

Krishna Kidnaps Rukmini

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Amravati [47:17]

10.52-53

Srimad Bhagavatam, chapter fifty two and fifty three, is description of the kidnapping of the Rukmini. This is Bhagavatam is here in front of me. Devotees have to go on a nagar procession,

nagar sankirtana and before that we have to take breakfast, but before that we have class. Rajo uvaca, so King Pariksit, was very fond of hearing that beautiful past, King Pariksit was very

inquisitive to know, Sukdev Goswami has mentioned earlier that he had mentioned about ,

vaidarbhim bhisma-sutam [SB 10.52.16]

Vaidharbhi Rukmini the daughter of King Bhisma and it is about her marriage, as we know that King Pariksit is very curious to know. So,

rukminim rucirananam [SB 10.52.18]

Rukmini, very sweet, sweet faced rucirananam.

bhagavan srotum icchami

krsnasyamita-tejasah [SB. 10.52.19]

Parikshit said, My lord, I wish to hear how the immeasurably powerful Lord Krsna took away His bride.

Suko Uvacha and then he begins, the Sukadeva Goswami began. So there was once upon a time, there was a king Bhisma, who was ruling in state or kingdom called Vidarbha.

rajasid bhisma nama

vidarbhahipatir mahan

tasya pancabhavan putrah

kanyaika ca varanana

[SB.10.52.21]

He had five sons and one very beautiful daughter, and five names of the five brothers of Rukmini are mentioned and then main introduction to Rukmini.

**sopasrutya mukundasya
rupa-virya-guna-sriyah [SB10.52.23]**

This Rukmini, she used to hear about Rupa- the form, the beauty, Virya- the strength, Guna- qualities of Mukunda. The result was,

tam mene sadrsam patim

I would like to have a person like Him as my husband, she thought so. Then Krishna also has been hearing in Dvaraka about the intelligent Rukmini, the audarya, charitable, magnanimous personality of Rukmini, Her beauty, Her character and in Dvaraka Krishna also had made up His mind,

**krsnas ca sadrsim bharyam
samudvodhum mano dadhe [SB 10.52.24]**

Whenever I will get wife, I would like to have wife like this. So both of them, they are all set, mind set was fixed but there were difficulties, the eldest brother Rukmi was not in favour of this marriage, he was big stumbling block and Rukmini was thinking only Krishna can have some solution, so she

**vicintyaptam dvijam kancit
krsnaya prahinod drutam [SB 10.52.26]**

She Rukmini appointed designated a confidential brahmana, give him a letter and sent him to Dvaraka.

dvarakam sa samabhyetya [SB.10.52.27]

So the brahmana reached Dvaraka and he has also entered the

quarters where Krishna was sitting there kancanasane, his asana was golden, made up of gold.

**drstva brahmanya-devas tam
avaruhya nijasanat [SB 10.52.28]**

When He noticed that brahmana was at the door and arriving, Krishna got up from His golden asana to receive the brahmana, and he was well received, well fed, massaged everything, worshipped everything, everything was done appropriately as if God. brahmanya deva, Lord is called brahmanya deva is, Lord who worships brahmana's or to whom brahmana is worship able is called as brahmanya deva. He has the name like that. So how was the trip, how was everything? All those formalities. Then Krishna said,

kim karyam karavama te [SB 10.52.35]

Is there anything I can do for you sir, dear brahmana? As the brahmana was not disclosing the purpose of his Dvaraka visit and immediately he pulled the letter from Rukmini. Rukminy uvaca, and he read out the letter of Rukmini, everything was in there, self explanatory letter and several verses of letter from Rukmini.

**sri-rukminy uvaca
srutva gunan bhuvana-sundara srnvatam te
nirvisya karna-vivarair harato 'nga-tapam
rupam drsam drsimatam akhilartha-labham
tvayy acyutavisati cittam apatrapam me**

[SB. 10.52.37]

So these are the words of Rukmini, that anyone who hears guna-the qualities of You bhuvana sundar, as it enters the ears then anga tapam the whole fever of the material existence or tapatraya, all goes down. So like that, she says who else in the this world, who equals You my Lord, in Vidya – knowledge, the wealth, You are of the same, proper age, age factor like

that. You are Nar simha, You are lion among the men and mano abhiramam. You gave pleasure to the minds like that. She goes on and then She mentions, my marriage is about to take place. It is a matter of couple of days and You have to rush, You have to come personally and take me away, get me out of here. So first She has glorified Krishna and then made the proposal that He should accept Her as His wife. And for that He has to personally come otherwise it is too late.

She also mentions that, there is a tradition in our family that the bride goes to Kuladevi yatra. There will be Kuladevi yatra, I will be going for darsana of Kuladevi "Ambika." Rukmini is so clever, so smart and certainly not less intelligent like women are expected to be, some women are expected to be. She also mentions, please don't visit our palace, don't enter the palace, because there will be fight, as there will be bloodshed, my brothers are not gone spare you certainly. So please find me, so she is letting Krishna know as if Krishna cannot think [laughs] She also wants to think. So where could you meet me, the meeting point has to be fixed, designated meeting point has to be there. So you meet me, so I will be going for darsana of Kuladevata "Ambika." So after I am finished with puja then on the way back to the palace You catch me, You will find me and that is where you come and take me away. Very smart, right very smart Rukmini.

So She is again glorifying the Lord towards the end so after brahmana had read that letter from Rukmini he says.

ity ete guhya-sandesam [SB 10.52.44] You asked me, what you could do for me. So now I suppose , it is clear to you, what you are expected to do or as you are hearing this most confidential message, letter from Rukmini.

sri-suka uvaca

vaidarbhyah sa tu sandesam

nisamyam yadu-nandanam [SB 10.53.1]

So, as Lord had heard this message with rapt attention. He had been hearing every single syllable letter of that letter, He had been hearing, with great interest. So after He had finished hearing, immediately He took the hands of brahmana in his hands, both hands. In American culture they take one hand but in Vedic culture both hands. Yes, yes agreement is there, I am with you, we have the same wave length and you know we are together, we are in business. I agree, I am ready. Then Sri Bhagavan uvaca, so He still had hands of brahmana in his hands and then he is speaking. He said you know,

sri-bhagavan uvaca

tathaham api tac-citto

nidram ca na labhe nisi [SB. 10.53.2]

Because Rukmini had mentioned in her letter that my cittam, cittam apartrapam me [SB 10.52.37] my, I am always thinking of you , I am always thinking of you. My mind is always going towards you, running to you. So Lord says something to correspond that, You know same trouble with me, I am also only thinking of Rukmini and no one else these days. You know may be its embarrassing for me, but I have to admit that I even cannot sleep at night time. I am disturbed, I got up, I am lying down on the bed but I am only thinking of Rukmini. tam anayisya unmathya rajanya [SB 10.53.3] then He says yes, I am ready something has to be done. So He is giving indication that yes, yes, I am ready, I fully agree with the statement, if you wish I could sign the agreement or treaty, but let us not waste time doing that and immediately called His chariot, charioteer Daruka.

rathah samyujyatam asu [SB 10.53.4] Quickly get my chariot ready and Daruka immediately , he left the palace to get everything ready and in few minutes time quickly he returned, reporting to the Lord, yes, my dear Lord, the chariot is ready. And even the names of the horses, these are the names of the horses Saibya, Sugriva, Meghapuspa, Balahaka. Your chariot is equipped with this four horses, ready to be pulled

by the horses, one, two, three, four, these horses. It is ready my dear Lord.

pranjali he folded his hands and said yes, ready to go.

aruha syandanam saurir

dvijam arapyam turna gaih [SB 10.53.6]

And then the Lord mounted the chariot along with the Brahmana, the two persons and the charioteer, three persons are driving now, the journey starts from Dvaraka.

anartad eka-ratrena

vidarbham agamad dhayaih [SB 10. 53.6]

They left the Dvaraka, that time it was known as anarta desh, Anarta. This was Vidarbha, that was Anarta, not anartah that's different. Anarta was the name of the country, where Dvaraka was the capital, so vidarbham agamad dhayaih (SB 10.53.6) So left Dvaraka and left in the evening around sunset and when sun was rising in the East Lord was already where, He was in Vidarbha. He was here, so one night.

raja sa kundina-patih

putra-sneha-vasanugah

sisupalaya svam kanyam

dasyam karmany akarayat [SB 10.53.7]

So, King Bhisma was getting ready for the marriage, and he was doing so because he just could not go against the wishes, the plan of his eldest son Rukmi. He was bit attached. putra-sneha-vasanugah. Although we cannot compare Dhritarastra with this Bhisma. Dhritarastra was attached to Duryodhan and Duryodhan, lot of time, no, no, this is not right thing to do, but he would end up doing so because he was attached to his son Duryodhan. Same thing here, and something similar.

This is Rukmini's father, so we don't want to offend him, he is a devotee. He used to hear from Narada muni about Krishna

and Rukmini was hearing the remnants (mahaprasad). Original katha and then mahaprasad katha She was hearing. So he was a great devotee, but unfortunately attached to eldest son so he was just going ahead preparing for the marriage and there was a whole description how Puram, now the town is known as Kaundinyapur, everyone in this area knows this town as Kaundinyapur, Bhagavatam says Kundinpur, over 5000 years the Kundinpur has become known as Kaundinyapur, this happens with lot of names.

**puram sammrsta-samsikta-
marga-rathya-catuspatham [SB 10.53.8]**

So whole town was well decorated, nicely cleansed and like these ladies you see in India, first thing in the morning they do, take care of their body little bit, then they clean in front of the house, Goshala, cowshed specially in front of the house. So lot of time they mix, in Maharashtra there is tradition they mix cow dung with the water and make it like a liquid take one bucket or many buckets and they after sweeping is done, to settle the dust they sprinkle that cow dung mixed with water. It gives nice fragrance after this is done, they do rangoli. The decoration you saw where you were taking prasad yesterday that is called rangoli. So first sweeping then they do sprinkle and then rangoli and then puja. So like that whole Kundinpur, was cleansed thoroughly cleansed and I am sure King Bhimsaka was not using ordinary water but rose water. Water mixed with the rose and sometimes this kings, these ladies they take bucket they use to engage elephants. Elephants taking rose water in there trunk and then sprinkling it. Big big roads they had to sprinkled with rose water. Whole town has to be fragrant. So what few buckets would do? [laughs] So they would employ so many elephants, even they are thinking that what they are throwing, so little fun and entertainment there.

**citra-dhvaja-patakabhis
toranaih samalankrtam [SB 10.53.8]**

So flags are there, and toranaih, see these mango leaves, it is also called toran or welcome gates. Sometimes elsewhere it is described, sometimes they would have so many flags all over the town that the citizens, they would not be able to see the sun. There is whole shade everywhere, all over flags, shades. So many flags all around, different decorative flags and dhupa (different fragrances) agarbati's smells and different puja's vidivat, everything is being done perfectly. No whimsical, no mental speculation, everything organised as per sastra's. bhojayitva the brahmana's are getting there bhojan, they are to be happy and vacaya they are reading different mangalam, vacayam asa mangalam different shubha what's it called? swasti vachan. Swasti means auspiciousness, so to create auspiciousness, different mantras are being chanted all over the town and while all this is happening, the town is getting decorated.

su-snatam su-datim kanyam

krta-kautuka-mangalam [SB 10.53.11]

Su-snatam, Rukmini has taken Her bathe, special mention, the bathing of a bride on the day of her marriage, not a quick one, it's quite an affair. She is smeared with different substances chandan and haldi and other substances like abhishek then, like we do abhishek of the deities. So this bride gets whole abhishek that day, su snatam, su datim. Shukdeva Goswami for some reasons, his attention is going to the teeth of Rukmini. Rukmini su-datim with a nice arrangement of her teeth, nice teeth. kanyam krta kautuka mangalam, everyone is appreciating Her that day and everyone is admiring Ber bhusitam bhusanottamaih and she is decorated with best of the clothing, and purohitab, the priest, they are chanting, purohito 'tharva-vid vai juhava graha-santaye In order to please different planets, planetary systems, nava graha, so that no one is against, everyone is satisfied, everything as a result, there is auspiciousness is created by chanting different mantra's.

hiranya-rupya vasamsi (SB 10.53.13)

Rukmini Dvarakadhisha ki jai

So the Brahmana's, they are getting charities. Charity show and hiranya, what are they getting? Brahmana's are getting gold and rupya-silver, vasamsi- cloths, tilams- the til, sesame seeds guda misritam, mixed with the guda. "tila guda ghaya goda goda bola." There is a tradition even to this day in Maharashtra specially, they mix til (sesame seeds with guda) and then they distribute that. So they were doing that and dhenus-the cows are being distributed and like that. So as this is going on in Kaundinyapur (Kundinpur).

Shukdeva Goswami is describing what is happening with the Sisupalaa, where is he now? What is he doing? The bride has been described now, he has to describe the bridegroom, his proposal may not work out but the preparations are going on. So what should we get do, so this "Damaghosah Sutaya" son of Damaghosh, that is Sisupala's father is Damaghosh, and he is also, this mantra chanting is going on wherever he is and the bridegroom is also being, he is also dressing, preparing and then they leave, because they have to come to Kundinpur from where Cedi patih, Cedi, it is the name of his country, Cedi and so they leave for Kundinpur and they had little army with them because it is not going be easy thing, they are also suspecting that Krishna may drop in and may be, better be ready, so they have army.

sainyaih paritah kundinam yayau [SB 10.53.15] and he is surrounded by the army, he is in the middle. Sisupala is walking in the middle walking, no, no he is not walking, he is on a chariot, but all around him is his army. And whole thing is moving in the direction of Kundinpur, probably passed through Amravati, coming from the north and others are coming also. Salva, Jarasandha, Dantavakra, and Viduratha, Paundraka, see the big big names they are all friends of Sisupala, they are also coming.

krsna-rama-dviso [SB 10.53.18] they are enemies of Krishna and Ram and they are all coming now. First Kundinpur scene was described by Shukdeva Goswami, then he describes the Sisupala and then he is on the way to Kundinpur and then Dvaraka, what is happening in Dvaraka.

srutvaitad bhagavan ramo [SB 10.53.20] As Balaram got up in the morning then kalah-sankitah, he realised oh Krishna has gone to Kundinpur, but there could be a friction between opposing parties. bhratr-sneha-pariplutah Balarama his bhratr prem, his love for his brother aroused in his heart "bhratr prem" he become over whelmed by that affection for his brother Krishna.

Dau ji ka Bhaiya – Krishna Kahaniya

tvaritah kundinam pragad [SB 10.53.21] immediately, he also left for Kundinpur and with him he took gajasva-ratha-pattibhih [SB 10.53.21] caturangi sena, his sena, his army, consisted of elephants, the horses, chariots and the infantry (army that is walking) four kinds.

bhisma-kanya vararoha

kanksanty agamanam hareh (SB 10.53.22)

And now attention now to Rukmini, because She has sent the Brahmana, he hasn't come back and this is the day of the marriage now. It is all set to go and She

durbhagaya na me dhata

nanukuḷo mahesvarah [SB 10.53.25]

No one is in favour of me, everyone is against. Why is Maheshwar, why even devi, devi va vimukhi gauri rudrani girija sati.

No one is blessing me today. Where is brahmana? Where is Krishna? Where is the Dvarakadhish? evam cintayati [SB 10.53.26] nice description but conclusion is evam cintayati, like this bala, this balika Rukmini was thinking govinda-hrta-

manasa [SB 10.53.26] always thinking, deprived of Krishna's association and presence, She was only thinking.

nyamilayata kala-jna netre casru-kalakule [SB 10.53.26]

She closed Her eyes and She is praying, wondering what is going to happen next.

**evam vadhvah pratiksantya
govindagamanam nrpa [SB 10.53.27]**

Shukdeva Goswami, why is this, Rukmini was interning anxiety.
vama urur bhujō netram
asphuran priya-bhasinah Her left side, left thigh, side chest
also left eyes this is all left side, was
trembling and as this was going on.

**atha krsna-vinirdistah
sa eva dvija-sattamah
antahpura-carim devam
raja-putrim dadarsa ha [SB 10.53.28]**

So She saw the brahmana, oh there is a ray of hope, he is here, finally at least brahmana is here, She was expecting Krishna but at least brahmana is here.

**tam agatam samajnaya
vaidarbhi hrsta-manasa [SB 10.53.31]**

So the brahmana gave the good news, Krishna is here, He is not right here, but He was in the town that's the point being made. And now by this time, the Balarama also had arrived, reached and Krishna and Balaram were in town and as the news spread of Krishna and Balarama's arrival what happen.
vidarbha-pura-vasinah [SB 10.53.36] the residents of Vidarbha, please pay attention to this, see what had happen to the vidarbha pura vasinah. Residents of vidharbha agatya they all come running and listen to this now.

netranjalibhih papus tan-mukha-pankajam [SB 10.53.36] they

were all taking darsana, seeing Krishna. So description is that they were filling up these cups. I have bigger cup, this is inside, some have little cups, some have shallow cups, some deep cups depending on your eyes position. So they are filling up these cups and they are drinking the nectar, they fill up the cup with the beauty of Krishna and then drink. Like ISKCON devotees specially from America, the west they like to drink cup of sweet rice, after sweet rice after every time [laughter]. They come with the bucket Bhaktavata's cup is empty. He is ready for another one.

So they are filling up the cups of the beauty. This is how Shukdeva Goswami is describing. netranjalibhih papus tan-mukha-pankajam, filling cups and drinking the nectar. Now as Rukmini, She was relaxed now everything is gone to work out, as planned proposed as per Her plans. So She was ready now, She is going to Ambika mandir, where we had gone yesterday and look at this now how Shukdeva Goswami is so smart also. He says, he is describing, he is talking of the three persons speak. Padbhyam so Rukmini is walking not going on chariot walking, she is walking towards.

**padbhyam viniryayau drastum
bhavanyah pada-pallavam [SB 10.53.40]**

She is walking towards the feet of Devi Bhavani but while She is doing with her feet is walking towards the feet of Bhavani, but She is thinking of feet of mukunda-caranambujam [SB 10.53.40].

**sa canudhyayati samyan
mukunda-caranambujam [SB 10.53.40]**

She is only thinking of the lotus, although She is completely in the formality of visiting, going to Ambika, but She is only thinking of Lord's lotus feet. She is surrounded by so many brahmana's and mantra's are being chanted and so many of her girlfriends are right there. They are all decorated and

gayantyas ca stuvantas ca [SB 10.53.43] prayers are being chanted and asadya devi-sadanam [SB 10.53.44] She has reached, She has entered the devi-sadanam, residence of Devi and She is praying now.

bhuyat patir me bhagavan

krsnas tad anumodatam [SB 10.53.46]

I want pati, I want husband, I want husband Bhagavan Krishna, not only Bhagavan, but Bhagavan Krishna patir me bhuyate similar prayers of Gopi's to Katayani in Vrindavan. So She is praying and She has prayed like that and doing puja and she is returning now.

niscakramambika-grhat [SB. 10.53.50] She is now returning going back to the palace of her father, she knows this is the meeting point now. So Rukmini is described here.

deva-mayam iva [SB 10.53.51] the most beautiful, specially crafted, specially designed personality, the form. And now, everyone knew after of Ambika Rukmini would be returning, this is the designated path. On other side of this path, all this king from all over the planet, all over the world, Sisupala's friends they have lined up, sitting on the chariots, back of the elephants, horses and Rukmini, the procession, shobha yatra is passing through the middle. Rukmini and the brahmana's and her friends, and the beautiful, description of kundala-manditananam [SB 10.53.51] she has ear rings and as she is walking they are moving of their moving, and she has a thin waist like that.

There is a description kuntala-sankiteksanam [SB 10.53.51] Her face is partially covered with the hair, her blackish beautiful hair and because she doesn't want to really look at these fellows, she is not interested to show her face to these, so her face is kind of covered with the hair. So they are watching, they are watching and when they watch, there mind is fixed and they lose their external consciousness, some

of them are losing the external consciousness, holding the swords in their hands, but swords are slipping out of their hands. Some are collapsing from the top of the elephant, this way and that way [laughter]. So as she is walking she was just crushing them down by her beauty, they were so captivated and they didn't realise that they are sitting on the back of horse and they are not able to do the balancing act, when they lost the consciousness, external consciousness, that is how Shukdeva Goswami is describing and then okay, we had to move, then comes Krishna.

ratham samaropya suparna-laksanam [SB 10.53.56]

So chariot mounted with the flag bearing symbol of Garuda, the Garuda is on the flag, Krishna's flag and so she saw the flag first and then she realises, this is it, this is it, this must be Him and after few moments she realised that it was Him. She came so swiftly and Krishna gave her helping hand, she was also very eager, she was ready to jump, so little touch and she was next to the Lord. Lord must have blown his conch shell and swiftly taken out of there. So Krishna is described as a lion and all the assembled Sisupala and company are like jackals, jackals. They were jackals, Krishna just took away Rukmini and started heading towards Dvaraka.

So kidnapping took place, then more things happen, battle happens in this area. Battle this is on the way to Dvaraka, right. So then finally the marriage has taken place in Dvaraka. Rukmini Dvarakadhish marriage took place in Dvaraka. So we have deities of Rukmini Dvarakadhish here.

Rukmini Dvarakadhish ki jai.

Nitai Garu Premanande.