचेष्टितं लक्षयाम कन्यायाः कुलदूषणम् ॥ २६ ॥

tām tathā yadu-vīreṇa
bhujyamānām hata-vratām
hetubhir lakṣayām cakrur
āpṛītām duravacchadaiḥ
bhaṭā āvedayām cakrū
rājaṃs te duhitur vayam
viceṣṭitam lakṣayāma
kanyāyāḥ kula-dūṣaṇam

Synonyms

tām — her; *tathā* — thus; *yadu-vīreṇa* — by the hero of the Yadus; *bhujyamānām* — being enjoyed; *hata* — broken; *vratām* — whose (virgin) vow; *hetubhiḥ* — by symptoms; *lakṣayām cakruḥ* — they ascertained; *ā-pṛītām* — who was extremely happy; *duravacchadaiḥ* — impossible to disguise; *bhaṭāḥ* — the female guards; *āvedayām cakruḥ* — announced; *rājan* — O King; *te* — your; *duhituh* — of the daughter; *vayam* — we; *viceṣṭitam* — improper behavior; *lakṣayāmah* — have noted; *kanyāyāḥ* — of an unmarried girl; *kula* — the family; *dūṣaṇam* — besmirching.

Translation

The female guards eventually noticed unmistakable symptoms of romantic involvement in Ūṣā, who, having broken her maiden vow, was being enjoyed by the Yadu hero and showing signs of conjugal happiness. The guards went to Bāṇāsura and told him, “O King, we have detected in your daughter the kind of improper behavior that spoils the reputation of a young girl’s family.

Purport

Śrīla Viśvanātha Cakravartī has defined the word *bhaṭāḥ* as “female guards,” whereas Jīva Gosvāmī defines it as “eunuchs and others.” Grammatically, the word can function both ways.

The guards feared that if Bāṇāsura found out about Ūṣā's activities from some other source, he would severely punish them, and thus they personally informed him that his young daughter was no longer innocent.

ŚB 10.62.27

अनपायिभिरस्माभिर्गुप्तायाश्च गृहे प्रभो ।
कन्याया दूषणं पुम्भिर्दुष्प्रेक्षयाया न विद्महे ॥ २७ ॥

*anapāyibhir asmābhir
guptāyāś ca grhe prabho
kanyāyā dūṣaṇam pumbhir
duṣprekṣyāyā na vidmahe*

Synonyms

[anapāyibhiḥ](#) — who have never gone away; [asmābhiḥ](#) — by us; [guptāyāḥ](#) — of her who has been well guarded; [ca](#) — and; [grhe](#) — within the palace; [prabho](#) — O master; [kanyāyāḥ](#) — of the maiden; [dūṣaṇam](#) — the polluting; [pumbhiḥ](#) — by men; [duṣprekṣyāyāḥ](#) — impossible to be seen; [na vidmahe](#) — we do not understand.

Translation

“We have been carefully watching over her, never leaving our posts, O master, so we cannot understand how this maiden, whom no man can even see, has been corrupted within the palace.”

Purport

The *ācāryas* explain that the word *anapāyibhiḥ* can mean either “never going away” or “never deluded.” Also, if we take the alternate reading *duṣprekṣyāyāḥ* instead of *duṣprekṣyāyāḥ*, the guards refer to Ūṣā as “she whose wicked girlfriend has been sent on a mission.”

ŚB 10.62.28

ततः प्रव्यथितो बाणो दुहितुः श्रुतदूषणः ।
त्वरितः कन्यकागारं प्राप्तोऽद्राक्षीद् यदूहम् ॥ २८ ॥

*tataḥ pravyathito bāṇo
duhituḥ śruta-dūṣaṇaḥ*

*tvaritaḥ kanyakāgāraṁ
prāpto 'drākṣīd yadūdvaḥam*

Synonyms

tataḥ — then; *pravyathitaḥ* — very agitated; *bānaḥ* — Bāṇāsura; *duhituḥ* — of his daughter; *śruta* — having heard of; *dūsanah* — the corruption; *tvaritaḥ* — quickly; *kanyakā* — of the unmarried girls; *āgāraṁ* — the quarters; *prāptah* — reaching; *adrākṣit* — he saw; *yadu-udvaḥam* — the most eminent of the Yadus.

Translation

Very agitated to hear of his daughter's corruption, Bāṇāsura rushed at once to the maidens' quarters. There he saw the pride of the Yadus, Aniruddha.

ŚB 10.62.29-30

कामात्मजं तं भुवनैकसुन्दरं
श्यामं पिशङ्गाम्बरमम्बुजेक्षणम् ।
बृहद्भुजं कुण्डलकुन्तलत्विषा
स्मितावलोकेन च मण्डिताननम् ॥ २९ ॥
दीव्यन्तमक्षैः प्रिययाभिनृम्णया
तदङ्गसङ्गस्तनकुङ्कुमस्रजम् ।
बाह्वोर्दधानं मधुमल्लिकाश्रितां
तस्याग्र आसीनमवेक्ष्य विस्मितः ॥ ३० ॥

*kāmātmajam taṁ bhuvanaika-sundaram
śyāmaṁ piśaṅgāmbaram ambujekṣaṇam
brhad-bhujam kuṇḍala-kuntala-tviṣā
smitāvalokena ca maṇḍitānanam
divyantam akṣaiḥ priyayābhinṛmṇayā
tad-aṅga-saṅga-stana-kuṅkuma-srajam
bāhvor dadhānaṁ madhu-mallikāśritāṁ
tasyāgra āsinam avekṣya vismitaḥ*

Synonyms

kāma — of Cupid (Pradyumna); *ātmajam* — the son; *taṁ* — Him; *bhuvana* — of all the worlds; *eka* — the exclusive; *sundaram* — beauty; *śyāmam* — dark blue in complexion; *piśaṅga* — yellow; *ambaram* — whose clothing; *ambuja* — like lotuses; *iksanam* — whose eyes; *brhat* — mighty; *bhujam* — whose arms; *kundala* — of His

earrings; *kuntala* — and of the locks of His hair; *tvisā* — with the glow; *smita* — smiling; *avalokena* — with glances; *ca* — also; *mandita* — ornamented; *ānanam* — whose face; *dīvyantam* — playing; *aksaih* — with dice; *priyayā* — along with His beloved; *abhinrmnayā* — all-auspicious; *tat* — with her; *aṅga* — physical; *saṅga* — because of the contact; *stana* — from her breasts; *kuṅkuma* — having the *kuṅkuma*; *srajam* — a flower garland; *bāhvoh* — between His arms; *dadhānam* — wearing; *madhu* — springtime; *mallikā* — of jasmines; *āsritām* — composed; *tasyāḥ* — of her; *agre* — in the front; *āsīnam* — sitting; *aveksya* — seeing; *vismitah* — amazed.

Translation

Bāṇāsura saw before him Cupid's own son, possessed of unrivaled beauty, with dark-blue complexion, yellow garments, lotus eyes and formidable arms. His face was adorned with effulgent earrings and hair, and also with smiling glances. As He sat opposite His most auspicious lover, playing with her at dice, there hung between His arms a garland of spring jasmines that had been smeared with *kuṅkuma* powder from her breasts when He had embraced her. Bāṇāsura was astonished to see all this.

Purport

Bāṇāsura was amazed at Aniruddha's boldness: the prince was calmly sitting in the young girl's quarters, playing with Bāṇa's supposedly unmarried daughter! In the context of the strict Vedic culture, this was an unbelievable thing to witness.

ŚB 10.62.31

स तं प्रविष्टं वृत्तमाततायिभि-
 र्भटैरनीकैरवलोक्य माधवः ।
 उद्यम्य मौर्वं परिघं व्यवस्थितो
 यथान्तको दण्डधरो जिघांसया ॥ ३१ ॥
sa taṁ praviṣṭaṁ vṛtam ātatāyibhir
bhaṭair anīkair avalokya mādhaḥ
udyamya maurvaṁ pariḥaṁ vyavasthito
yathāntako daṇḍa-dhara jighāṁsayā

Synonyms

sah — He, Aniruddha; tam — him, Bāṇāsura; pravistam — entered; virtam — surrounded; ātatāyibhih — who were carrying weapons; bhataih — by guards; anikaih — numerous; avalokya — seeing; mādhavah — Aniruddha; udyamya — raising; maurvam — made of *murū* iron; parigham — His club; vyavasthitah — standing firm; yathā — like; antakah — death personified; danda — the rod of punishment; dharah — bearing; jighāmsayā — ready to strike.

Translation

Seeing Bāṇāsura enter with many armed guards, Aniruddha raised His iron club and stood resolute, ready to strike anyone who attacked Him. He resembled death personified holding his rod of punishment.

Purport

The club was not made of ordinary iron but of a special kind called *murū*.

ŚB 10.62.32

जिघृक्षया तान् परितः प्रसर्पतः

शुनो यथा शूकरयूथपोऽहनत् ।

ते हन्यमाना भवनाद् विनिर्गता

निर्भिन्नमूर्धोरुभुजाः प्रदुद्रुवुः ॥ ३२ ॥

jighṛkṣayā tān paritaḥ prasarpataḥ

śuno yathā śūkara-yūthapo 'hanat

te hanyamānā bhavanād vinirgatā

nirbhinna-mūrdhoru-bhujāḥ pradudruvuh

Synonyms

jighṛkṣayā — wanting to grab Him; tān — them; paritaḥ — on all sides; prasarpataḥ — approaching; śunah — dogs; yathā — as; śūkara — of hogs; yūtha — of a group; pah — the leader; ahanat — He struck; te — they; hanyamānāḥ — being struck; bhavanāt — from the palace; vinirgatāḥ — went out; nirbhinna — broken; mūrdha — their heads; ūru — thighs; bhujāḥ — and arms; pradudruvuh — they fled.

Translation

As the guards converged on Him from all sides, trying to capture Him, Aniruddha struck them just as the leader of a pack of boars strikes back at dogs. Hit by His blows, the guards fled the palace, running for their lives with shattered heads, thighs and arms.

ŚB 10.62.33

तं नागपाशैर्बलिनन्दनो बली
घ्नन्तं स्वसैन्यं कुपितो बबन्ध ह ।
ऊषा भृशं शोकविषादविह्वला
बद्धं निशम्याश्रुकलाक्ष्यरौत्सीत् ॥ ३३ ॥
taṁ nāga-pāśair bali-nandano balī
ghnantam sva-sainyam kupito babandha ha
ūṣā bhrśam śoka-viśāda-vihvalā
baddham niśamyāśru-kalākṣy arautsīt

Synonyms

taṁ — Him; *nāga-pāśaih* — with the mystic *nāga* noose; *bali-nandanah* — the son of Bali (Bāṇāsura); *balī* — powerful; *ghnantam* — as He was striking; *sva* — at his own; *sainyam* — army; *kupitah* — angered; *babandha ha* — he captured; *ūṣā* — Ūṣā; *bhrśam* — extremely; *śoka* — by sorrow; *viśāda* — and discouragement; *vihvalā* — overwhelmed; *baddham* — captured; *niśamya* — hearing; *āśru-kalā* — with teardrops; *akṣī* — in her eyes; *arautsīt* — cried.

Translation

But even as Aniruddha was striking down the army of Bāṇa, that powerful son of Bali angrily caught Him with the mystic *nāga-pāśa* ropes. When Ūṣā heard of Aniruddha's capture, she was overwhelmed with grief and depression; her eyes filled with tears, and she wept.

Purport

The *ācāryas* explain that Bāṇāsura could not actually capture the powerful grandson of Lord Kṛṣṇa. However, the Lord's *līla-śakti*, or pastime potency, allowed this to happen so that the events described in the next chapter could take place.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Sixty-second Chapter, of the [Śrīmad-Bhāgavatam](#), entitled “The Meeting of Ūṣā and Aniruddha.”