

Bhojakāṭa, afraid of meeting Kṛṣṇa.<sup>4</sup> Gave his granddaughter to Aniruddha in marriage. When he invited Rāma for a game of dice on the occasion, he played falsely and insulted Balarāma (s.v.) as a cowherd and forester at which he was struck dead. Kṛṣṇa passed no comments on his death out of consideration for his brother and Rukmiṇī.<sup>5</sup>

<sup>1</sup> Bhā. X. 52. 22; 60. 18; Vi. V. 28. 9; Br. IV. 29. 122. <sup>2</sup> Bhā. X. 52. 25; 53. 2; 54. 18-36, 52; Vi. V. 26 (whole). <sup>3</sup> Bhā. X. 76. 2 [9]; 78 [5]; 50. 11 [5]; 52. 11 [6]. <sup>4</sup> Ib. X. 61. 19-23 [1-7]; Vi. V. 28. 6. <sup>5</sup> Bhā. X. 61. 25-39; II. 7. 34; Vi. V. 28. 11-26.

*Rukmiṇī* (१)—a daughter of Bhiṣmaka and known as Vaidarbhi. Married to Kṛṣṇa according to Gāndharva? (Rākṣasa) form;<sup>1</sup> when she came to know of the proposal of her eldest brother Rukmi (s.v.) to give her in marriage to Caidya, she sent a letter through a Brāhmaṇa to Kṛṣṇa showing her unflinching devotion to him and requesting that she might be carried off when she would be on her way to the Devī temple on the day prior to the wedding as was the custom. That day she had her bath and decked herself with two clothes and many jewels. Her anxiety at not having heard from Kṛṣṇa, when the Brāhmaṇa came to tell her that Kṛṣṇa would do the needful. Citizens were also for her marriage with Kṛṣṇa. Well guarded and accompanied by singing and dancing, Rukmiṇī entered the temple and prayed for Kṛṣṇa's hand. After worshipping Indrāṇī nearby she returned when Kṛṣṇa carried her away in his chariot. Seeing the party of Caidya pursuing him, Rukmiṇī became nervous when Kṛṣṇa consoled her. When Caidya was about to be killed by Kṛṣṇa she appealed to the Lord to spare him; Rāma consoled her. The regular marriage and festivities followed.<sup>2</sup> Mother of 11 sons and a daughter; gave birth to Pradyumna who was stolen by Śambara and thrown into the sea. Recovered and taken back by Māyavati alias Rati; Rukmiṇī remembered her lost son and wondered at his exact resemblance. At that time came Kṛṣṇa and Nārada who explained the history of Pradyumna to