

Rukmī with one blow. The rest of the kings fled from the place. (Bhāgavata, Skandha 10).

RUKMIṆĪ. The chief queen of Śrī Kṛṣṇa.

1) *Birth.* From the following Purāṇic statements, it could be understood that Rukmiṇī was the incarnation of goddess Lakṣmī.

(i) “Śrī Devī (Lakṣmī) by her portions, took birth in the earth as Rukmiṇī in the family of Bhīṣmaka”. (M.B. Ādi Parva, Chapter 67, Stanza 156).

(ii) Formerly Lakṣmī Devī took birth as the daughter of Bhr̥gu by his wife Khyāti. Next she took birth from the sea of Milk at the time of the churning of it by the combined efforts of the devas and the asuras, to take Amṛta (ambrosia). When Viṣṇu took birth as Āditya, Lakṣmī took birth from lotus. When Viṣṇu incarnated as Paraśurāma Lakṣmī Devī became the earth-goddess. In the incarnation of Śrī Rāma she became Sītā and in that of Śrī Kṛṣṇa she was Rukmiṇī. (Viṣṇu Purāṇa, Amṣa 1, Chapter 9).

It was in the kingdom of Vidarbha that Lakṣmī Devī took birth as Rukmiṇī during the incarnation of Śrī Kṛṣṇa. To Bhīṣmaka, the King of Vidarbha, five sons beginning with Rukmī, were born. The sixth was a daughter who was named Rukmiṇī. She grew up into a beautiful damsel. (Bhāgavata, Skandha 10).

2) *Marriage.* Rukmiṇī fell in love with Śrī Kṛṣṇa. Her parents agreed to her choice. But her brother Rukmī was an enemy of Śrī Kṛṣṇa. Rukmī desired to give his sister to Śiśupāla. The date of the marriage was fixed and the heart was burning within Rukmiṇī. She sent a Brahmin as messenger to Kṛṣṇa.

The time of marriage drew near. The kings of Aṅga, Kaliṅga, Mālava, Kekaya, Vaṅga, Magadha, Kosala, Sālva, Cola, Pāṇḍya, Kerala and so on took their seats in the nuptial hall. Śrī Kṛṣṇa and Balabhadra came with their army. The army under the leadership of Balabhadra remained behind and Śrī Kṛṣṇa went alone to the nuptial hall. While preparations were being made to give Rukmiṇī to Śiśupāla, Śrī Kṛṣṇa took her in his chariot and quickly left the place. All the other kings who ran after Śrī Kṛṣṇa to fight had to confront with the mighty army of Balabhadra, who defeated the kings and returned to Dvārakā. (Bhāgavata, Skandha 10).

3) *Sons.* It is mentioned in Bhāgavata, Skandha 10, that ten sons were born to Śrī Kṛṣṇa by Rukmiṇī. They were Pradyumna, Cārudeśṇa, Sudeśṇa, Cārudeha, Sucāru, Cārugupta, Bhadracāru, Cārucandra, Cārubhadra and Cāru. But a slight difference is observed in the description of the sons of Rukmiṇī given in Mahābhārata, Anuśāsana Parva, Chapter 14, Stanzas 33 and 34.

4) *Yoked to the chariot by Durvāsas.* See under Durvāsas, Para 3.

5) *Consoled Arjuna.* After the death of Śrī Kṛṣṇa, Arjuna visited Dvārakā. Seeing the dilapidated city without rulers and the women without husbands, he cried aloud. Rukmiṇī Devī ran to him and consoled him and seated him on a golden chair. (M.B. Mausala Parva, Chapter 5, Stanza 12).

6) *Death.* After the death of Śrī Kṛṣṇa, Rukmiṇī, with the other wives of Śrī Kṛṣṇa jumped into a burning pyre and died.

“Śaibyā, Rukmiṇī, Gāndhārī, Haimavatī and Jāmba-

vati jumped into the fire.” (M.B. Mausala Parva, Chapter 7, Stanza 73).

7) *The Palace of Rukmiṇī.* There is a statement in the Mahābhārata, Dākṣiṇātya Pāṭha, Sabhā Parva, Chapter 28, about the palace of Rukmiṇī. “Viśvakarmā built a palace for Śrī Kṛṣṇa at the instance of Indra. The highest dome of it is covered with gold. So this dome dazzled as the peak of Mahāmeru. It was this dome that was set apart for his beloved wife Rukmiṇī by Śrī Kṛṣṇa”.

RUMĀ I. A noble woman obtained from the sea of Milk at the time of its churning by the devas and the asuras to get Amṛta (Celestial honey of immortality). At the time of the churning, many beautiful and noble things were obtained from the sea of Milk. Jyeṣṭhā, Airāvata, Uccaiśravas, Kalpa tree, Cintāmaṇi, Kaustubha, Candra (Moon), Celestial maids, nymphs of heaven, Mahālakṣmī, Tārā, Rumā and so on were some of them. (Kamba Rāmāyaṇa, Yuddha Kāṇḍa).

RUMĀ II. The wife of Sugrīva. She was the daughter of the famous monkey called Panasa. (Brahmāṇḍa Purāṇa, 3:7:221). After driving Sugrīva away from Kiṣkindhā, Bāli took Rumā by force. After the death of Bāli, Rumā returned to Sugrīva. (Vālmiki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Chapter 20, 21; Padma Purāṇa 4: 112:161).

There was Rumā also, among the women who came to see Śrī Rāma on his return to Kiṣkindhā after visiting Vibhiṣaṇa. (Padma Purāṇa, Sr̥ṣṭi Kāṇḍa).

RUMANVĀN. Son of Supratipa, a captain of the army of Udayana. (See under Udayana).

RUMANVĀN II. The eldest of the five sons born to Jamadagni by his wife Reṇukā. The sons of Jamadagni were, Rumanvān, Suṣeṇa, Vasu, Viśvāvasu and Paraśurāma. It was Rumanvān that Jamadagni ordered to kill Reṇukā who was late in fetching water from the river. But Rumanvān did not obey his father. The angry hermit cursed Rumanvān. According to the curse Rumanvān became dull-witted like birds and beasts. (M.B. Vana Parva, Chapter 116, Stanza 10).

RŪPAKA. See under Pattu (Ten)

RŪPAVĀHIKA. A country in ancient India. Mention is made about this country in Mahābhārata, Bhīṣma Parva, Chapter 50, Stanza 43.

RŪPAVATĪ. A harlot who lived in Tretāyuga. It is mentioned in Padma Purāṇa, Pātāla Kāṇḍa, that Rūpavati and her lover Devadāsa attained salvation by adopting the life of a house-holder in the forest.

RŪPAVIDYĀ. The figure of Devī. The figure of Devī, shown as sitting with twelve hands, is called Rūpavidyā. (Agni Purāṇa, Chapter 50).

RŪPIṆA. A son born to the emperor Ajamīḍha by his wife Keśinī. He had two brothers named Jahnu and Vraja. (M.B. Ādi Parva, Chapter 94, Stanza 32).

RURU I. A hermit famous in the Purāṇas.

1) *Genealogy.* Descended from Viṣṇu in the following order: Brahmā-Bhr̥gu -Cyavana - Pramati - Ruru.

2) *Birth.* The beautiful Pulomā was the wife of Bhr̥gu. Bhr̥gu got the son Cyavana by Pulomā. Cyavana married Sukanyā the daughter of Śaryāti. A son named Pramati was born to them. The hermit Pramati married the beautiful damsel Pratāpī. Ruru is their son. He grew up to be a famous hermit. (Devī Bhāgavata, Skandha 2).