
rAsakrIDA 2

रसक्रीडा 2

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Given below is the background of the arrival of Srikrishna at Vrindavan along with Yadava army and meeting with Gopis and Radharani, and the gopikAgItam :

It was decided to conduct Ashvamedha Yaga by the Yadava King Ugrasena with the blessings of Srikrishna, for which the sacrificial horse was released, with Aniruddha, grandson of Srikrishna leading the Yadava army to accompany the horse wherever it goes and if needed, fight with the rulers of those states who challenge the Yadavas. After conquering almost all the states within the short span of one month, the horse is held by Balvala – son of the demon Ilvala in the confluence of Triveni and carried away. Aniruddha comes to know from Narada that Balvala has carried off the horse to his island state called Panchajana, and will not release it without fighting. The Yadava army crosses over to the island after building a bridge with millions of arrows. Although Balvala and his son were defeated and they lay fainted, as Balvala had got a boon from Shiva to help him fight his enemy when defeated, Shiva appeared with his two sons and his army of ghosts and defeats Aniruddha who lay fainted. Yadavas remember Srikrishna, who appears there, and on seeing him, Shiva surrenders to Krishna and begs his pardon for his action. When Balvala recovers and asks Shiva why he stopped fighting, he explains the situation to him and asks him to surrender and return the horse to Aniruddha, which he does. From there, the horse proceeds through many other states, the rulers of which do not dare to challenge the Yadava army. The horse then enters Vrindavana where the cowherds get hold of it, and on seeing the Notice on it, bring the horse to Nandagopa who is thrilled with joy to know that his great-grandson is coming with

the army of Yadavas, and fervently hopes to see Krishna also. His hope fructifies with the arrival of the Yadavas along with Aniruddha and Krishna. The Gopas are overjoyed to see Krishna and the meeting of the two parties after a lapse of over 100 years is celebrated grandly. Towards the evening Radharani remembers Krishna, who appears before her – who says she has not moved out anywhere from her cottage since her last meeting with him, nor has she taken any sweets, or slept, always immersed in his thought. Thereafter, there is a repetition of Rasaleela as before. Now also, Krishna sports with the Gopis who arrive at the forest on hearing his flute, and disappears when they get possessive; he then sports with Radha and disappears from her also for the same reason. The Gopis find Radha and all lament his disappearance and pray for his appearance. gopikAgItam follows.

ಗೋಪ್ಯ ಊಚುಃ

ಅಧರಬಿಂಬವಿಡಂಬಿತವಿದ್ರುಮಂ ಮಧುರವೇಣುನಿನಾದವಿನೋದಿತಂ .
ಕಮಲಕೋಮಲನೀಲಮುಖಾಂಬುಜಂ ತಮಪಿ ಗೋಪಕುಮಾರಮುಪಾಸ್ಮಹೇ ..
1..

ಶ್ಯಾಮಲಂ ವಿಪಿನಕೇಲಿಲಂಪಟಂ ಕೋಮಲಂ ಕಮಲಪತ್ರಲೋಚನಂ .
ಕಾಮದಂ ವ್ರಜವಿಲಾಸಿನೀದೃಶಾಂ ಶೀತಲಂ ಮತಿಹರಂ ಭಜಾಮಹೇ .. 2..
ತಂ ವಿಸಂಚಲಿತಲೋಚನಾಂಚಲಂ ಸಾಮಿಕುಡ್ಮಲಿತಕೋಮಲಾಧರಂ .
ವಂಶವಲ್ಲಿತಕರಾಂಗುಲೀಮುಖಂ ವೇಣುನಾದರಸಿಕಂ ಭಜಾಮಹೇ .. 3..
ಈಷದಂಕುರಿತದಂತಕುಂಡಲಂ ಭೂಷಣಂ ಭುವನಮಂಗಲಶ್ರಿಯಂ .
ಘೋಷಸೌರಭಮನೋಹರಂ ಹರೇರ್ವೇಷಮೇವ ಮೃಗಯಾಮಹೇ ವಯಂ .. 4..
ಅಸ್ತು ನಿತ್ಯಮರವಿಂದಲೋಚನಃ ಶ್ರೇಯಸೇ ಹಿ ತು ಸುರಾರ್ಚಿತಾಕೃತಿಃ .
ಯಸ್ಯ ಪಾದಸರಸೀರುಹಾಮೃತಂ ಸೇವ್ಯಮಾನಮನಿಶಂ ಮುನೀಶ್ವರೈಃ .. 5..
ಗೋಪಕೈ ರಚಿತಮಲ್ಲಸಂಗರಂ ಸಂಗರೇ ಚಿತವಿದಗ್ಧಯೌವನಂ .
ಚಿಂತಯಾಮಿ ಮನಸಾ ಸದೈವ ತಂ ದೈವತಂ ನಿಖಿಲಯೋಗಿನಾಮಪಿ .. 6..
ಉಲ್ಲಸನ್ನವಪಯೋದಮೇವ ತಂ ಪುಲ್ಲತಾಮರಸಲೋಚನಾಂಚಲಂ .
ಬಲ್ಲವೀಹೃದಯಪಶ್ಯತೋಹರಂ ಪಲ್ಲವಾಧರಮುಪಾಸ್ಮಹೇ ವಯಂ .. 7..
ಯದ್ಧನಂಜಯರಥಸ್ಯ ಮಂಡನಂ ಖಂಡನಂ ತದಪಿ ಸಂಚಿತ್ಯನಸಾಂ .
ಜೀವನಂ ಶ್ರುತಿಗಿರಾಂ ಸದಾಮಲಂ ಶ್ಯಾಮಲಂ ಮನಸಿ ಮೇಽಸ್ತು ತನ್ಮಹಃ .. 8..
ಗೋಪಿಕಾಸ್ತನವಿಲೋಲಲೋಚನಪ್ರಾಂತಲೋಚನಪರಂಪರಾವೃತಂ .

ಬಾಲಕೇಲಿರಸಲಾಲಸಂ ಭ್ರಮಂ ಮಾಧವಂ ತಮನಿಶಂ ವಿಭಾವಯೇ .. 9..
 ನೀಲಕಂಠಕೃತಪಿಚ್ಛಶೇಖರಂ ನೀಲಮೇಘತುಲಿತಾಂಗವೈಭವಂ .
 ನೀಲಪಂಕಜಪಲಾಶಲೋಚನಂ ನೀಲಕುಂತಲಧರಂ ಭಜಾಮಹೇ .. 10..
 ಘೋಷಯೋಷಿದನುಗೀತವೈಭವಂ ಕೋಮಲಸ್ವರಿತವೇಣುನಿಸ್ವನಂ .
 ಸಾರಭೂತಮಭಿರಾಮಸಂಪದಾಂ ಧಾಮ ತಾಮರಸಲೋಚನಂ ಭಜೇ .. 11..
 ಮೋಹನಂ ಮನಸಿ ಶಾರ್ಙ್ಗೇಣಂ ಪರಂ ನಿರ್ಗತಂ ಕಿಲ ವಿಹಾಯ ಮಾನಿನೀಃ .
 ನಾರದಾದಿಮುನಿಭಿಶ್ಚ ಸೇವಿತಂ ನಂದಗೋಪತನಯಂ ಭಜಾಮಹೇ .. 12..
 ಶ್ರೀಹರಿಸ್ತು ರಮಣೀಭಿರಾವೃತೋ ಯಸ್ತು ವೈ ಜಯತಿ ರಾಸಮಂಡಲೇ .
 ರಾಧಯಾ ಸಹ ವನೇ ಚ ದುಃಖಿತಾಸ್ತಂ ಪ್ರಿಯಂ ಹಿ ಮೃಗಯಾಮಹೇ ವಯಂ .. 13..
 ದೇವದೇವ ವ್ರಜರಾಜನಂದನ ದೇಹಿ ದರ್ಶನಮಲಂ ಚ ನೋ ಹರೇ .
 ಸರ್ವದುಃಖಹರಣಂ ಚ ಪೂರ್ವವತ್ಸನ್ನಿರೀಕ್ಷ್ಯ ತವ ಶುಲ್ಕದಾಸಿಕಾಃ .. 14..
 ಕ್ಷಿತಿತಲೋದ್ಧರಣಾಯ ದಧಾರ ಯಃ ಸಕಲಯಜ್ಞವರಾಹವಪುಃ ಪರಂ .
 ದಿತಿತುತಂ ವಿದದಾರ ಚ ದಂಷ್ಟ್ರಯಾ ಸ ತು ಸದೋದ್ಧರಣಾಯ ಕ್ಷಮೋಽಸ್ತು ನಃ ..
 15..
 ಮನುಮತಾದ್ಯುಚಿಜೋ ದಿವಿಜೈಃ ಸಹ ವಸು ದುದೋಹ ಧರಾಮಪಿ ಯಃ ಪೃಥುಃ .
 ಶ್ರುತಿಮಪಾದ್ಧೃತಮತ್ಸ್ಯವಪುಃ ಪರಂ ಸ ಶರಣಂ ಕಿಲ ನೋಽನ್ವ ಶುಭಕ್ಷಣೇ .. 16..
 ಅವಹದಭಿಮಹೋ ಗಿರಿಮೂರ್ಜಿತಂ ಕಮಠರೂಪಧರಃ ಪರಮಸ್ತು ಯಃ .
 ಅಸುಹರಂ ನೃಹರಿಸ್ತಮದಂಡಯತ್ಸ ಚ ಹರಿಃ ಪರಮಂ ಶರಣಂ ಚ ನಃ .. 17..
 ನೃಪಬಲಿಂ ಭಲಯಂದಲಯನ್ನರೀನ್ಮುನಿಜನಾನನುಗೃಹ್ಯ ಚಚಾರ ಯಃ .
 ಕುರುಪುರಂ ಚ ಹಲೇನ ವಿಕರ್ಷಯನ್ಯದುವರಃ ಸ ಗತಿರ್ಮಮ ಸರ್ವಥಾ .. 18..
 ವ್ರಜಪಶೂನ್ನಿರಾಜಮಥೋದ್ಧರನ್ ವ್ರಜಪಗೋಪಜನಂ ಚ ಜುಗೋಪ ಯಃ .
 ದ್ರುಪದರಾಜಸುತಾಂ ಕುರುಕಶ್ಮಲಾದ್ಭವತು ತಚ್ಚರಣಾಬ್ಜರತಿಶ್ಚ ನಃ .. 19..
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 ಯದುವರೇಣ ಪರೇಣ ಚ ಯೇನ ವೈ ಭವತು ತಚ್ಚರಣಃ ಶರಣಂ ಚ ನಃ .. 20..
 ಮಾಲಾಂ ಬರ್ಹಿಮನೋಜ್ಞಕುಂತಲಭರಾಂ ವನ್ಯಪ್ರಸೂನೋಷಿತಾಂ
 ಶೈಲೇಯಾಗುರುಕ್ಲೃಪ್ತಚಿತ್ರತಿಲಕಾಂ ಶಶ್ವನ್ಮನೋಹಾರಿಣೀಂ .
 ಲೀಲಾವೇಣುರವಾಮೃತೈಕರಸಿಕಾಂ ಲಾವಣ್ಯಲಕ್ಷ್ಮೀಮಯೀಂ
 ಬಾಲಾಂ ಬಾಲತಮಾಲನೀಲವಪುಷಂ ವಂದಾಮಹೇ ದೇವತಾಂ .. 21..
 ಗರ್ಗ ಉವಾಚ -
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 ಆವಿರ್ಭಭೂವ ಚಾಹೂತಸ್ತಾಸಾಂ ಮಧ್ಯೇ ಚ ಭಕ್ತಿತಃ .. 22..
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ರಾಸಕ್ರೀಡಾಯಾಂ ಪಂಚಚತ್ವಾರಿಂಶೋಽಧ್ಯಾಯಃ .. 45..

ಇತಿ ಗರ್ಗಸಂಹಿತಾಯಾಂ ಅಶ್ವಮೇಧಖಂಡಃ ಪಂಚಚತ್ವಾರಿಂಶೋಽಧ್ಯಾಯಃ
ರಾಸಕ್ರೀಡಾ ಸಮಾಪ್ತಾ .

Garga Samhita, Ashvamedhakhanda, Adhaya 45

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