Since my early student life, I was keenly interested in the legends, specially, those in our epics and Purāṇas. This interest was all the more enhanced as I had the pleasure and privilege of witnessing and participating in my native village (in Upper Assam) in the performances of the Akṣiṣyā Bhāonās, specially of the Rukmini-haran Nāṭ of Śrī Cāṅkara-deva.

I also had the noble opportunity of associating myself with the pleasant episode of Kṛṣṇa and Rukmini as I played the role of Bhīṣmaka in a stage performance of the play Rukmini-haran Nāṭ in 1973 and in its radio presentation from the All India Radio, Dibrugarh in 1976.

Interestingly enough, when I came to the Gauhati University in 1931 for sake of pursuing a research scheme, I came to be initiated to this very topic by my revered teacher Professor (Dr.) M.H. Charma, Head of the Department of Sanskrit in the Gauhati University.

Happily enough, my supervisor in respect of my research scheme, Dr. Ashok Kumar Goswami, Reader, in the Department of Sanskrit, Gauhati University, guided me ungrudgingly and generously showing his utmost interest in
the subject.

Unfortunately, however, just after my final registration as a Ph.D. student of Gauhati University in 1933 I came to suffer seriously from the disease, the "DUODENAL ULCER WITH HEMatemesis".

During 1933 and 1937 I came to be hospitalized twice, in Assam Medical College of Dibrugarh and in the Christian Mission Hospital of Jorhat. Finally, in March, 1933 I had to undergo a major operation in the C.M.C. Hospital of Vellore (Tamil Nadu). As a result my studies suffered from a serious set back. With the blessings of my Gurus and inspiration from my friends and relatives, however, I could continue to pursue the project even during the period of my illness.

It is needless to say that the present work entitled "THE RUKMINI-HARANA LEGEND IN SANSKRIT AND LATER INDIAN LITERATURE" is the result of my investigation carried on for last seven years with the valuable suggestions and guidance of my supervisor. I conceive, and hope that this present work may create more fruitful interest for the readers of puranic legends, specially of the Rukmini-harana legend with its varied versions and its religio-philosophical, historical and geographical importance. My labour, will, however, be amply rewarded if the present work comes
at least to an extent to be of interest and utility for the readers and researchers in the domain of Indian legends specially in respect of the episode of Kṛṣṇa and Pukkīṇī.

In conclusion, I must add that I am fully conscious of the probable shortcomings in my work. I, here humbly regard -

yadatra sauṣṭhavāṁ kiṁcit tadguroreva me na hi/
yadatrasauṣṭhavāṁ kiṁcit tat mamaiva guñornahi/

(Akon Chandra Saikia)